



The background of the image is a classic marbled paper pattern, often used for book covers. It features a dense, swirling design of small, teardrop-shaped motifs in various colors, including shades of red, orange, yellow, green, and blue, set against a darker, mottled background. The overall effect is a rich, textured, and colorful pattern.

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*Sensitivitas*



*Democritus. Abderites.*



*Solitudo*



*Inamorato*

# THE ANATOMY OF MELANCHOLY.

*What it is, With all the kinds causes,  
Symptommes, Prognosticks, & severall cures of it.*

*In three Partitions, with their severall  
Sections, members & sublections.*

*Philosophically. Medicinally.  
Historically. opened & cut up.*

*By*

*Democritus Junior.*

*With a Satyricall Preface, Conducing  
to the following Discourse.*

*The thirde Edition, corrected and  
augmented by the Author.*

*Omne tulit punctum, qui miscuit utile dulci.*



*Hypochondriacus*



*Superstitiosus*



*Democritus*

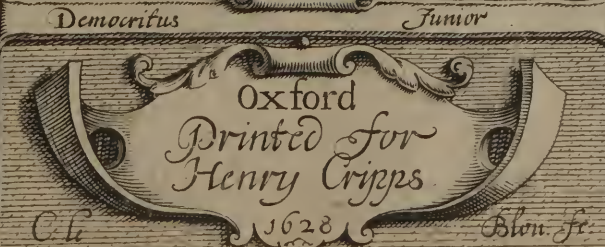
*Junior*



*Maniacus*



*Borago*



Oxford  
Printed for  
Henry Cripps

*C. l.*

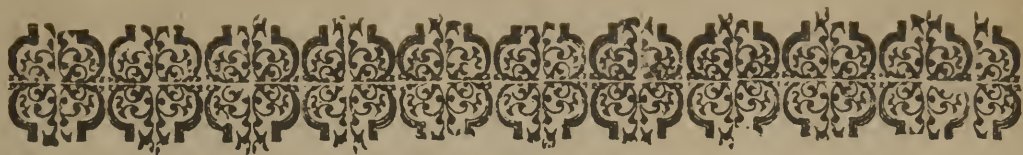
*1628*

*Blon. fe.*



*Helleborus*





HONORATISSI-  
MO DOMINO NON  
MINVS VIRTUTE SVA  
QVAM GENERIS  
SPLENDORE

ILLVSTRISSIMO,  
GEORGIO BERKELEIO,  
MILITI DE BALNEO,  
BARONIDE BERKELEY,  
MOVBREY, SEGRAVE,  
D<sup>o</sup> DE BRVSE.

DOMINO SVO

*Multis Nominibus Obseruando.*

HANC SVAM  
MELANCHOLIAE  
ANATOMEN,  
IAM TERTIO  
REVISAM,  
D.D.  
DEMOCRITVS Junior.

HONORATISSIMO

MDCCCXXXIII

AVRIL 24 1833

PARIS

1833

LEASTRIMO

GEORGIO BERKELEY

MILITIA DE BALLEO

BARONIDE BERKELEY

1833

1833

1833

1833

1833

MELANCHOLIAE

ANATOMIA

1833

1833

1833

1833

Vade Liber, *qualis*, non ausum dicere, *salix*,  
Te nisi foelicem fecerit Alma dies.  
Vade tamen quocunq; lubet, quascunq; per oras,  
Et *Genium* Domini fac imitere tui.  
I blandas inter Charites, mystamq; saluta  
Mularum quemvis, si tibi lector erit.  
Rura colas, urbem, subeasue palatia Regum,  
Submissè, placidè, te sine dente geras.  
Nobilis, aut si quis te forte inspexerit heros,  
Da te morigerum, perlegat vsque lubet.  
Est quod nobilitas, est quod desideret heros,  
Gratior hæc forsan charta placere potest.  
Si quis morosus *Cato*, tetricusque Senator,  
Hunc etiam librum forte videre velit,  
Siue magistratus, tum te reuerentèr habeto,  
Sed nullus, *muscas non capiunt Aquilæ*.  
Non vacat his tempus fugitivum impendere nugis,  
Nec tales cupio, par mihi lector erit.  
Si Matrona grauis casu diuerterit istuc,  
Illustris domina aut te Comitissa legat:  
Est quod displiceat, placeat quod forsitan illis,  
Ingerere his noli te modò, pande tamen.  
At si virgo tuas dignabitur inclyta chartas  
Tangere, siue schedis hæreat illa tuis:  
Da modo te facilem, & quædam folia esse memento,  
Convenient oculis quæ magis apta suis.  
Si generosa ancilla tuos aut alma puella  
Visura est ludos, annue, pande lubens.  
Dic vtinam nunc ipse meus \* (nam diligit istas)  
In præsens esset conspiciendus herus.  
Ignotus notusue mihi de gente rogatâ,  
Siue aget in ludis, pulpita siue colet,  
Siue in Lycæo, & nugas evoluêrit istas,  
Si quasdam mendas viderit inspiciens,  
Da veniam Authori, dices, nam plurima vellet  
Expungi, quæ iam displicuisse sciat.  
Siue Melancholicus quisquam, seu blandus Amator,  
Aulicus aut Ciuis, seu benè Comptus eques  
Huc appellat, age & tutò te crede legenti,  
Multa istic forsan non malè nata leget.  
Quod fugeat, caueat, quodque amplexabitur, ista  
Pagina fortassis promere multa potest.  
At si quis Medicus coram te sistet, amicè  
Fac circumspicere, & te sine labe geras:  
Inveniet namq; ipse meis quoq; plurima scriptis,  
Non leve subsidium quæ sibi forsan erunt.

\* Hæc comicè  
dicta caue ne  
malè capias.

Si

Si quis Causidicus chartas impingat in istas,  
Nil mihi vobiscum, pessima turba vale,  
Sit nisi vir bonus, & iuris sine fraude peritus,  
Tum legat, & forsan doctior inde fiet.  
Si quis Cordatus, facilis, lectorque benignus  
Huc oculos vertat, quæ velit ipse legat,  
Candidus ignoscet, metuas nil, pande libenter,  
Offensus mendis non erit ille tuis,  
Laudabit nonnulla. Venit si Rhetor ineptus,  
Limata & tersa, & qui benè cocta petit,  
Claude citus librum, nulla hic nisi ferrea verba,  
Offendunt stomachum quæ minùs apta suum.  
At si quis non eximius de plebe poeta,  
Annue, namque istic plurima ficta leget.  
Nos sumus è numero, nullus mihi spirat Apollo,  
Grandilocus Vates quilibet esse nequit.  
Si Criticus lector, tumidus Censorque molestus,  
*Zoilus & Momus*, si rabiosa cohors:  
Ringe, freme, & noli tum pandere, turba malignis  
Si occurrat fannis invidiosa suis:  
Fac fugias, si nulla tibi sit copia eundi,  
Contemnes, tacitè scommata quæque feres.  
Frendeat, allatret, vacuas gannitibus auras  
Impleat, haud cures, his placuisse nefas.  
Verum age si forsan divertat purior hospes,  
Cuique sales, ludi, displiceantque joci,  
Obijciatque tibi sordes, lasciuaque: dices,  
Lasciua est Domino & Musa iocosa tuo,  
Nec lasciua tamen, si pensitet omne, sed esto,  
*Sit lasciua licet pagina, vita proba est.*  
Barbarus, indoctusque rudis spectator in istam  
Si messem intrudat, fuste fugabis eum,  
Fungum pelle procul (iubeo) nam quid mihi fungo?  
Conveniunt stomacho non minùs ista suo.  
Sed nec pelle tamen, lato omnes accipe vultu,  
Quos, quas, vel quales, inde vel vnde viros.  
Gratus erit quicumque venit, gratissimus hospes  
Quisquis erit, facilis difficilisque mihi.  
Nam si culpârit, quædam culpâsse juvabit,  
Culpando faciet me meliora sequi.  
Sed si laudârit, neque laudibus efferar vllis,  
Sit satis hisce malis opposuisse bonum.  
Hæc sunt quæ nostro placuit mandare libello,  
Et quæ dimittens dicere iussit Herus.

When I goe musing all alone,  
Thinking of diuerse things fore-known,  
When I builde Castles in the aire,  
Voide of sorrow and voide of feare,  
Pleasing my selfe with phantasmes sweete,  
Me thinkes the time runnes very fleete.

All my ioyes to this are folly,

Naught so sweete as Melancholy.

When I lie waking all alone,  
Recounting what I haue ill done,  
My thoughts on me then tyrannise,  
Feare and sorrow me surprise,  
Whether I tarry still or goe,  
Me thinkes the time goes very sloe.

All my griefes to this are jolly,

Naught so sad as Melancholy.

When to my selfe I act and smile,  
With pleasing thoughts the time beguile,  
By a brooke side or wood so greene,  
Vnheard, vnought for, or vnseene,  
A thousand pleasures doe me blesse,  
And crowne my soule with happinesse.

All my ioyes besides are folly,

None so sweete as Melancholy.

When I lie, sit, or walke alone,  
I sigh, I grieue, making great moane,  
In a darke groue, or irkesome denne,  
With discontentes and Furies then,  
A thousand miseries at once,  
Mine heauy heart and soule enconce.

All my griefes to this are iolly,

None so soure as Melancholy.

Me thinkes I heare, me thinkes I see,  
Sweete musicke, wondrous melodie,  
Townes, palaces and Citties fine,  
Here now, then there, the world is mine,  
Rare Beuties, gallant Ladies shine,  
What e're is louely or diuine.

All other ioyes to this are folly,

None so sweete as Melancholy.

Me thinkes I heare, me thinkes I see  
Ghostes, goblins, feindes, my phantasie  
Presents a thousand vgly shapes,  
Headlesse beares, blackemen and apes,  
Dolefull outcries, and fearefull sightes,  
My sad and dismall soule affrightes.

All my griefes to this are iolly,

None so damn'de as Melancholy.

Me thinkes I court, me thinkes I kisse,  
Me thinkes I now embrace my Mistris.  
O blessed dayes, O sweete content,  
In Paradise my time is spent.  
Such thoughts may still my fancy moue,  
Let me not die, but liue in loue.

All my joyes to this are folly,  
Naught so sweete as Melancholy.  
When I recount loues many frightes,  
My sighes and teares, my waking nightes,  
My jelous fits; ô mine hard fate,  
I now repent, but 'tis too late.  
No torment is so bad as loue,  
So bitter to my soule can proue.

All my greifes to this are iolly,  
Naught so harsh as Melancholy.  
Friends and Companions get you gone,  
'Tis my desire to be alone,  
Ne're well but when my thoughts and I,  
Doe domineir in priuacie.

No Gemme, no treasure like to this,  
'Tis my delight, my Crowne, my blisse.

All my joyes to this are folly,  
Naught so sweete as Melancholy.

'Tis my sole plague to be alone,  
I am a beast, a monster growne,  
I will no light nor company,  
I finde it now my misery.  
The sceane is turn'd, my joyes are gone,  
Feare, discontent and sorrowes come.

All my griefes to this are jolly,  
Naught so fierce as Melancholy.  
Ile' not change life with any King,  
I rauish't am: can the world bring  
More joy, then still to laugh and smile,  
In pleasant toyes times to beguile?  
Doe not, ô doe not trouble mee,  
So sweete content I feele and see.

All my joyes to this are folly,  
None so diuine as Melancholy.  
Ile' change my state with any wretch,  
Thou canst from geale or dunghill fetch:  
My paines past cure, another Hell,  
I may not in this torment dwell,  
Now desperate I hate my life,  
Lend me an halter or a knife.

All my griefes to this are jolly,  
Naught so damn'd as Melancholy.

# DEMOCRITVS IUNIOR

## TO THE READER.



Entle Reader, I presume thou wilt<sup>a</sup> bee verie  
niquisitiue to know what Anticke or Personate  
Actor this is, that so insolently intrudes vpon  
this common Theater, to the Worlds view, ar-  
rogating another mans Name, whence he is,  
why hee doth it, and what hee hath to say? Al-  
though, as<sup>a</sup> he said, *Primum si noluerō, non respon-*  
*debo, quis coacturus est?* I am a free man borne,  
and may chuse whether I will tell, who can com-

pell me? If I be vrged I will as readily reply as that *Agyptian* in <sup>b</sup> *Plu-*  
*tarch*, when a curious fellow would needs know what he had in his Bas-  
ket, *Quum vides velatam, quid inquiris in rem absconditam?* It was there-  
fore couered, because hee should not know what was in it. Seeke not  
after that which is hid, if the contents please thee, <sup>c</sup> *and be for thy use*,  
suppose the Man in the Moone, or whom thou wilt to be thy Author; I would  
not willingly bee knowne. Yet in some sort to giue thee satisfaction,  
which is more then I need, I will shew a reason, both of this vsurped  
Name, Title, and Subiect. And first of the Name of *Democritus*; lest  
any man by reason of it, should bee deceiued, expecting a Pasquill, a  
Satyre, some ridiculous Treatise (as I my selfe should haue done) some  
prodigious Tenent, or Paradox of the Earths motion, of infinit Worlds  
in infinito vacuo, ex fortuita atomorum collisione, in an infinit wast, so cau-  
fed by an accidentall collision of Motes in the Sunne, all which *Demo-*  
*critus* held, *Epicurus* and their Master *Leucippus* of old maintained, and  
are lately reuiued by *Copernicus*, *Brunus*, and some others. Besides it  
hath been alwayes an ordinarie custome, as <sup>d</sup> *Gellius* obserues, For later  
writers and Impostors, to broach many absurd and insolent fictions, vnder the  
name of so noble a Philosopher as *Democritus*, to get themselves credit, and by  
that meanes the more to bee respected, as Artificers vsually doe, *Nono qui*  
*marmoris ascribunt praxatilem suo*. 'Tis not so with mee,

<sup>e</sup> *Non hic Centauros, non Gorgonas, Harpyasq;  
Inuenies, hominem pagina nostra sapit.*

No Centaures here, or Gorgans looke to find,  
My subiect is of Man, and humane kind.

Thou thy selfe art the subiect of my Discourse.

a

Quicquid

<sup>a</sup> Seneca in *Ad-  
do in morte*  
*Claudii Casarii*

<sup>b</sup> *Lib. de curi-*  
*ositate.*

<sup>c</sup> *Modo haec ribi  
vsur sunt, quia  
us antea non  
fingito. Wecler*

<sup>d</sup> *Lib. 10. de 12  
M. et a male  
feriat in De-  
mocriti. nomen  
commen. data,  
nobilis, au-  
thoritatique  
eius persequi  
ventibus.*

<sup>e</sup> *Martialis  
lib. 10. epig. 14.*

f Iuv. Sat. 1.

¶ *Quicquid agunt homines, votum, timor, ira, voluptas,  
Gaudia, discursus, nostri farrago libelli.*

What e're men doe, vowes, feares, in ire, in sport,  
Ioyes, wandrings, are the summe of my report.

g Auth. Per.  
Bessio. eds:  
Colonia 1616.

h Hip. Epist.  
Damaget.

i Laert. lib. 9.

k Hortulo sibi  
cellulam seli-

gens, ibiq; scip-

sum includens,  
vixit solitarius

Florus Olympi-

ade 80,  
700 annis post

Troiam.

m Diasogued  
cunctis operibus

facile excellit,  
Laert.

n Col. lib. 1. c. 1

o Const. lib. de  
agric. passim.

p Volucrum  
voci: & lin-

guas intelligere  
se dicit Abde-

ritani Ep. Hip-

q Sabellius  
exempl. lib 10

oculis se priva-

uit, ut melius  
contemplationi

operam daret,  
sublimis vir in-

genio, profunda  
cogitationis,

&c.

r Naturalia,  
Moralia, Ma-

thematica, li-

berales disci-

plinas, artium-

que omnium  
peritiam

callebat.

s Veni Athe-

nas, et nemo  
memoruit.

t Idem contem-

plui et admirati-

oni habitus.

u Solebat ad

portum ambu-

lare, et inde,  
&c. Hip. Ep.

Damaget.

x Perpetuo ri-

scipulum nonem

My intent is no otherwise to vse his name, then *Mercurius Gallobelgi-*  
*cus, Mercurius Britannicus*, vse the name of *Mercury*, & *Democritus Christi-*  
*anus, &c.* Although there be some other circumstances, for which I haue  
masked my selfe vnder this Visard, and some peculiar respects, which I  
cannot so well expresse, vntill I haue set downe a brieve Character of  
this our *Democritus*, what he was, with an Epitome of his life.

*Democritus*, as he is described by <sup>h</sup> *Hippocrates* and <sup>i</sup> *Laertius*, was a litle  
wearish old man, verie melancholy by nature, auerse from companie in  
his latter dayes, <sup>k</sup> and much given to solitarinesse, a famous Philosopher  
in his age, <sup>l</sup> *coæuus* with *Socrates*, wholly addicted to his studies at the  
last, and to a priuate life, writ many excellent Workes. A great Diuine,  
according to the Diuinitie of those times, an expert Physitian, a Politic-  
ian, an excellent Mathematician, as <sup>m</sup> *Diascosmus*, and the rest of his  
Workes doe witnesse. He was much delighted with the studies of Huf-  
bandry, faith <sup>n</sup> *Columella*, and often I find him cited by <sup>o</sup> *Constantinus* and  
others, treating of that subiect. He knew the natures, differences of all  
Beasts, Plants, Fishes, Birds, and as some say, could vnderstand the tunes  
and voyces of them. In a word hee was *omnisariam doctus*, a generall  
Schollar, a great Student; and to the intent hee might better contem-  
plate, <sup>q</sup> I find it related, that he put out his eies, & was voluntarily blind,  
yet saw more then all *Greece* besides, and <sup>r</sup> writ of euerie subiect, *Nihil  
in toto opificio natura, de quo non scripsit.* A man of an excellent wit, pro-  
found conceit; and to attaine knowledge the better in his younger  
yeers, he trauelled to *Agypt* and <sup>s</sup> *Athens*, to conferre with learned men,  
<sup>t</sup> *admired of some, despised of others.* After a wandering life, hee setled at  
*Abdera* a towne in *Thrace*, & was sent for thither to be their Law-maker,  
Recorder, or Town-clearke, as some will; or as others, he was their bred  
and borne. Howsoeuer it was, there he liued at last in a Garden in the  
Suburbs, wholly betaking himselfe to his studies, and a priuate life.  
<sup>u</sup> *Sauing that sometimes he would walke downe to the Hauens, & laugh hear-*  
*tily at such varietie of ridiculous obiects, which there he saw.* Such a one was  
*Democritus.*

But in the meane time, how doth this concerne me, or vpon what re-  
ference doe I vsurpe his habit? I confesse indeed, that to compare my  
selfe vnto him for ought I haue yet said, were both impudencie and ar-  
rogancie. I doe not presume to make any parallell, *Antistat mihi millibus  
trecentis, paruus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I  
will say of my selfe, and that I hope without all suspection of pride, or  
selfe-conceit, I haue liu'd a silent, sedentarie, solitarie, priuate life, *mihi  
& musis*, in the Vniuersitie as long almost as *Xenocrates* in *Athens*, *ad se-*  
*nectam ferè*, to learne wisdom as hee did, penned vp most part in my  
Study. For I haue beene brought vp a Student in the most flourishing  
Colledge of *Europe*, <sup>z</sup> *Augustissimo Collegio*, and can bragge with <sup>a</sup> *Iouius*  
almost,

g Auth. Per.  
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facile excellit,  
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r Naturalia,  
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thematica, li-  
berales disci-  
plinas, artium-  
que omnium  
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t Idem contem-  
plui et admirati-  
oni habitus.  
u Solebat ad  
portum ambu-  
lare, et inde,  
&c. Hip. Ep.  
Damaget.  
x Perpetuo ri-  
scipulum nonem  
aputare solebat  
Democritus,  
Iuv. Sat. 7.  
y Non sum  
dignus prestare  
matellam,  
Marr.  
z Christ-  
Church in  
Oxford.  
a Prasut. Hist.

almost, *in eâ luce domicilij Vaticanani, totius orbis celeberrimi, per 37 annos multa opportunaq; didici*; for 27 yeeres I haue continued ( hauing the vse of as good a Libraries as euer hee had ) a Scholler, and would bee therefore a Keeper of our Colledge Libraries, lately reuiued by Orho Nicholson Equire.

loth, either by liuing as a Drone, to bee an vnprofitable or vnworthy Member of so learned and noble a Societie, or to write that which should be any way dishonourable to such a royall & ample Foundation. Something I haue done, though by my profession a Diuine, yet *turbine raptus ingenij*, as <sup>b</sup> hee said, out of a running wit, an vnconstant, vnserled <sup>b</sup> Scaliger. mind, I had a great desire ( not able to attaine to a superficial skill in any ) to haue some smattering in all, to bee *aliquis in omnibus, nullus in singulis*, which <sup>c</sup> Plato commends, out of him <sup>d</sup> Lipsius approoues and furthers, *as fit to be imprinted in all curious wits, not be a Slave of one Science, or dwell altogether in one subiect, as most doe, but to rone abroad, centum puer artium, to haue an Oare in euerie mans Boat, e to tast of euerie Dish, and sp of euerie mans Cup*, which saith <sup>f</sup> Montaigne, was well performed by Aristotle and his learned Countrey-man Adrian Turnebus. This roning humour (though not with like successe) I haue euer had, & like a ranging Spaniell, that barks at euerie Bird he sees, leauing his game, I haue followed all, sauing that which I should, and may iustly complaine, and truly, *qui ubiq; est, nusquam est*, which <sup>g</sup> Gesner did in modestie, that I haue read many Bookes, but to litle purpose, for want of good method, I haue confusedly tumbled ouer diuers Authors in our Libraries, with small profit, for want of Art, Order, Memorie, Iudgement. I neuer travelled but in Mappe or Card, in which mine vnconfined thoughts haue freely expatiated, as hauing euer benee especially delighted with the study of Cosmography. <sup>h</sup> Saturne was Lord of my geniture, culminating, &c. and Mars principall significator of manners, in partile coniunction with mine Ascendent; both fortunate in their Houses, &c. I am not poore, I am not rich; *nihil est, nihil deest*, I haue litle, I want nothing. all my Treasure is in Minerva's Towre. Greater preferment as I could neuer get, so am I not in debt for it, I haue a competencie ( *Laus Deo* ) from my noble and munificent Patrons, though I liue still a Colleague Student, a Democritus in his Gardeu, and lead a Monastique life, sequestred from those tumults and troubles of the world, *Et tanquam in speculâ positus* (as he said) I heare what is done abroad, how others <sup>k</sup> run, ride, turmoile, and maccerate themselves in Court and Countrey, far from those wrangling Law suits, *aule vanitatem, feri ambitionem, videre mecum soleo*: I laugh at all, <sup>l</sup> *omely secure, lest my Suit goe amisse, my Ships perish*, Corne and Cattle miscarrie, Trade decay, *I haue no Wife nor Children, good or bad to provide for*. A meere Spectator of other mens fortunes & aduentures, and how they act their parts, which me thinks are diuersly presented vnto me, as from a common Theater or Sceane. I heare new newes euerie day, and those ordinarie rumors of War, Plagues, Fires, Inundations, Thefts, Murders, Massacres, Meteors, Comets, Spectrums, Prodigies, Apparitions: of townes taken, cities besieged in France, Germany, Turkey, Persia Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, Battels fought, so many men flaine, Monomachies, Shipwracks, Piracies, and Sea-fights, Peace, Leagues, Stratagems, and fresh Alarums.

Alarums. A vast confusion of Vowes, Wishes, Actions, Edicts, Petitions, Law-suites, Pleas, Lawes, Proclamations, Complaints, Grievances, are daily brought to our Eares. New Bookes euerie day, Pamphlets, Currantoes, Stories, whole Catalogues of Volumes of all sorts, new Paradoxes, Opinions, Schismes, Heresies, Controuersies in Philosophy, Religion, &c. Now come tidings of Weddings, Maskings, Mummeries, Entertainments, Iubilies, Embassies, Tilts and Tournaments, Trophies, Triumphes, Reuels, Sports, Playes. Then againe Treasons, Cheating trickes, Robberies, enormous Villanies in all kinds, Funerals, Burials, Death of Princes, new Discoueries, Expeditions; now Comickall, then Tragickall matters. To day we heare of new Lords and Officers created, to morrow of some Great-men deposed, & then againe of fresh Honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh; he thrives, his neighbour turns bankrupt; now plentie, then againe dearth and famine; one runs, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, and such like, both priuate, and publike newes, *prius priuatus*, as I haue still liued, and so now continue, *statu quo prius*, left to a solitarie life, and mine owne domesticke discontents: Sauiug that some times, *ne quid mentiar*, as *Diogenes* went into the Citie, and *Democritus* to the Hauen to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not chuse but make some little obseruation, *non tava sagax obseruator, ac simplex recitator*, not as they did, to scoffe or laugh at all, but with a mixt passion.

m Hor.

*Bilem sapere, iocum vestri mouere tumultus.*

n Per.  
o Hor.  
p Secundum  
mania locus  
erat frondescit  
populi opacis,  
vitisque  
sponte nati;  
tenuis propè  
aquadesuebat,  
placide mur-  
murans, ubi  
sedile et domus  
Democriti  
conspiciebatur.  
q Ipse cõposu-  
it confidebat, su-  
per genus vo-  
lumen habens,  
eg vring, alia  
pærentia para-  
ta, dissellique  
animalia cu-  
mulatim fra-  
ta, quoru visce-  
ra rimabatur:  
r Cum mundus  
extra se sit, et  
mente captus  
sit, et nesciat se  
langere, vt  
mea elam  
adhibeat.

I did sometime laugh and scoffe with *Lucian*, and Satyrically taxe with *Menippus*, lament with *Heraclitus*, sometimes againe I was <sup>n</sup> *petulanti splene cachinno*, and then againe, <sup>o</sup> *vere bile iecur*, I was much moued to see that abuse which I could not amend. In which passion howsoeuer I may sympathise with him or them, 'tis for no such respect I shroud my selfe vnder his name, but either in an vnknowne habite, to assume a little more libertie and freedom of speech, or if you will needs know, for that reason and onely respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, <sup>p</sup> vnder a shady Bowre, <sup>q</sup> with a Booke on his Knees, busie at his study, sometimes writing, sometime walking. The subiect of his Booke was Melancholy and Madnesse, about him lay the carcases of many feuerall Beasts, newly by him cut vp and anatomized, not that he did contemne Gods creatures, as hee told *Hippocrates*, but to find out the seat of this *atra bilis* or Melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himselfe, by his writings and obseruations, <sup>r</sup> teach others how to preuent and auoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold to imitate, and because he left it vnperfect, *quasi succenturiator Democriti*, to prosecute and finish in this Treatise.

You haue had a reason of the Name, if the Title and Inscription offend  
your

your grauitie, were it a sufficient iustification to accuse others, I could produce many sober Treatises, euen Sermons themselves, which in their Fronts carrie more phantastickall names. Howsoeuer it is a kind of pollicie in these dayes, to prefix a phantastickall Title to a Booke which is to be sold : For as Larkes come downe to a Day-net, many vaine Readers will tarrie and stand gazing like silly passengers, at an anticke Picture in a Painters shop, that will not looke at a iudicious peece. And indeed, as *Scaliger* obserues, *nothing more inuites a Reader then an Argument vnlook'd for, vnthought of, and sels better then a scurrile Pamphlet*, tum maximè cum nouitas excitat<sup>\*</sup> palatum. Many men, saith *Gellius*, are very conceited in their Inscriptions, and able (as *Pliny* quotes out of *Seneca*) to make him loyter by the way, *that went in hast to fetch a Mid-wife for his Daughter, now ready to lye downe*. For my part I haue honourable<sup>u</sup> Presidents for this which I haue done : I will cite one for all, *Anthony Zava Pap. Episc.* his Anatomie of Wit, in foure Sections, Members, Subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my Subiect, & will demand a reason of it, I can alledge more then one, I write of Melancholy, by being busie to auoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse*, as *Rhasis* holds : and howbeit, *stultus labor est ineptiarum*, to bee busied in toyes is to small purpose, yet heare that diuine *Seneca*, better aliud agere quam nihil, better do to no end then nothing. I writ therefore, and busied my selfe in this playing labor, *otiosaq; diligentia ut visarem torporem feriandi* with *Veetius* in *Macrobius*, atque otium in vtile verterem negotium.

Y ----- Simul & iucunda & idonea dicere vita,  
Lectorem delectando simul atq; monendo.

To this end I write, like them, saith *Lucian*, that recite to Trees, and de-  
claime to Pillers for want of Auditors : as *Paulus Aegiveta* ingeniously con-  
fesseth, *not that any thing was unknowne or omitted, but to exercise my selfe*,  
which course if some tooke, I thinke it would be good for their bodies,  
and much better for their soules, or peraduenture as others do for fame,  
to shew my selfe ( *Scire tuum nihil est, nisi te scire hoc sciat alter* ) I might  
be of *Thucydides* opinion, *to know a thing and not expresse it, is all one as if a* *Qui nouit,*  
*he knew it not*. When I first tooke this taske in hand, & quod ait<sup>b</sup> ille, *Impellente Genio negotium suscepi*, this I aymed at ; *vel ut lenirem animum* *scribendo*, to ease my mind by writing, for I had<sup>d</sup> *gravidum cor, fetum* *caput*, a kind of Impostume in my head, which I was very desirous to be  
vnladen of, and could imagine no fitter euacuation then this. Besides I  
might not well refraine, for *ubi dolor, ibi digitus*, one must needs scratch  
where it itcheth. I was not a little offended with this malady, shall I say  
my Mistris Melancholy, my *Ageria*, or my *malus Genius*, & for that cause,  
as he that is stung with a Scorpion, I would expell *clauum clauo*, *comfort* *one sorrow with another*, idleness with idleness, *ut ex viperâ Theriarum*,  
make an Antidote out of that which was the prime cause of my disease.  
Or as he did, of whom<sup>f</sup> *Felix Plater* speakes, that thought he had some off

*Scaliger Ep. ad Parisiensem. nihil magister-  
torem inuitas  
quam inopina-  
tum argumen-  
tum, neq; ven-  
dibilior merx  
est quam petra-  
lans liber.*

*\* Lib. 2. c. 11.  
miras sequun-  
tur inscrip-  
tionum seftustiz-  
tes,*

*z Prefat. Nat. Hist. patri ob-  
stetricem par-  
turiem i ficia  
accerfens mo-  
ram mittere  
possunt.*

*u Anatomy of  
Popery.*

*Anatomy of  
Immortalitie.  
Angelus Salas,  
Anatomy of  
Antimony, &c.  
x Cent. l. 4. c. 9  
non est cura  
melior quam  
labor.*

*y Hor.  
z Non quod de  
nouo quid ad-  
dere aut a ve-  
teribus prater-  
missum, sed  
propria exerci-  
tationis causa.*

*scitit exprimis  
perinde est ac si  
nesciret.  
b Inius Pref.  
Hist.  
c rasmus.*

*e Otium otio,  
dolorem dolore  
sum solatus.*

Aristophanes

*Aristophanes* Frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*, and for that cause studied Physicke seuen yeers, and trauelled ouer most part of *Europe* to ease himselfe: To do my selfe good I turned ouer such Physitians our Libraries would afford, or my priuate friends impart, and haue taken this paines. And why not? *Cardan* professeth he writ his Booke *De Consolatione* after his Sons death, to comfort himselfe, so did *Tully* write of the same Subiect with like intent, after his Daughters departure, if it bee his at least, or some Impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peradventure affirme with *Marius* in *Salust*,<sup>h</sup> *that which others heare or read of, I felt and practised my selfe, they get their knowledge by Bookes, I mine by melancholizing*, *Experto crede Roberto*. Something I can speake out of experience, *erumnabilis experientia me docuit*, and with her in the Poet, *Haud ignara mali miseris succurrere disco*. I would helpe others out of a fellow-feeling, & as that vertuous Lady did of old,<sup>k</sup> *being a Leaper her self, bestow all her portion to build an Hospitall for Leapers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer, that this is *actum agere*, an vnecessary worke, *cramben bis coctam apponere*, the same againe and againe in other words: To what purpose? <sup>m</sup> *Nothing is omitted that may well be said*, so thought *Lucian* in the like Theam. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this Subiect? No newes here, that which I haue is stolne from others,<sup>n</sup> *Dicitq. mihi mea pagina fur es*. If that seuered doome of *Synesius* be true, *It is a greater offence, to steale dead mens Labours, then their Clothes*, what shall become of most Writers? I hold vp my hand at the Barre amongst others, & am guiltie of Fellonie in this kind, *habes consistentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos Scribendi cucuethes*, and <sup>p</sup> *there is no end of writing of Bookes*, as the Wise-man found of old, in this <sup>q</sup> scribling age, especially wherein *the number of Bookes is without number* (as a worthy man saith) *Presses be oppressed*, and out of an itching humor, that euerie man hath to shew himselfe, <sup>r</sup> *desirous of fame and honour* (*scribimus indocti doctiq.---*) he will write no matter what, & scrape together it bootes not whence. <sup>s</sup> *Bewitched with this desire of fame, etiam medijs in morbis* to the disparagement of their health, & scarce able to hold a pen, they must say something, haue it out,<sup>t</sup> *and get themselves a name*, saith *Scaliger*, though it be to the downfall and ruine of many others. To be counted writers, *scriptores ut saluentur*, to bee thought and held *Polumathes* and *Polihistors*, *apud imperitum vulgus ob ventosa nomen artis*, to get a Paper-Kingdome: *nulla spe questus sed amplâ fama*, in this præcipitatè, ambitious age, *nunc ut est saculum, inter immaturam eruditionem ambitosum & preceps*, ('tis <sup>x</sup> *Scaligers* censure) and they that are scarce Auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, diuine, humane Authors, rake ouer all *Indices* and Pamphlets for notes, as our Merchants doe strange Hauens for traffique, write great Tomes, *Cum non sint reuera doctiores, sed loquaciores*, when as they are not thereby better Schollers, but greater praters. They commonly pretend publique good,

g M. Ioh. Rous  
our Protobib.  
Oxon.

M. Hopper:  
M. Guthridge  
etc.

h *Quæ illi au-  
dire et legere  
solum esum  
parum vidi  
egomet, alia  
gesti quæ illi  
le-ris, ego mi-  
litando aridi,  
nunc vos ex-  
istimare facti  
an dicta pluri  
sint.*

i *Do Virg  
k Camen, ipsa  
elephant: si  
corrupta ele-  
phant: si ho-  
spicium  
construxit.*

l *Iliada post  
Homerm.  
m Nihil præ-  
sermissum quod  
ignous dice  
possit.*

n *Martialis.  
o Magis impia  
mortuorum  
lucubrationes  
quam vestes  
furari.*

p *Eccl. v. 1.  
q Libros eun-  
chi gignunt,  
steriles parunt  
r D. King præ-  
fat left. Ionas  
the late right  
reuerend Lord  
B of London.*

s *Homeres fa-  
me iis gloria  
ad ostentatio-  
nem eruditio-  
nis indigne  
congerunt,  
Buchananus.  
t Effalcinatis  
etiam laudis  
amore, etc.*

u *Iustus Baroni-  
us Ex ruinis  
alienæ existi-  
mationis sibi  
gradum ad fa-  
mam struunt.*

x *Exercit.  
288.*

good, but as <sup>a</sup> *Gesner* obserues, 'tis pride and vanitie that egges them on, no newes or ought worthy of note but the same in other tearmes. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures euerieday, poure out of one Vessell into another, and as those old *Romans* rob'd all the Cities of the World, to set out their bad sited *Rome*, we skim off the Creame of other mens Wits, pick the choyce Flowers of their tild Gardens to set out our owne sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so <sup>\*</sup> *Ionius* inueighes) They lard their leane Books with the fat of others Workes. *Ineruditi fures, &c.* A fault that euerie Writer findes, as I doe now, and yet faultie themselues, <sup>b</sup> *Trium literarum homines*, all Theeues, they pilfer out of old Writers to stuffe vp their new Comments, scrape *Ennius* Dung-hils, and out of <sup>c</sup> *Democritus* Pit, as I haue done. By which meanes it comes to passe, <sup>d</sup> that not onely Libraries and Shops are full of our putrid Papers, but euerie Close-stoole & Iakes, *Scribunt carmina que legant cacantes*; they serue to put vnder Pies, to <sup>e</sup> lapp Spice in, and keepe Rost-meat from burning. With vs in *France*, saith <sup>f</sup> *Scaliger*, euerie man hath libertie to write, but few abilitie, & heretofore Learning was graced by iudicious Schollers, but now noble Sciences are vilified by base and illiterate Scriblers, that either write for vain-glorie, need, to get mony, or as Parasites to flatter and collogue with some great men, they put out <sup>h</sup> *burras, quisquiliasq, ineptiasq,* <sup>i</sup> amongst so many thousand Authors, you shall scarce find one by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which he is rather infected then any way perfected.

a Omnes sibi famam quarunt et quouis modo in orbem spargi contendunt vs noua alicuius res habeantur  
b Plautum.  
c E Democriti puteo.  
d Non tam referta bibliotheca quam cloaca  
e Et quicquid chartis amicitur ineptis.  
f Epist. ad Petras. In Regno Fran. ia omnibus scribendis datur libertas, paucis facultas  
g O. im. litera ob homines in precio nunc sordens ob homines.  
h Ans. pac.  
i Inter tot milia volumina vix vnus a cuius lectore quis melior euadat, immo potius non peior.

————— <sup>k</sup> *Qui talia legit,  
Quid didicit tandem, quid scit nisi somnia, mugas?*

k Palingenius.

So that oftentimes it falls out (which *Callimachus* taxed of old) a great Booke is a great mischiefe. <sup>l</sup> *Cardan* finds fault with *French-men* and *Germanes* for their scribling to no purpose, *non inquit ab edendo deterreo, modo nouum aliquid inueniant*, he doth not bar them to write, so that it be some new inuention of their owne; but we weaue the same Web still, twist the same Rope againe and againe, or if it bee a new inuention, 'tis but some bable or toy, which idle fellows write for as idle fellows to read, and who so cannot inuent? <sup>m</sup> *He must haue a barren wit, that in this scribbling age can forge nothing.* <sup>n</sup> *Princes shew their Armies, Rich men vaunt their Buildings, Souldiers their Man-hood, and Schollers vent their toys*, they must read, they must heare whether they will or no.

l Lib. 5. de sap.

m Sterile oportet esse ingenium quod in hoc scripturient immoritur, &c.  
n Cardan. pref. ad consil.

o *Et quodcumq, semel chartis illeuerit, omnes Gestiet a furno redeuntes scire lacug, Et pueros & anus* —————

<sup>p</sup> What once is said and writ, all men must know, Old Wiues and Children, as they come and goe.

o Hor. ser. 1. Sat. 4.  
p Epist. lib. 1. Magnum poetarum promentum annus hic attulit mense April, nullas fere dies qua non aliquis recitauer.

What a companie of Poets hath this yeere brought out, as *Pliny* complaines to

*Sossius*

<sup>a</sup> Idem.  
<sup>b</sup> Principibus  
 & doctoribus  
 deliberandum  
 relinquo, &  
 arguentur  
 antherum  
 furia et millicies  
 repetita tol-  
 lantur, et tem-  
 merè scribendi  
 libido coercea-  
 tur aliter in  
 infinitum pro-  
 gressura.  
<sup>c</sup> Onerantur  
 ingenta, memo-  
 legendi sufficit  
<sup>d</sup> Libris obrui-  
 mur, oculi le-  
 gendo, manus  
 volitando do-  
 lent. Fam.  
 Strade Momo.

Lactetimi.

*Sossius Sinesius*, this April euerie day some or other haue recited. What a Catalogue of new Bookes all this yeere, all this age ( I say ) haue our *Francfurt* Marts, our Domesticke Marts brought out ? Twice a yeere, *Proferunt se noua ingenia & ostentant*, we stretch our wits out & set them to sale, *magno conatu nihil agimus*. So that which *Gesner* much desires, if a speedy reformation bee not had by some Princes Edicts and graue Superuisors, to restraine this libertie, it will run on *in infinitum*. *Quis tam audius librorum helluo*, Who can read them ? As already, we shall haue a vast Chaos and <sup>b</sup> confusion of Bookes. We are <sup>c</sup> oppressed with them, our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*. I doe not deny it, I haue onely this of *Macrobius* to say for my selfe, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good hous-wife out of diuers fleeces weaues one peece of Cloath, a Bee gathers Waxe and Honey out of many Flowers, and makes a new bundle of all,

*\* Floriferis ut apes in saltibus omnia libant,*

<sup>e</sup> Quicquid  
 Orbis bene di-  
 ctum facio me-  
 um, & illud  
 num meum ad  
 compendium,  
 nunc ad fidem  
 & auctoritatē  
 alienam expimo  
 verbis, omnes  
 auctores meos  
 clientis esse  
 arbitror, &c.  
 Sarisburienfis  
 ad Polycrat.  
 prol.  
<sup>f</sup> In Epitaph.  
 Nep. illud Cyp.  
 hoc Lact. illud  
 Hilar. &c. Ita  
 Victorinus in  
 huc modum  
 loquutus est  
 Arnobius, &c.  
<sup>g</sup> Pref. ad  
 Syntax. med.

I haue laboriously <sup>e</sup> collected this *Cento* out of diuers Writers, & that *sine iniuria*, I haue wronged no Authors, but giuen euerie man his owne, which <sup>f</sup> *Hierom* so much commends in *Nepotian*, he stole not whole Verses, Pages, Tracts, as some doe now adayes, concealing their Authors names, but still said this was *Cyprians*, that *Lactantius*, that *Helarius*, so said *Minutius Faelix*, so *Victorius*, thus far *Arnobius* : I cite & quote mine Authors, *sumpsi, non surripui*, and what *Varro Lib. 6. de re rust.* speaks of Bees, *minimè malefica nullius opus vellicantes faciunt deterius*, I can say of my selfe, whom haue I iniured ? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approues) *aliud tamen quàm unde sumptum sit apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I doe *conquouere quod hansi*, dispose of what I take. I make them pay tribute, to set out this my *Maceronicon*, the method onely is mine owne, I must vsurpe that of *swecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendis*, wee can say nothing but what hath been said, the composition & method is ours onely, and shewes a Schollar. *Oribasius, Aetius, Auicenna*, haue all out of *Galen*, but to their owne method, *diuerso stylo, non diuersa fide*, our Poets steale from *Homer*, he spewes, saith *Alian*, they licke it vp. Diuines vse *Austins* words *verbatim* still, and our Storie-dressers doe as much, hee that comes last is commonly best,

— donec quid grandius atas  
 Postera, serisq, ferat melior —.

<sup>h</sup> In Luc. 10.  
 Tom. 2. Pigmei  
 Gigantum hu-  
 mern impositi  
 plusquam ipsi  
 Gigantes  
 vident.

Though there were many Giants of old in Physick and Philosophy, yet I say with <sup>h</sup> *Didacus Stella*, *A Dwarf standing on the shoulders of a Giant, may see farther then a Giant himselfe* ; I may likely adde, alter, and see farther then my Predecessors ; <sup>i</sup> And it is no greater prejudice for me to endite after others, then for *Elanus Montaltus* that famous Physitian, to write

de

de morbis capitis after *Iason Pratenfis*, *Heurnius*, *Hildesheim*, &c. Many Horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

*Allatres licet vsq; nos & vsq;  
Et gannitibus improbis laceffas,*

I solve it thus. And for those other faults of Babarisme <sup>a</sup>*Doricke* dialect, Extemporanean stile, Tautologies, Apish imitation, a Rapsody of Rags gathered together from severall Dung-hills, excrements of Authors, toyes and fopperies, confusedly tumbled out, without Art, Invention, Iudgement, Wit, Learning, harsh, raw, rude, phantasticall, absurd, insolent, indiscreet, ill-composed, indigested, vaine, scurrile, idle, dull, and dry; I confesse all ('tis partly affected) thou canst not thinke worse of me then I doe of my selfe. 'Tis not worth the reading, I yeeld it, I desire thee not to loose time in perusing so vaine a Subiect, I should be peradventure loth my selfe to read him or thee, so writing, 'tis not *operapretium*. All I say, is this, that I have <sup>b</sup> presidents for it, which *Isoocrates* calls *perfugium ijs qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Nonnulli alij idem fecerunt*, others haue done as much, it may be more, & perhaps thou thy selfe, *Nonimus & quite*, &c. we haue all our faults, *scimus & hanc veniam*, &c. <sup>c</sup>thou censurest me, so haue I done others, and may doe thee, *Cedimus inq; vicem*, &c. 'tis *lex talionis, quid pro quo*. Goe now censure, criticize, scoffe, and rayle.

<sup>a</sup> Nec araneorum textus ideo melior quia ex se filagignuntur, nec nosse ideo vilior, quia ex asenatis sumus & apes. *Lipius aduersus dialogist.*

<sup>b</sup> Vno absurdo dato mille sequuntur.

<sup>c</sup> Non dubito multos lectores hic fore stultos.

<sup>d</sup> *Nasutus sis vsq; licet, sis deniq; nasus:  
Non potes in nugis dicere plura meas,  
Ipse ego quam dixi, &c.*

<sup>d</sup> *Martial.*  
13.2.

Wer'ft thou all scoffes and flouts, a verie *liomus*,  
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cry'd whore first, & in some mens censures, I am afraid I haue ouer-shot my selfe, *Laudari se vani, vituperare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrum non sum nec imus*, I am not none of the best, I am none of the meanest of you. Be it therefore as it is, well or ill, I haue assay'd, put my selfe vpon the Stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes vs, and as <sup>e</sup> Hunters find their game by the trace, so is a mans *Genius* descried by his workes, *Multò melius ex sermone quam lineamentis, de moribus hominum iudicamus*; 'twas old *Cato's* rule. I haue layd my selfe open (I know it) in this Treatise, I shall be censured, I doubt not, yet this is some comfort, *ut palata, sic iudicia*, our censures are as various as our Palats.

<sup>e</sup> Vt Sentiores serant è vestigio impresso, virum scripsi inueni. *Lipius*

<sup>f</sup> *Tres mihi conuiua prope dissentire videntur  
Poscentes vario multum diuersa palato, &c.*

<sup>f</sup> *Hor.*

Our writings are as so many Dishes, our Readers Guests; our Bookes  
b like

like beautie, that which one admires another reiects; so are we appro-  
ued as mens fancies are inclined.

*Pro capto lectoris habent sua fata libelli,*

That which is most pleasing to one is *amaracum sui*, most harsh to ano-  
ther. *Quot homines, tot sententiae*, so many men, so many minds: that which  
thou condemnest he commends.

g Hor.

\* *Quod petis, id sane est inuisum acidumq; duobus.*

He respects matter, thou art wholly for words, he loues a loose and free  
stile, thou art all for neat composition, strong Lines, hee desires a fine  
Frontispeece, entising Pictures, to draw on the Readers attention, which  
thou reiectest, that which one admires, another explodes as most absurd  
and ridiculous. If it be not point blanke to his humor, his method, his  
conceit, <sup>h</sup> *Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.*  
If ought be omitted or added, which he likes or dislikes, thou art *man-  
cipium pauca lectionis*, an Idiot, an Ass, *nullus es*, or *plagiarius*, a trifler, a tri-  
uant, thou art an idle fellow; or else 'tis a thing of meere industry, a col-  
lection without wit or inuention, a very toy. <sup>i</sup> *Facilia sic putant omnes quæ  
iam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their la-  
bours vilified by fellows of no worth themselues; as things of nought,  
who could not haue done as much: *Vnusquisq; abundat sensu suo*, euerie  
man abounds in his owne sense, and whilst each particular partie is so  
affected, how should one please all?

k Hor.

l Fieri non po-  
test, ut quod  
quisq; cogitat,  
dicat omnis.  
Muretus.  
m Lib. 1. de  
ord. cap. 11.  
n Erasmus.

<sup>k</sup> *Quid dem, quid non dem? Renuis tu quod iubet ille?*

How shall I hope to expresse my selfe to each mans humor & concept,  
or to giue satisfaction to all? Some vnderstand too litle, some too much,  
*Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogi-  
tantes quales, sed quibus vestibibus induti sint*, as <sup>m</sup> *Austin* obserues, not regard-  
ing what, but who write, <sup>n</sup> *orexin habet Authoris celebritas*, not valuing  
the mettle, but stampe that is vpon it, *Cantharum aspiciunt, non quid in eo*.  
Some are too partiall, as friends to ouerweene, others come with a pre-  
iudice to carpe, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est  
omni contemptu contemptius iudicant*) some as Bees for Hony, some as  
Spiders to gather poyson; What shall I doe in this case? As a Dutch  
Host, if you come to an Inne in Germany, & dislike your fare, diet, lodg-  
ing, &c. replies in a furlie tone, <sup>o</sup> *aliud tibi queras diuersorium*, if you like  
not this, get you to another Inne; I resolue, if you like not my writing,  
goe read something else. I doe not much esteeme thy censure, take thy  
course, 'tis not as thou wilt, nor as I will, but when we haue both done,  
that of <sup>p</sup> *Plinius Secundus* to Traian, will proue true, *Euerie mans wittie  
labour takes not, except the matter, subiect, occasion, and some commending Favo-  
rite happen to it*. If I be taxed, exploded by thee and some such, I shall  
haply be approued and commended by others, and so haue been (*Exper-  
tus loquor*) and may truly say with <sup>q</sup> *Iouius* in like case (*absit verbo iactan-  
tia*) *hercum quorundam, pontificum, & virorum nobilium familiaritatem &  
amicitiam, gratasq; gratias, & multorum benè laudatorum laudes sum inde  
promeritus*, as I haue been honored by some worthy men, so haue I been  
vilified by others, and shall bee. At the first publishing of this Booke,  
(which <sup>r</sup> *Probus* of *Persius* Satyrs) *editum librum continuo mirari homines,*

p Epist. lib. 6.  
Cuiusq; inge-  
nium non sta-  
tim emergit,  
nisi mater se  
fautor, occasio,  
commendator-  
que contingat:  
q Praef. hist.  
r Laudari a  
laudato laus  
est.

r Pers. Satyr.

atq;

atq; anidè deripere cæperunt, I may in some fort apply to this my Worke, The first and second Edition were suddenly gone, egerly read, and as I haue said, not so much approued by some, as scornefully reiectèd by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that Superintendent of Wit, Learning, Iudgement, *ad stuporem doctus*, the best of Greeke and Latine writers, in *Plutarch's* opinion, that renouned corrector of vice, as *ⁱ Fabius* termes him, and painfull omniscious Philosopher, that writ so excellently & admirably well, could not please all parties, or escape censure: How is he vilified by *ⁱ Caligula*, *Agellius*, *Fabius*, and *Lipsius* himselfe, his chiefe propugner? In coplerag, pernizioso, faith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & protrita, dicaces & inepta sententia, eruditio plebeia*, an homely shallow writer as he is, In partibus spinas & fastidia habet, faith *ⁱ Lipsius*, and as in all his other Workes, so especially in his Epistles, *alia in argutijs & ineptijs occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, hee iumbles vp many things together immethodically, after a Stoicks fashion, *parum ordinauit, multa accumulauit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra santi Philosophi*, hope to please? No man so absolute, *ⁱ Erasmus* holds, to satisfie all, except *Antiquitie, Prescription, &c. set a barre*. But as I haue proued in *Seneca*, this will not alwayes take place, how shall I euade? 'Tis the common doom of all Writers, I must (I say) abide it, I seeke not applause; *ⁱ Non ego ventose venor suffragia plebis*, againe *non sum adeò informis*, I would not bee vilified:

————— *ⁱ laudatus abundè,*  
Non fastiditus si tibi lector ero.

I feare good mens censures, and to their fauourable acceptance I submit my labours,

————— *ⁱ & linguas Mancipiorum*  
Contemno ———,

As the barking of a Dog, I securely contemne those malicious and scurrile obloquies, flowts, calumnies, of Raylers and Detractors, I scorne the rest. What therefore I haue said *pro tenuitate meâ*, I haue said.

One or two things yet I was desirous to haue amended if I could, concerning the manner of handling this my Subiect, for which I must Apologize, *deprecari*, and vpon better aduice giue the friendly Reader notice. It was not mine intent to prostitute my Muse in *English*, or to diuulge *secreta Minervæ*, but to haue exposèd this more contract in *Latin*, if I could haue got it printed. Any scurrile Pamphlet is welcome to our mercenarie Stationers in *English*; they print all

————— *ⁱ cudantq; libellos*  
In quorum folijs vix simia nuda cacaret;

But in *Latin* they will not deale; which is one of the reasons *ⁱ Nicholas Ear* in his Oration of the paucitie of *English* Writers, giues; that so many flourishing wits are smothered in obliuion, lie dead and buried in this our Nation. Another maine fault is, that I haue not reuised the

*ⁱ Lipsius* Indr. de Seneca.  
*ⁱ Est. 10. Plurimum studij, multam rerum cognitionem, omnem studiorum materiam &c. multa in eo probanda, multa adinuenda.*  
*ⁱ Sues. Arena sua calce:*  
*ⁱ Introdue. ad Sen.*  
*ⁱ Indic. de Sen. Vix aliquis tñ absolutus, ut alteri per omnia satisfaciat nisi longa temporis prescriptio, semotà iudicandi libertate, religione quadam animos occupatis.*  
*ⁱ Hor. Ep. 1. lib. 19.*  
*ⁱ Equè turpe frigidè laudari ac infestè taceri superari.*  
*Phanorinus: Agell. 1. 19 cap. 2*  
*ⁱ Ouid. trist. 1 eleg. 6.*  
*ⁱ Iuven. Sat. 5*

*ⁱ Aut arti in seij aut questui magis quam literis student; hab. Cantabr. & Lond. Excus. 1576.*

Copie, and amended the stile, which now flowes remissly, as it was first conceiued, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

c Ouid. de  
pont. Eleg. 1.6:

c *Cum relego scripsisse pudeat, quia plurima cerno*

*Me quoque, quae fuerant iudice digna lini,*

When I peruse this Tract which I haue writ,

I am abash'd, and much I hold vnfit.

f Hor.

*Et quod grauissimum*, in the matter it selfe, many things I disallow at this present, which then I writ, *Non eadem est aetas, non meus*, I would willingly retract much, &c. but 'tis too late, I can only craue pardon now for what is amisse.

I might indeed (had I wisely done) obserued that Precept of the Poet,

----- *nonumq. prematur in annum,*

And haue taken more care : Or as *Alexander* the Physitian would haue done by *Lapis Lazuli*, fiftie times washed before it be vsed, I should haue reuised, corrected, and amended this Tract ; but I had not (as I said) that happy leasure, no *Amanuenses* or Assistants. *Panocrates* in *Lucian*, wanting a Seruant, as he went from *Memphis* to *Coptus* in *Egypt*, tooke a doore barre, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand vp like a Seruing-man, fetch him water, turne the spit, serue in supper, and what worke he would besides; and when he had done that seruice he desired, turned his man to a stick againe. I haue no such skill to make new men at my pleasure, or meanes to hire them; no whistle to call like the Master of a Ship, and bid them run, &c. I haue no such authoritie, must for that cause, doe my businesse my selfe, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confused lumpe, I had not time to licke it into forme, as she doth her yong ones, but euen so to publish it, as it was first written

g Tom. 3. phi-  
lospend accepto  
pessulo quum  
carmen quod-  
dam dixisset,  
effecit vi am-  
bularet, aquam  
hauriret, canā  
pararet, &c.

h Stans pede in  
vno, as he made  
Verses.

i Non eadem a  
summo expe-  
ctes, minimog;  
Poeta.

k Stylus hic  
nullus prater  
parrhesiam.

l Qui rebus se  
exercet, verba  
negligit, & qui  
callet artem  
dicendi, nullam  
disciplinam  
habet recog-  
nitam.

m Palingenius  
n Cuiusque  
orationem vi-  
des politam, &  
sollitam, scito  
animum in  
pusillis occupa-  
tum, in scriptis  
nil solidum,  
Epist. lib. 1. 21

*quicquid in buccam venit*, in an extemporean stile, as <sup>h</sup> I doe commonly all other exercises, *effudi quicquid dictauit Genus meus*, out of a confused companie of notes, and writ with as small deliberation as I doe ordinarily speak, without all affectation of big words, fustian phrases, jingling termes, tropes, strong lines, straines of wit, braue heates, eulogies, hyperbolicall exornations, elegancies, &c. which many so much affect. I am <sup>i</sup> *aqua potor*, drinke no wine at all, which so much improues our moderne wits, a loose, plaine, rude writer, *ficum voco ficum, & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, <sup>k</sup> I call a spade a spade, *animis haec scribo, non auribus*, I respect matter, not words; remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as <sup>l</sup> *Philo* thinkes, *He that is conuersant about matter, neglects words, and those that excell in this art of speaking, haue no profound learning,*

<sup>m</sup> *Verba nitent phaleris, at nullas verba medullas*

*Intus habent* -----.

Besides, it was the obseruation of that wise *Seneca*, <sup>n</sup> *when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toys, ther's no soliditie in him. Non est ornamentum virile concinnitas*, as he said of a nightingale, --- *vox es prater ea nihil, &c.*

I am therefore in this point a professed Disciple of ° *Apollonius*, a Scholler of *Socrates*, I neglect phrases, and labour wholly to informe my Readers vnderstanding, not to please his eare; 'tis not my study or intent to compose neatly, which an Orator requires, but to expresse my selfe readily and plainly, as it happens. So that as a Riuer runs sometimes precipitate and swift, then dull and flow; now direct, then *per ambages*; now deepe, then shallow; now muddy, then cleare; now broad, then narrow; doth my stile flow: now serious, then light; now Comicall, then Satyricall; now more elaborate, then remisse, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinarie Traueller, sometimes faire, sometimes foule; here champion, there inclosed; barren in one place, better soyle in another: by Woods, Groues, Hills, Dales, Plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & glebosa camporum*, through varietie of objects, that which thou shalt like and surely dislike.

For the matter it selfe or method, if it bee faultie, consider I pray you that of *Columella*, *Nihil perfectum, aut à singulari consummatum industriâ*, no man can obserue all, much is defectiue no doubt, may bee iustly taxed, altered, and auoided in *Galen*, *Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; Hee is a good Huntsman can catch some, not all: I haue done mine endeaour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc puluere desudamus*, I am but a smatterer, I confesse, a stranger, here and there I pull a flower, I doe easily grant, if a rigid censurer should criticize on this which I haue writ, hee should not find three sole faults, as *Scaliger* in *Terence*, but 300, so many as he hath done in *Cardans* subtilties, as many notable errors as *Gul. Laurembergius*, a late Professor of *Rostocke*, discovers in that Anatomie of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscos*. And although this be a third Edition, in which I should haue been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters doe find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter inuectiue,

*Sint Musis socij Charites, Furia omnis abesto,*

Otherwise as in ordinarie Controuersies, *funem contentionis neclamus, sed cui bono?* Wee may contend, and likely misuse each other, but to what purpose? Wee are both Schollers, say,

----- *Arcades ambo,*

*Et cantare pares, & respondere parati.*

If we doe wrangle, what shall we get by it? Trouble & wrong our selues, make sport of others. If I be conuict of an error, I will yeeld, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the meane time I require a fauourable censure of all faults omitted, harsh compositions, pleonafines of words, Tautologicall repetitions, perturbations of Tenses, Numbers, Printers faults, &c. My translations are sometimes rather Paraphrases, then interpretations,

o *Philostatus* li. 8. *Sic. Apoll.* Negligebat oratoriam facultatem, & penitus aspernabatur eius professores, qd linguam distaxat, non autem mentem redderent eruditorem.

p *Pet. Nannius* not, in *Hor.*

q *Non hic colonus domicilium habeo, sed topiarj in morem, hinc inde florem vellico.* Et canis Nilu lambens.

r *Supra his mille notabiles errores Laurentij demonstrat, &c.*

s *Philo de Com.*

t *Virg.*

pretations, *non ad verbum*, but as an Author, I vse more libertie, and that's onely taken, which was to my purpose: Quotations are often inserted in the Text, which make the stile more harsh, or in the Margent as it hapned. Greeke Authors, *Plato, Plutarch, Athenau, &c.* I haue cited out of their Interpretors, because the Originall was not so ready. I haue mingled *Sacra prophanis*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronologie; somtimes Neotericks before Antients, as my memorie suggested. Some things are here altered, expunged in this Edition, others amended; much added, and 'tis no prejudice, no such *indecorum*, or ouersight.

x Ter. Adelph.

\* *Nunquam ita quicquam bene subductâ ratione ad vitam fuit,  
Quin res, ætas, vsus, semper aliquid apportent noui,  
Aliquid moneant, ut illa qua scire te credas, nescias,  
Et quæ tibi putâris prima, in exercendo ut repudias.*

Ne're was ought yet at first contriu'd so fit,  
But vse, age, or something would alter it;  
Aduise thee better, and vpon peruse,  
Make thee not say, and what thou tak'st, refuse.

But I am now resolu'd neuer to put this Treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I haue done. The last and greatest exception is, that I being a Diuine, haue meddled with Physicke,

y Heaut. act. 1.  
scen. 1.

y ----- *tantumne est ab re tuâ otij tibi,  
Aliena ut cures, eaq, nihil quæ ad te attinent?*

x Gellius li. 18  
cap. 3.

Which *Menedemus* obiected to *Chremes*, haue I so much leasure, or little businesse of mine owne, as to looke after other mens matters which concerne me not? What haue I to doe with Physicke? The *Lacedæmonians* were once in counsell about State-matters, a debothed fellow spake excellent well, and to the purpose, his speech was generally approued. A graue Senator steps vp, and by all meanes would haue it repealed, though good, because *dehonestabatur pessimo Authore*, it had no better an Author; let some good man relate the same, and then it should passe. This counsell was embraced, *factum est*, and it registred forth-with, *Et sic bona sententia mansit, malus Author mutatus est.* Thou saist as much of me, *Stomachosus* as thou art, and grantest peraduenture this which I haue written in Physicke, not to be amisse, had another done it, a professed Physition, or so; but why should I meddle with this Tract? Heare mee speake: There be many other subiects, I doe easily grant, both in Humanitie and Diuinitie, fit to be treated of, of which had I written *ad ostentationem* onely, to shew my selfe, I should haue rather chosē, and in which I haue beene more conuersant, I could haue more willingly luxuriated, and better satisfied my selfe and others; but that at this time I was fatally driuen vpon this Rocke of Melancholy, and carried away by this by-streame, which as a Rillet, is deducted from the maine Channell of my studies, in which I haue pleased and busied my selfe at idle houres, as a subiect most necessarie and commodious. Not that I prefer it before Diuinitie, which I doe acknowledge to bee the Queene of Professions, and to which all the rest are as Handmaids, but that in Diuinitie I saw no such great need. For had I written positiuely, there be so many Bookes in that kind, so many Com-

mentators,

mentators, Treatises, Pamphlets, Expositions, Sermons, that whole teems of Oxen can not draw them; and had I been as forward and ambitious as some others, I might haue haply printed a Sermon at *Pauls-Crosse*, a Sermon in *S<sup>t</sup> Maries Oxon*, a Sermon in *Christ-Church*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worshipful, a Sermon in Latin, in English, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as desirous to suppress my labours in this kind, as others haue beene to presse and publish theirs. To haue written in controuersie, had beene to cut off an *Hydra's* head,

<sup>a</sup> *lis litern generat*, one begets another, so many duplications, triplications, and swarms of Questions, *In sacro bello hoc quod stili mucrone agitur*, that hauing once begun, I should neuer make an end. One had much better, as

<sup>b</sup> *Alexander* the sixth Pope, long since obserued, prouoke a great Prince then a begging Fryer, a Iesuite, or a Seminarie Priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must and will haue the last word; and that with such eagerneffe, impudence, abominable lying, falsefying, and bitterneffe in their Questions they proceed, that as <sup>c</sup> hee said, *furor ne cacus, an rapit vis acrior, an culpa, responsurum date?* Blind furie, or error, or rashneffe, or what it is that egges them, I know not, I am sure many times, which <sup>d</sup> *Austin* perceiued long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the ferenitie of charitie is ouer-clouded, & there be too many spirits coniured vp already in this kind, in all Sciences, and more then we can tell how to lay, which doe so furiously rage and keepe such a racket, that as <sup>e</sup> *Fabius* said, *It had beene much better for some of them to haue beene borne dumbe, and altogether illiterate, then so far to dote to their own destruction.*

*At melius fuerat non scribere, namq; tacere*

*Tutum semper erit,* —————

'Tis a generall fault, so *Seuerinus* the Dane complains, *Unhappy men, as we are, we spend our dayes in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about Moonshine ith' water, leauing in the meane time those chiefeſt treasures of Nature untouched, wherein the best medicines for all manner of diseases art to be found, and doe not onely neglect them our selues, but hinder, condemne, forbid & scoffe at others, that are willing to enquire after them. These motiues at this present, haue induced mee to make choyce of this Medicinall subiect.

If any Physitian in the meane time shall infer, *Ne sutor ultra crepidam*, and find himselfe griued that I haue intruded into his Profession, I will tell him in brieſe, I doe not otherwise by them, then they doe by vs. If it be for their aduantage, I know many of their Sect which haue taken Orders, in hope of a Benefice, 'tis a common transition, and why may not a Melancholy Diuine, that can get nothing but by Simonie, professe Physicke? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) & because he was not fortunate in his practise, forsooke his profession, and writ afterwards in Diuinitie. *Marsilius Ficinus* was *semel & simul*, a Priest & Physitian at once, and <sup>b</sup> *T. Linacer* in his old age tooke Orders. The *Iesuites* profess both at this time, diuers of them *permissu superiorum*, Chirurgions, Panders, Bawdes, and Midwiues, &c. Many poore Countrey-Vicars, for

<sup>a</sup> Et inde catenat quaedam fistulae haredes etiam ligat.

<sup>b</sup> Cardan. Henſius.

<sup>c</sup> Malle se bellum cum magno principe gerere, quam cum Gno ex fratribus mendicantibus orſine.

<sup>d</sup> Hor. epod. lib. od. 7.

<sup>e</sup> Ep. 86. ad Cas. lapresby.

<sup>f</sup> Lib. 12. ca. 10.

Mutos nati, et omnes sensus erere satius

fuisse, quam sic in propriam perniciem

insanire.

<sup>g</sup> Infelix mortalitas inuisibilis questionibus ac disputationibus vitam traducimus, naturae principes thesauris in quibus praefissima

medicina collocata sunt, interitus intus relictos relinquimus. Nec ipsi

solum reſignamus sed et alios prohibemus, condemnamus, adhibere

que affirmamus.

<sup>h</sup> Quod in praef. minimè fortunatus

esset, et medicinam reliquit, et omnibus institutus in Theologia

et a post modum scripsit. Gesner

Bibliotheca.

<sup>i</sup> P. Iouius.

want of other meanes, are driven to their shifts, to turne Mountebankes, Quacksaluers, Empiricks, and if our greedy Patrons hold vs to such hard conditions, as commonly they doe, they will make most of vs worke at some Trade, as *Paul* did, at last turne Taskers, Malsters, Costermongers, Grasiers, sell Ale as some haue done, or worse. Howsoeuer in vndertaking this taske, I hope I shall commit no great errour or *indecorum*, if all bee considered aright, I can vindicate my selfe with *Georgius Braunus*, and *Hieronymus Hemingius*, those two learned Diuines who (to borrow a line or two of mine<sup>1</sup> elder Brother) drawne by a naturall loue, the one of *Pictures and Mappes, Prospectiues and Chorographicall delights*, writ that ample *Theater of Cities*; the other to the study of *Genealogies*, penned *Theatrum Genealogicum*. Or else I can excuse my studies with <sup>k</sup> *Lefsius* the Iesuite in like case, 'tis a disease of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Physitian; and who knows not what an agreement there is betwixt these two Professions? A good Diuine either is or ought to be a good Physitian, a Spirituall Physitian at least, as our Sauour calls himselfe, and was indeed, *Math. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vse diuers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as <sup>1</sup> our Regius Professor of Physicke well informed vs in a learned Lecture of his not long since. One helpes the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c. by applying that Spirituall Physicke; as the other vse proper remedies in bodily diseases. Now this being a common infirmitie of Body and Soule, and such a one that hath as much need of Spirituall as a Corporall cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessarie, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt Malady, can doe little alone, a Physitian in some kinds of Melancholy much lesse, both make an absolute cure.

<sup>m</sup> *Alterius sic Altera poscit opem.*

And 'tis proper to them both, and I hope not vnbecoming me, who am by my Profession a Diuine, and by mine inclination a Physitian. I had *Iupiter* in my sixt House; I say with <sup>n</sup> *Beroaldus*, *Non sum medicus, nec medicina prorsus expers*. In the Theoricke of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiect.

If these reasons do not satisfie thee good Reader, as *Alexander Munificus* that bountifull Prelat, somtimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith <sup>o</sup> *M<sup>r</sup> Camden*, to take away the enuie of his worke (which verie words *Nubrigenfis* hath of *Roger* the rich Bishop of *Salisbury*, who in King *Stephen's* time, built *Shirburne* Castle, and that of *Deuises*) to diuert the scandall or imputation, which might be thence inferred, built so many Religious Houses. If this my Discourse be ouer medicinall, or sauour to much of humanitie, I promise thee, that I will hereafter make thee amends in some Treatise of Diuinitie. But this I hope shall suffice when you haue more fully considered of the matter of this my Subiect; *rem subtraham*, Melancholy, Madnesse, and of the

Reasons

i M. W. Burton  
Preface to his  
description of  
Lecestershire,  
printed at  
London by W.  
Iaggard for I.  
White, 1622.  
k In Hygiasticon,  
neg; enim  
hac tractatio  
alena videri  
debet à Theo-  
logo, &c.  
agitur de mor-  
bo animæ  
l Dr Clayton  
in Comitij,  
Anno 1621.

m Hor.

n Lib. de pestil.

o In Newarke  
in Notting-  
hamshire.  
Cum duo ad-  
ificasset castella  
ad tollendam  
fructibus in-  
uidiam, &  
expiandam  
maculam duo  
instituit cano-  
niam, & collegi-  
religiosis  
impleuit.

Reasons following, which were my chiefe Motiues: The generalitie of the Disease, the necessitie of the Cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the Members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, the Creekes and Sounds of the North-East, or North-West passages, & all out as good a discouerie, as that *Hungry* Spaniards of *Terra Australis Incognita*, as great trouble as to perfect the Motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as *Theophrastus* did by his Characters, *That our Posteritie, O friend Policles, shall be the better for this which we haue written, by correcting and rectifying what is amisse in themselves by our examples, and applying our Precepts and Cautions to their own use.* Yet one Caution let me giue by the way to my present or future Reader, who is actually Melancholy, that he read not the Symptomes or Prognostickes in this following Tract, least by applying that which hee reads to himselfe, aggrauating, appropriating things generally spoken to his own person (as Melancholy men most part doe) he trouble or hurt not himself, and get in conclusion more harme then good. I aduise them therefore warily to peruse that Tract, *Lapides loquitur* (so said *Agrippa de occ. Phil.*) & caueant Lectores ne cerebrum ijs excutiat. The rest I doubt not they may securely read, and to their benefit. But I am ouer-tedious, I proceed.

Of the necessitie and generalitie of this which I haue said, if any man doubt, I shall desire him to make a brieue suruey of the world, as *Cyprian* aduiseeth *Donat*, supposing himselfe to bee transported to the top of some high Mountaine, and thence to behold the tumults & chances of this wauering world, and he cannot chuse but either laugh at, or pittie it. *S<sup>t</sup> Hierome* out of a strong imagination, being in the Wildernesse, conceived with himselfe, that hee then saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that it is melancholy, dotes: that it is (which *Episkithonius Cosmopolites* expressed not many yeeres since in a Map) made like a Fooles head (with that Motto *Caput Helleboro dignum*) a crazed head, *cauca stultorum*, a Fooles paradise, or as *Apollonius*, a common prison of Gullies, Cheaters, Flatterers, &c. and needs to be reformed. *Strabo* in the ninth Booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* Map, approoues; The Brest lyes open from those *Acroceraunian* Hilles in *Epyrus*, to the *Sunian* Promontorie in *Attica*, *Page* and *Mazara* are the two Shoulders, that *Isthmos* of *Corinth* the Necke, & *Peloponnesus* the Head. If this allusion hold, 'tis sure a mad head; *Morea* may bee *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, & true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall find that Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* Table, *omnes errorem bibunt*, before they come into the World, they are intoxicated by

pFerdinando de Quir, Anno 1612. Amsterdame impress. q Prasit ad Characteres: Spero enim (ô Poicles) libros nostros meliores inde futuros, quod istiusmodi memoria mandata requerimus, ex preceptis et exemplis nostris ad vitam accomodatam, ut se inde corrigant. rPar. 1. Sect. 3

rPras. Lectori.

rEp. 2. l. 2 ad Donatum. Paulus spero te crede subducere in arsum monitionem, speculare inde regum tacentium facies, et oculis in diuersa porrectis, fluctuantis mundi turbine intinere, iam simul ac Cide'is aut me sereberis, &c.

Errors Cup, from the highest to the lowest, haue need of Physicke, and those particular *Actions* in<sup>u</sup> *Seneca*, where father & son proue one another mad, may be generall; *Porcius Latro* shall plead against vs all. For indeed who is not a Foole, Melancholy, Mad? ----- \**Qui nil molitur ineptè*, who is not brain-sicke? Folly, Melancholy, Madnesse, are but one Disease, *Delirium* is a common name to all. *Alexander, Gordonius, Iason Pratenfis, Sauanarola, Guianerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *Dauid*, *Psal. 37. 50.* I said vnto the Fooles, deale not so madly, and 'twas an old Stoicall paradox, *omnes stultos insanire*,<sup>y</sup> all Fooles are mad, though some madder then others. And who is not a Foole, who is free from Melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they perseuere*, saith<sup>z</sup> *Plutarch*, habits either are, or turne to diseases. 'Tis the same which *Tully* maintaines in the second of his *Tusculanes*, *omnium insipientum animi in morbo sunt, & perturbatorum*, Fooles are sicke, and all that are troubled in mind, for what is sicknesse, but as<sup>a</sup> *Gregory Tholosanus* defines it, *A dissolution or perturbation of the bodily league, which health combines*: And who is not sicke, or ill disposed, in whom doth not passion, anger, enuie, discontent, feare and sorrow raigne? Who labours not of this disease? Giue mee but a little leaue, and you shall see by what testimonies, confessions, arguments I will euince it, that most men are mad, that they had as much need to goe a pilgrimage to the *Anticyra* (as in<sup>b</sup> *Strabo's* time they did) as in our dayes they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for helpe; that it is like to bee as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, heare the testimonie of *Solomon*, *Eccl. 2. 12.* And I turned to behold wisdom, madnesse and folly, &c. And Verse 23, *All his dayes are sorrow, his tranell grieve, and his heart taketh no rest in the night.* So that take Melancholy in what fence you will, properly or improperly, in disposition or habite, for pleasure or for paine, dotage, discontent, feare, sorrow, madnesse, for part, or all, truly, or metaphorically, 'tis all one. *The hearts of the sonnes of men are euill, and madnesse is in their hearts while they liue*, *Eccl. 9. 3.* *Wise men themselves are no better*, *Eccl. 1. 18.* *In the multitude of wisdom is much grieve, and he that increaseth wisdom, increaseth sorrow*, *Cap. 2. 17.* He hated life it selfe, nothing pleased him; he hated his labour, all, as<sup>c</sup> he concludes, is *sorrow, grieve, vauitie, vexation of spirit*. And though he were the wisest man in the world, *sanctuarium sapientia*, and had wisdom in abundance, hee will not vindicate himselfe, or iustifie his owne actions. Surely I am more foolish then any man, and haue not the understanding of a man in me, *Prou. 30. 2.* Be they *Solomons* words, or the words of *Agur* the Son of *Iakeh*, they are Canonically. *Dauid* a man after God's owne heart, confesseth as much of himselfe, *Pf. 37. 21. 22.* *So foolish was I and ignorant, I was euen as at east before thee.* And condemnes all for Fooles, *Pf. 93.* and *32. 9.* and *49. 20.* He compares them to beasts, horses, and mules, in which their is no understanding: The Apostle *Paul* accuseth himselfe in like sort, *2 Cor 11. 21.* *I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke*, saith *Esay*, and the heart is heauie, *Cap. 1. 5.* And makes lighter of them *them of oxen and asses,*  
the

u *Controu. l. 2.*  
cont. 7. & l. 6.  
cont.  
x *Hor.*  
y *I em Hor. l. 2*  
Sat 3.  
Damasippus  
Stoicus probat  
omnes stultos  
insanire.  
z *Tom. 2 sym-*  
pos. l. 5. c. 6.  
Animi aff. & o-  
nes, si animus  
inhareant,  
pra os generat  
habitus.  
a *Lib. 28. c. 1.*  
Synt. art. mtr.  
Morbus nihil  
est alius quam  
dissolutio qua-  
dam ac per-  
turbat os ade-  
ri in corpore  
existentis, si-  
cut & sanitas  
est consentientia  
bene corporis  
confirmatio  
gradam.  
b *Lib. 9. Geogr.*  
Plures olim  
gentes nauiga-  
bant illuc sa-  
nitatis causa.

c *Eccles. 1. 24.*

the oxe knowes his owner, &c. read *Deut.* 32.6. *Ierem.* 4. *Amos* 3.1. *Eph.* 5.6. Be not mad, be not deceived, foolish Galatians, who hath bewitched you? How often are they branded with this Epithite of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the VWorld, and how they valued mens actions.

I know that wee thinke farre otherwise, and hold them most part wise men that are in authoritie, Princes, Magistrates, <sup>d</sup> rich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speake against them? And on the other, so corrupt is our Iudgement, we esteeme wise and honest men fooles. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates*: <sup>e</sup> The *Abderites* account *Vertue* madnesse, and so doe most men liuing. Shall I tell you the reason of it; <sup>f</sup> *Fortune* and *Vertue*, *wisedom*e and *Folly*, their Seconds, vpon a time contended in the *Olympicks*; Euerie man thought that *Fortune* and *Folly* would haue the worlt, and pittied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without Lawes, &c. *Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisedom*e gaue <sup>g</sup> place, were hissed out, and exploded by the common people, *Folly* and *Fortune* admired, & so are all their Followers euer since, Knaues and Fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: *Achish*, 1 *Sam.* 21.14. held *Dauid* for a mad man. <sup>h</sup> *Elisha* and the rest were no otherwise esteemed. *Dauid* was derided of the common people, *Pf.* 9.7. *I am become a monster to many*. And generally wee are accounted fooles for Christ, 1 *Cor.* 14. *we fooles thought his life madnesse, & his end without honour*, *wisd.* 5.4. Christ and his Apostles were censured in like sort, *Ioh.* 10. *Mark.* 3. *Act.* 26. And so were all Christians in <sup>i</sup> *Pliny's* time, *fuertunt & alij similis dementia* &c. And called not long after, <sup>k</sup> *Vesaniae sectatores*, *eueriores hominum*, *polluti nouatores*, *fanatici*, *canes*, *malefici*, *venefici*, *Galilaei homunciones*, &c. 'Tis an ordinarie thing with vs, to account Honest, Deuout, Orthodoxe, Diuine, Religious, plain-dealing-men, Idiots, Asses, that cannot or will not lye and dissemble, shift, flatter, accommodare se ad eum locum vbi nati sunt, make good bargaines, supplant, thriue, patronis inferuire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè obseruare, candidè laudare, fortitèr defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage foelicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe, <sup>l</sup> hand & take bribes, &c. but feare God, and make a conscience of their doings. But the Holy Ghost that knows better how to iudge, he calls them Fooles. *The foole hath said in his heart*, *Pf.* 53.1. *And their wayes utter their folly*, *Pf.* 49.14. <sup>m</sup> *For what can be more mad, then for a little worldly pleasure to procure vnto themselves eternall punishment?* As *Gregory* & others inculcate vnto vs.

Yea euen all those great Philosophers, the world hath euer had in admiration, whose Workes we doe so much esteeme, that gaue Precepts of wisedom to others, Inuentors of Arts and Sciences, *Socrates* the wisest

d *Iure hereditarii sapere iuben'tur*  
Euphorio Satyr.

e *Apud quos Virtus, insania & furor esse dicitur.*

f *Calcepinus Apol. omnes mirabantur, putantes illam iri stultitiam.*

g *Sed prater expectationem res euenit*

*Audax stultitia in eum irruit &c. illi cedre hinc habet sectatores*

*stultitia.*  
g *Non est respondendum stulto sermone*

*stultitiam.*  
h 2 *Reg.* 7.

i *Lib.* 10. *ep.* 27  
k *Aug.* *Ep.* 178.

l *Quis nisi mentis inops, &c.*

m *Quid insanis quam pro momentanea felicitate æternis te mancipare supplicijs?*

n In fine Pha-  
aonis. Hic finis  
fuit amici no-  
stri o Eucates  
nostro quidem  
maior omnium  
quo experti  
sumus optimi  
& apertim  
fuerunt sumi  
& iussu mi.  
o Xenop. l. a. de  
dicit Socratis  
ad finem Ta-  
liti  
fuit Socrates  
quem omnium  
optimi ei soli-  
cissimi fuerunt.  
p A. xagoras  
o m. mens di-  
tus ab anti-  
quis  
q Regula na-  
tura, natura  
mira uel, fa-  
eruditio, demo-  
u hominis, sol-  
scientiarum,  
nate, Sophia,  
antifera litera-  
rū et sapientia,  
ut Scioppius  
olim de Scolio  
Hic finis, Aquila  
in nubibus, Im-  
perator litera-  
torū, cōlumen  
literarū, ab-  
sus crudelitatis,  
ocellus Europe,  
Scaliger.  
x L. b. 3. de sup.  
c. 17. et c. o m-  
nis Phi. sophi-  
as stultis aut  
insanis, uel  
anus, nullus  
ager ineptius  
delinquit.  
f Democritus  
a Leucippo  
doctus heredi-  
tatem stultitiae  
reliquit Epic.  
x Hor. car. li. s.  
od. 3. 4. epicur.  
u Nihil interest  
inter hos qd be-  
stias nisi quod  
loquuntur. de fa-  
l. 26. c. d.  
x Cap. de virt.  
y Neb. et Ravis.  
z Omnium  
discipulorum  
ignarus.  
\* Pulchrorum  
adolescentum  
causa frequen-  
ter gymnasiū  
obibat. &c.

man of his time by the Oracle of *Apollo*, whom his two Schollers *Plato* and *Xenophon* so much extoll and magnifie, with those honourable titles, *best and wisest of all mortall men, the happiest and most iust*; those seuen wise men of Greece, those *Brittaine Druides, Indian Brachmanni, Ethiopiar Gym-nosophists, Magi* of the *Persians, Apollonius*, of whom *Philostratus, Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholler *Lucretius*;

*Qui genus humanum ingenio superauit, & omnes  
Perstrinxit Stellas exortus ut aetherius Sol.*

Whose wit excell'd the wits of men as farre,  
As the Sunne rising doth obscure a Starre.

All those, of whom we read such *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdom it selfe in the abstract, a *Miracle of Nature*, breaching Libraries, as *Eunapius of Longinus, Lights of Nature, Gyants for wit, Quintessence of wit, Diuine Spirits, Eagles in the Clouds, false from Heauen, Gods, Spirits, Lampes of the World, Dictators,*

*Nulla ferant talem secula futura uirum.*

Monarchs, Miracles, Superintendents of wit and learning, *Oceanus, Phanix, Atlas, Monstrum, portentum hominis, orbis uniuersi musaem, ultimus humana natura conatus, natura maritus,*

-----merito cui doctior orbis,  
*Submissis desert tascibus imperium.*

As *Ælian* writ of *Protagoras* and *Gorgias*, wee may say of them all, *tantum à sapientibus absuerunt, quantum à uiris pueri*, they were Children in respect, Infants, not Eagles but Kites, Nouices, Illiterate, *Eunuchi sapientia*. And although they were the wisest, and most admired in their age, as he censured *Alexander*, I doe them, there were 10000 in his Armie as worthy Captaines (had they beene in place of command) as valiant as himselfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to bee. *Lactantius* in his Booke of Wisedome, proues them to be Dizards, Fooles, Asses, mad-men, so full of absurd and ridiculous tenents and brain-sicke positions, that to his thinking neuer any old woman or sicke person doted worse. *Democritus* tooke all from *Leucippus* and left faith he, *the inheritance of his folly to Epicurus, insanientium sapientia, &c.* The like he holds of *Plato, Aristippus*, and the rest, making no difference *betwixt them and beasts, sauing that they could speake.* *Theodoret* in his Tract *De cur. græc. affec.* manifestly euinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the Plague, whom 2000 yeeres haue admired, of whom some will as soone speake euill as of *Christ*, yet reuera, hee was an illiterate Idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an<sup>e</sup> enemie to all Arts and Sciences, as *Athenaus*, to Philosophers and Trauellers, an opinatiue Ass, a Cauiller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a *Sodomite, an Atheist*, (so conuict by *Anytus*) *iracundus & ebrius, dicax, &c.* a pot companion, and that of all others he was most sottish, a verie mad-man in his actions and opinions. If you desire to heare more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the Apostate to *Christ*,

Christ, I refer you to that learned Tract of *Eusebius* against *Herocles*, and for them all to *Lucians Piscator*, *Iraomenippus*, *Necyomantia*: their actions, opinions in generall were so prodigious, absurd, ridiculous, which they broached and maintained, their Bookes and elaborate Treatises were full of dotage, which *Tully ad Atticum* long since obserued, *delirant. plerumq. scriptores in libris suis*, their liues being opposite to their words, they commended pouertie to others, and were most couetous themselves, extolled loue and peace, and yet persecuted one another with virulent hate and malice. They could giue Precepts for Verse and Prose, but not a man of them (as *Seneca* tels them home) could moderate his affections. Their musicke did shew vs *flebiles modos*, &c. how to rise and fall, but they could not so containe themselves as in aduersitie not to make a lamentable tone. They will measure ground by Geometry, set downe limits, diuide & subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason & discretion. They can square Circles, but vnderstand not the state of their owne Soules, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit ignorant*, so that as he said,

*Nescio an Amicyram ratio illis destinet omnem.*

I thinke all the *Amicyra* will not restore them to their wits, \* if these men now, that held *Zenodotus* heart, *Crates* liuer, *Epictetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall wee thinke of the commonaltie? What of the rest?

Yea, but will you infer, that is true of *Heathens*, if they be conferred with Christians, *1 Cor. 3. 19. The wisdom of this world is foolishnesse with God, Earthly and diuelish*, as *Iames* calls it, *3. 15. They were vaine in their imaginations, and their foolish heart was full of darknesse*, *Rom. 1. 21, 22. When they professed themselves wise, became fooles.* Their wittie workes are admired here on earth, whilst their Soules are tormented in Hell fire. In some sense, *Christiani Crassani*, Christians are *Crassians*, and if compared to that wisdom no better then Fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise*, *Rom. 16. Paul* determines, *only good*, as *Austin* well contends, *and no man liuing can be iustified in his sight. God looked down from Heauen vpon the children of men, to see if any did vnderstand*, *Ps. 53. 2, 3.* but all are corrupt, erre, *Rom. 3. 12. None doth good, no not one.* *Iob* aggrauates this *4. 18. Behold he found no stedfastnesse in his Seruants, and layd folly vpon his Angels: 19. How much more on them that dwell in Houses of Clay?* In this sense wee are all as Fooles, and the Scripture alone is *Arx Minerva*, we and our writings are shallow and vnperfect. But I doe not so meane, euen in our ordinarie dealings, we are no better then Fooles. All our actions, as *Pliny* told *Traian*, *up-braid vs of folly*, our whole course of life is but matter of laughter. we are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquitie, as *Hugo de Prato Florido* will haue it, *semper stultizat*, is euerie day more foolish then other, the more it is whipped the worse it is, and as a Child will still be crowned with roses and flowres. Wee are apish in it, *asini bipedes*, and euerie place is full *inuerforum Apuleiorum*, of metamorphised and two legged Asses, *inuerforum Silenorum*, childish, *pucri instar bimuli*, *tremulâ patris dormientis in vlnâ*. *Iouianus Pontanus*, *Anto-*

*Seneca Scis rotunda metiri sed non tantum minus.*

*a Ab Oleribus sapientia actus caue non possunt. b For Xenodoti et senecae Cratidis.*

*\* Lib. de nat. boni.*

*c Hic profundissime Sophia solina. d Panegyr. Traiano. omnes actiones exprobrare stultitiâ contentur. e Sar. in domi. Pal. Mundus qui ob antiquitatem debet esse sapiens, semper in ista stultitia non auctur. sed et puer et ros et floribus coronari.*

nio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as hee admonisheth there, *Ne mireris mi hospes de hoc sene*, maruell not at him onely, for *tota hæc Ciuitas delirium*, all our Towne dotes in like sort,<sup>f</sup> wee are a companie of Fooles. Aske not with him in the Poet, & *Larua hunc intemperie infanieq, agitant senem?* What madnesse ghosts this old man, but what madnesse ghosts vs all? For we are *ad unum omnes*, all mad, *semel insaniuimus omnes*, not once, but alway so, & *semel, & simul, & semper*, euer, and altogether as bad as hee, and not *senex bis puer, delira anus*; but say it of vs all, *semper pueri*, young and old, all dote, as *Lactantius* proues out of *Seneca*, and no difference betwixt vs and children, sauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and such toyes, we sport with greater bables. We cannot accuse or condemne one another being faultie our selues,<sup>h</sup> *deliramenta loqueris*, you talke idly, or as <sup>i</sup> *Mitio* vpbraided *Demea*, *insanis, aufer te*, for we are as mad our owne selues, and 'tis hard to say which is the worst. And 'tis vniuerfally so,

<sup>k</sup> *Vitam regit fortuna, non sapientia.*

When <sup>l</sup> *Supputius* in *Pontanus* had trauelled all ouer *Europe*, to conferre with a w<sup>ise</sup> man, hee returned at last without his errand, and could find none. <sup>m</sup> *Cardan* concurreth with him, *Few there are (for ought I can perceiue) well in their wits*. So doth <sup>n</sup> *Tully*, *I see euerie thing to be done foolishly, and vnadvisedly.*

*Ille sinistrorsum hic dextrorsum, unus vtriq,*

*Error, sed varijs illudis partibus omnes.*

One reeles to this, another to that wall.

'Tis the same Error that deludes them all.

<sup>o</sup> They dote all, but not alike, *Μαρία γὰρ πᾶσι ποικίλα*, not in the same kind, *One is conetous, a second lasciuious, a third ambitious, a fourth enuious, &c.* as *Damissippus* the *Stoicke* hath well illustrated in the Poet,

<sup>p</sup> *Desipiunt omnes aequè ac tu.*

'Tis an in-bred malady in euerie one of vs, there is *seminarium stultitie*, a seminarie of folly, which if it be stirred up, or get a head, will run in infinitum, and infinitely varies, as wee our selues are severally addicted, saith <sup>q</sup> *Balthazar Castilio*: and cannot soeasily be rooted out, it takes such fast hold, as *Tully* holds, *alta radices stultitie*,<sup>r</sup> so we are bred, and so we continue. Some say there bee two maine defects of wit, Error and Ignorance, to which all others are reduced, by Ignorance we know not things necessarie, by Error wee know them falsely. Ignorance is a priuation, Error a positive Act. From Ignorance comes Vice, from Error, Heresie, &c. But make how many kinds you will, diuide and subdiuide, few men are free, or that doe not impinge on some one kind or other. <sup>s</sup> *Sic plerumq, agitat stultos inscitia*, as he that examines his owne and other mens actions, shall find.

*Charon* in *Lucian*, as hee wittily faignes, was conducted by *Mercury* to such a place, where he might see all the World at once, after he had sufficiently viewed and looked about, *Mercury* would needs know of him, what hee had obserued: Hee told him, that he saw a vast multitude and a promiscuous, their habitations like Molehills, the men as Emmers, hee could discern Cities like so many Hives of Bees, wherein euerie Bee had a sting,

and

f *Insanum te omnes pueri clamantque puella.* Hor.  
g *Plautus*  
*Amular.*

i *delph. act. 5*  
*scen. 8.*

k *Tully Tusc. 5*  
*1 Am. Dial.*

m *Lib. 3. de sap.*  
*pauci & video sana mentis sunt.*

n *Stultie & incaute omnia agi video.*

o *Insania non omnibus eade.*

p *Eras. eub. 3.*  
*cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio modo laboret, hic libidinis, ille auaritie, am-*

*bitiosis, inuidia*

q *Hor. l. 2. sat. 3*  
*Primaq, lux*

r *G. c. prima*  
*furore erat.*

s *L. 1. de amico*  
*Est in vnoquo-*

*que nostrum*

*seminarium*

*aliquod stulti-*

*tie, qd si quando*

*excitetur in*

*infinitum facile*

*excrefcit.*

t *Tibullus.*  
*Stulti præ-*

*reunt dies,*

*their wits are*

*a woollgatch-*

*ring.*

*So fools com-*

*monly dote.*

*Dial. contem-*

*plantes, Tom. 2*

and they did nought else but sting one another, some domineering like Hornets bigger then the rest, some like filching wasps, others as Drones. Over their heads were howering a confused companie of perturbations, Hope, Feare, Anger, Auarice, Ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toyes, and trifles, and such momentanie things. There Townes and Prouinces meere factions, rich against poore, poore against rich, Nobles against Artificers, they against Nobles, and so the rest. In conclusion he condemned them all, for Mad-men, Fooles, Idiots, Asses. *O stulti, quanam hac est amentia?* O Fooles, O Mad-men he exclaimes, *insana studia, insani labores, &c.* Mad indeauours, mad actions, mad, mad, mad. *O seculum insipiens & infacetum*, a giddy-headed age. *Heracitus* the Philosopher, out of a serious meditation of mens liues, fell a weeping, and with continuall teares bewailed their miserie, madnesse, & folly. *Democritus* on the other side burst out a laughing, their whole life to him seemed so ridiculous, and he was so farre carried with this Ironickall passion, that the Citizens of *Abdera* tooke him to bee mad, and sent therefore Embassadors to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the Storie is set downe at large by *Hippocrates*, in his Epistle to *Damoetus*, which because it is not impertinent to this Discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the Citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, the people following him, whom hee found (as before) in his Garden in the Suburbs all alone, *sitting vpon a Stone under a plane Tree, without hose or shoes, with a Booke on his knees, cutting vp seuerall Beasts, and busie at his study.* The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that hee was *busie in cutting vp seuerall Beasts, to find out the causes of madnesse, and melancholy.* *Hippocrates* commended his worke; admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to bee done, for our selues, neighbours, friends, expences, diseases, frailties, and mortalities which happen, wife, children, seruants, and such businesse which depriue vs of our time. At this speech *Democritus* profusely laughed (his friends and the people standing by, weeping in the meane time and lamenting his madnesse.) *Hippocrates* asked the reason why hee laughed: Hee told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so far after gold, hauing no end of ambition, to take such infinite paines for a little glorie, and to be fauored of men, to make such deepe mines into the earth for gold, & many times to find nothing, with losse of their liues and fortunes. Some to loue dogs, others horses, some to desire to bee obeyed in many Prouinces, and yet themselues will know no obedience. Some to loue their wites dearly at

u Sub ramosa  
platano seden-  
tem, solum, dis-  
calceatum,  
super lapidem,  
valde pallidum  
ac macilentum,  
promissam barba,  
librum super  
genibus  
habentem.  
x De furore,  
mania, melan-  
cholia scribo,  
et sciam quo-  
modo in homi-  
nibus gignatur,  
fiat, crescat,  
cumuletur, mi-  
nuatur, hac  
inquit animae  
lia quae vides,  
propterea seco,  
non Dei opera  
perosui, sed  
fella bilisque  
naturam  
disquirens.  
y Aust. l. i in  
Gen. Iam enim  
et seruus tui  
obsequium  
rigide postulas,  
et in nullam  
praeferas alij,  
nec ubi Deo.  
z Vxorē ducēt  
mox foras  
ejiciunt.

first

first, and alter a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate  
 a *Pueros amant* to despise, neglect, and leaue them naked to the worlds mercie. <sup>b</sup> Doe  
*mix fasti-* not these behauiours expresse their intolerable folly? VVhen men liue in  
*dunt.* peace, they couet war, detesting quietnesse, <sup>c</sup> deposing Kings, and aduance-  
 b *Quid hoc ab* ing others in their steed, murdering some men to beget children of their  
*in sana deest?* wiues. How many strange humors are in men? When they are poore and  
*c Reges eligunt,* needy, they seeke riches, and when they haue them, they doe not enioy  
*deponunt.* them, but hide them vnder ground, or else wastfully spend them. O wise  
*d Contra pau-* *Hippocrates*, I laugh at such things being done, but much more when no  
*rentes, fratres,* good comes of them, and when they are done to so ill purpose. There is  
*cines perpetuo* no truth or iustice found amongst them, for they daily plead one against  
*vixantur, et* another, <sup>d</sup> the son against the father and the mother, brother against bro-  
*inimicitias* ther, kinred & friends of the same qualitie, and all this for riches, whereof  
*agunt.* after death they cannot be possessors. And yet notwithstanding they will  
 e *Idola inanis* defame and kill one another, commit all vnlawfull actions, contemning  
*in ta amant,* God and Men, Friends and Countrey. They make great account of many  
*animata odio* senselesse things, esteeming them as a great part of their treasure, statues,  
*habent, sic* pictures, and such like moueables, deare bought, & so cunningly wrought,  
*pontificij.* as nothing but speech wanteth in them, <sup>e</sup> and yet they hate liuing persons  
 f *Credo equis* speaking to them. Others affect difficult things, if they dwell on firme  
*dem vires du-* Land, they will remoue to an Iland, and thence to Land againe, being no  
*cent e marmore* way constant in their desires. They commend courage and strength in  
*Sulcus.* warres, and let themselues bee conquered by lust and avarice; they are in  
 g *Suam Aulic-* brieffe, as disordered in their minds, as *Thersites* was in his body. And now  
*nam perfector* mee thinkes, O most worthy *Hippocrates*, you should not reprehend my  
*nemo, sed alter* laughing, perceiuing so many fooleries in men; <sup>f</sup> for no man will mocke  
*alteru ueridet.* his owne folly, but that which he seeth in a second, & so they iustly mocke  
 one another. The Drunkard cals him a Glutton, whom he knows to be so-  
 ber, many men loue the Sea, others Husbandry, briefly they cannot  
 agree in their owne Trades and Professions, much lesse in their Liues and  
 Actions.

VVhen *Hippocrates* heard these words, so readily vttered without pre-  
 meditation to declare the worlds vanitie, full of ridiculous contrarietie,  
 he made answer, That necessitie compelled men to many such actions, and  
 diuers wills ensuing from Diuine permission, that wee might not be idle,  
 being nothing is so odious to them as sloth and negligence. Besides, men  
 cannot fore-see future euents, in this vncertaintie of humane affaires, they  
 would not so marrie, if they could fore-tell the causes of their dislike  
 and separation; or Parents if they knew the houre of their Childrens  
 death, so tenderly provide for them; or an Husband-man sowe, if hee  
 thought there would bee no increase; or a Merchant aduenture to Sea, if  
 he fore-saw shipwracke; or be a Magistrate, if presently to be deposed.  
 Alas, worthy *Democritus*, euerie man hopes the best, and to that end hee  
 doth it, and therefore no such cause of laughter.

*Democritus* hearing this excuse, laughed againe aloud, perceiuing hee  
 did not well vnderstand what hee had said concerning perturbations and  
 tranquillitie of the mind. Insomuch, that if men would gouerne their  
 actions

actions by discretion and providence, they would not declare themselves Fooles, as now they doe, and hee should haue no such cause of laughter, but (quoth hee) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheelles about, nothing being firme and sure, hee that is now aboue, to morrow is beneath; he that sat on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconueniences & troubles coueting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, and learning to know themselves, would limit their ambition, & they would perceauce then that Nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but griefe and molestation. As a fat body is more subiect to diseases, so are rich men: There are many that take no heed what hapneth to others by bad conuersation, and therefore ouerthrow themselves in the same manner through their owne fault, not fore-seeing dangers manifest. These are things (ô more then mad, quoth he) that giue me matter of laughter, by suffering the paines of your impieties, as your Auarice, Enuie, Mutinies, vnsatiable desires, Conspiracies, and other incurable Vices; besides your & Dissimulation, and Hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Lawes, both of Nature and Ciuitie. Many things which they haue left off, after a while they fall to againe, Husbandry, Navigation, and leaue againe, fickle and vnconstant as they are: When they are young, they would be old, and old young. <sup>b</sup> Princes commend a priuate life, priuate men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, and what is the cause of all this, but that they know not themselves. Some delight to destroy, one to build, another to spoyle one Countrey to enrich another and himselfe. <sup>k</sup> In all these things they are like Children, in whom is no iudgement or counsell, and resemble beasts, sauing that beasts are better then they, as being contented with Nature. <sup>l</sup> When shall you see a Lyon hide Gold in the ground, or a Bull contend for a better Pasture? when a Bore is thirstie, he drinks what will serue him, and no more, and when his belly is full, hee ceaseth to eat: But men are immoderate in both; as in Lust, they couet carnall copulation at set times, men alwaies, ruinating thereby the health of their bodies. And doth it not deserue laughter, to see an amorous Foole torment himselfe for a Wench; weepe, howle for a mis-shapen flut, a dowdy, sometimes that might haue his choyce of the finest beauties? Is there any remedy for this in Physicke? I doe anatomize and cut vp these poore Beasts, <sup>m</sup> to see these distempers, vanities, and follies, yet such prooffe were better made on mans body, if my kind nature would endure it: <sup>n</sup> Who from the houre of his birth is most miserable, weake, and sickly; when he sucks, he is guided by others, when he is growne great, practiseth unhappinesse, <sup>o</sup> and is sturdy, and when old, a child againe, and repenteth

d

him

*f Deniq; sit finis querendi, cumq; habeas plus, supererit minus, et finire laborē incipias, variis quod auebas, Crede, Hor.*  
*g Astuta Vapulae foras sub pectore videntur. Et cum vulpe positis pariter Sulpin. rer.*  
*Crete, andum cum Crete.*  
*h Quis sit Mercenarius ut nemo quam sibi sortem, seu varso dederit, seu suis adiecerit, illi conuenas & uat, &c Hor.*  
*i Diruit, edificat, mutis quadrat ratundis. Traianus pontem Aruxit super Danubium, quem successor eius Adrianus statim demolitus.*  
*k Quā qui in re ab infantibus differunt, quibus mens et sensus sine ratione inest, quicquid sese his offer. volupe est.*  
*l Idem Plut.*  
*m Ut infans carnis indiguitatē trita matris fecit, cum hoc potius in hominibus inuestigandum esset, in tota a naturae morbus est.*  
*o In vigore furibundus, quando decreuit infanabilis.*

him of his life past. And here being interrupted by one that brought Bookes, hee fell to it againe, that all were madde, carelesse, stupid. To prooue my former speeches, looke into Courts or priuate Houses. <sup>p</sup> Iudges giue iudgement according to their owne aduantage, doing manifest wrong to poore Innocents, to please others. Notaries alter Sentences, and for money loose their Deedes. Some make false moneys, others counterfeite false weights. Some abuse their Parents, yea corrupt their owne Sisters, others make long Libels and Pasquils, defaming men of good life, and extoll such as are lewde and vicious, some robbe one, some another. <sup>q</sup> Magistrates make Lawes against Theeues, and are the veriest Theeues themselues. Some kill themselues, others despaire, not obtaining their desires. Some dance, sing, laugh, feast, and backbite, whilst others sigh, languish, mourne and lament, hauing neither Meat, Drinke, nor Cloathes. <sup>r</sup> Some pranke vp their bodies, and haue their minds full of execrable Vices. Some trot about to beare false-witness, and say any thing for money, and though Iudges know of it, yet for a bribe they winke at it, and suffer false Contracts to preuaile against Equitie. Women are all day a dressing, to please other men abroad, and goe like Sluts at home, not caring to please their owne Husbands whom they should. Seeing men are so fickle, so fottish, so intemperate, why should not I laugh at those to whom <sup>s</sup> folly seemes wisdome, will not be cured, and perceiue it not?

It grew late, *Hippocrates* left him, and no sooner was hee come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in brieft, that notwithstanding those small neglects of his Attire, Body, Dyet, <sup>t</sup> the World had not a wiser, a more learned, a more honest man, and they were much deceiued to say that he was mad.

Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

*\* Olim iure quidem nunc plus Democrite ride,  
Quin rides? Vita hac nunc mage ridicula est.*

*Democritus* did well to laugh of old,  
Good cause he had, but now much more,  
This life of ours is more ridiculous  
Then that of his, or long before.

Neuer so much cause of laughter, as now, neuer so many Fooles and mad-men. 'Tis not one *Democritus* will serue turne to laugh in these daies, wee haue now need of a *Democritus* to laugh at *Democritus*, one Iester to flout at another, one Foole to fleare at another: A great *Stentorean Democritus*, as big as that *Rhodian Coleffus*. For now, as <sup>z</sup> *Salisburiensis* said in his time, *totus mundus histrionem agit*, the whole World playes the Foole, we haue a new Theater, a new Sceane, a new Comedie of Errors, a new companie of personate Actors, *voluptas sacra* (as *Calceagninus* wittily faignes in

p *Cyprian ad Donatum Qui sedet crimina indicaturus, &c.*

q *In pessimus omnis latro es, asa theefe told Alexander in Curtius dicitur foras iudex, qd antus operatur. Cyprian.*

r *Vultus magna cura, magna animi iocundia. Am. Marcell.*

s *Horrenda res est, six duo verba sine meo dacio profertur: et quibus solenniter homines ad veritatem dicendam inuitentur, pericrere tamen non dubitant, ut ex decem scilicet six unus verus dicat.*

t *Ca. iiii. in 8. Ioh. Serm. 1.*

u *Sapientiam insaniam esse dicunt.*

v *Siquidem sapientia sua admiratione me combleuit.*

w *Democritum offendi sapientissimum virum, qui solus potest omnes homines prudentiores reddere.*

x *E. grec. Epig.*

y *Plures Democriti nunc non sufficiunt, opus Democrito qui Democritum rideat. Eras. Moriã.*

z *Polycrat. l. 3 c. 8. e Petron.*

in his Apologs) are celebrated all the World ouer,\* where all the Actors were Mad-men and Fooles, and euerie houre changed habites, or tooke that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a Smith one while, a Philosopher another, *in his voluptu ludis*. A King now with his Crowne, Robes, Scepter, Attendants, by and by droue a loaded Ass before him like a Carter, &c. If *Democritus* were alieue now, he should see strange alterations, a new companie of counterfeit Vizards, Whiffers, *Cumane* Asses, Maskers, Mummers, painted Puppets, Outfides, Phantasticke shadowes, Gulls, Monsters, Giddy-heads, Butter-flyes. And so many of them are indeed (if all bee true that I haue read) For when *Iupiter* and *Iuno's* wedding was solemnized of old, the Gods were all inuited to the Feast, and many Noble-men besides: Amongst the rest came *Crysalus* a *Persian* Prince, brauely attended, rich in golden attires, in gay robes, with a maiesticall presence, but otherwise an Ass. The Gods seeing him come in such pompe and state, rose vp to giue him place, *ex habitu hominem metientes*;<sup>z</sup> but *Iupiter* perceiuing what hee was, a light, phantasticke, idle fellow, turned him and his proud followers into Butter-flyes: And so they continue still (for ought I know to the contrarie) rouing about in Pied-coates, and are called *Chrysalides* by the wiser sort of men: that is, Golden outfides, Drones, Flyes, and things of no worth. Multitudes of such, &c.

\* *Phibonnes delin. aiat, omnes inij. m. &c. hodie nauta, cras Phisophus; hodie faber, cras pharmacopola; hic modoreg nagaobat multo satellitro, tiara et sceptrum ornatus, nunc vilis amittit centumulo, asinum ciuellarium impellit.*  
y *Calcopignus Apol. Crysalus e ceteris uero diues, manicato pepio et tiara coiffatus; cuius a 10 quin, et nullus consilij, et magno fastu ingreditur, assurgunt ei, et c.*

----- *ubi, inuenies*  
*Stultos auaros, sycophantas prodigos.*

many additions, much increase of madnesse, folly, vanitie, should *Democritus* obserue, were he now to trauell, or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our Cities of *Moronia Pia*, and *Moronia Faelix*; sure I thinke hee would breake the Rim of his Belly with laughing.

<sup>a</sup> *Si foret in terris videret Democritus, seu, &c.*

A Satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at a full Sea,

<sup>b</sup> *Omne in precipiti vitium stetit.* ----

\* *Iosephus* the Historian, taxeth his Countrey-men *Iewes* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should bee most notorious in villanies; but wee flow higher in madnesse, farre beyond them,

<sup>c</sup> *Mox daturi progeniem vitiosorem,*

and the latter end (you know whose Oracle it is) is like to bee worst. 'Tis not to bee denyed, the world alters euerie day, *Ruunt vrbes, regna transferuntur, &c. variantur habitus, leges innouantur*, as <sup>d</sup> *Petrarch* obserues, we change Language, Habites, Lawes, Customes, Manners, but not Vices, not Diseases, not the symptomes of Folly and Madnesse, they are still the same. And as a Riuer we see, keepes the like name and place, but not water, and yet euer runs,

<sup>e</sup> *Labitur, & labetur in omne volubilis æuū;*

Our times and persons alter, vices are the same, and euer will bee; looke

<sup>a</sup> *Iuuen.*

<sup>b</sup> *Iuuen.*

\* *De bello Iud. l. 8. c. 11. Iniquitates vestra neminem latent, inq; dies singulos certamen habetis quis peior sit.*  
<sup>c</sup> *Hor.*

<sup>d</sup> *Lib. 5. epist. 8*

<sup>e</sup> *Hor.*

d Superstio est  
insanus error.  
e Lib. 8. hist.  
Belg.

\* Lucan.  
Father Angelo,  
the Duke of  
Troyeux, going  
barefoot ouer  
the Alps to  
Rome, &c.

g Sicut intueri  
vacet qua pa-  
riantur super-  
stiosos, inuenies  
tam indecora  
honestis, tam  
indigna liberis,  
tam dissimilia  
suis, ut nemo  
fuerit dubita-  
tus furere  
eos, sic cum pau-  
peribus fure-  
rent, Senec.

h Quid dea de  
coris unda ligen-  
tij, oblationi-  
bus, votis, solu-  
tionibus, ceru-  
mij, canobus,  
sommis, horis,  
organis, canti-  
lenis, capnis,  
simulacris,  
missis, purgato-  
rij, mitris,  
breuiarijs, bul-  
lis, lustratibus,  
aquis, rasuris,  
victionibus,  
candelis, cali-  
cibus, crucibus,  
mapis, cereis,  
thurribus, in-  
cantationibus,  
exorcismis, spiri-  
tis, legendis, &c  
Balens de actis  
Rom. Pont.

\* Th Neageor.  
i Dum simulat  
sternere, acq-  
suerit sibi 30  
amoris spatio  
bis centena  
millia libraru  
annua. Arnold.  
k Et quum in-  
terdum de Cir-  
ture loquiti  
sunt, sero in la-  
tribus clunes  
agitant labore  
miturro,  
Agrippa.

l i Tim. 3. 13.  
But they shall  
preuail no  
longer, their  
madnesse shall  
be knowne to  
all men.

how Nightingales sang of old, Cockes crowed, Kine lowed, Sheepe bleated, Sparrowes chirped, Dogges barked, so they doe still, wee keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our Predecessors were, you shall find vs all alike, much at one, we and our Sonnes,

*Et nati natorum, & qui nascuntur ab illis.*

And so shall our Posteritie continue to the last. But to speake of times present.

If *Democritus* were aliue now, and should but see the superstition of our age, our <sup>d</sup> Religious madnesse, as <sup>e</sup> *Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much Science, so little Conscience, so much knowledge, so many Preachers, so little practise; such varietie of Sects, such heauie and hold of all sides,

----- \* *obuia signis Signa, &c.*

such absurd and ridiculous Traditions, and Ceremonies: If hee should meet a *Capuchine*, a *Franciscan*, a *Iesuite*, a Man-Serpent, a Ihaue-crowned Monke in his Robes, a begging Frier, or see their three-crowned Soueraign Lord the Pope, poore *Peter's* Successor, *Seruus seruorum Dei*, to depose Kings with his Foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were aliue to see this.) If hee should obserue a <sup>s</sup> Prince creepe so deuoutly to kisse his Toe, and those Red-cap Cardinals, poore Parish-Priests of old, now Princes companions; what would hee say, *Caelum ipsum petitur stultitia*. Had he met some of our deuout Pilgrims going bare-foot to *Ierusalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creep to those counterfeit and Maggot-eaten Reliques. Had hee beene present at a Masse, and seene such kissing of Paxes, Crucifixes, cringes, duckings, their feuerall attires and Ceremonies, pictures of Saints, <sup>h</sup> Indulgences, Pardons, Vigils, Fasting, Feasts, crossing, knocking, kneeling at *Aue-Mary*-Bels, with many such,

----- *iucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of Beads. Had he heard an old woman say her prayers in Latine, their sprinkling of Holy-water, and going a Procession,

----- \* *incedunt monachorum agmina mille,*

*Quid memorem vexilla, cruces, idola, culta, &c.*

Their Breuiaries, Bulls, hallowed Beanes, Exorcismes, Pictures, curious Crosses, Fables and Bables. Had hee read the *Golden Legend*, the *Turkes Alcaron*, or *Iewes Talmud*, the *Rabbins Comments*, what would hee haue thought? How doest thou thinke hee might haue beene affected? Had he more particularly examined a *Iesuites* life amongst the rest, hee should haue seene an Hypocrite professe pouertie, and yet possesse more Goods and Lands then many Princes, to haue infinite Treasures and Reuenues, teach others to fast, and play the Gluttons themselves. <sup>k</sup> Vow virginie, talke of holinesse, and yet indeed a notorious Bawd, and famous Fornicator, *lasciuum pecus*, a verie Goat. Monkes by Profession, such as giue ouer the World, and the vanities of it, and yet a *Machiavilian* rout, interested

interested in all manner of state : holy men, peacemakers, and yet composed of enuy, lust, ambition, hatred, and malice, firebrands, *adulta patriæ pestis*, traitors, assassins, *hâc itur ad asira*, and this is to supererogate, & merit Heauen for themselves & others. Had he seene on the other side, some of our nice and curious Schismatics in another extreame, abhorre all ceremonies, and rather lose their liues and liuings, then doe or admit any thing Papists haue formerly vsed, though in things indifferent (they alone are the true Church, *sal terra, cum sint omnium insulsissimi.*) Formalists, out of feare and base flattery, like so many wethercockes turne round, a rout of temporisers, ready to embrace and maintaine all that is, or shall be proposed, in hope of preferment : Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any : as <sup>a</sup> *Lucian* said in like case, what dost thou think *Democritus* would haue done, had he bin spectator of these things ?

*m Benignitatis  
simus solabat  
esse, nunc istius  
officina curia  
Romana. Ba-  
dau.*

*n Quid tibi  
videtur factu-  
rus Democri-  
tus, si horum  
spectator con-  
tingeret?*

Or had he but obserued the common people follow like so many sheepe, one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quò se cunq; rapit tempestas*, ready to dye before they wil abiure any of those ceremonies, to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turn vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, such streames of blood able to turne Mills; *Vnius ob noxam furia*q;, without any iust cause, † for vaine titles (saith *Austin*) precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, reuenge, folly, madnesse (goodly causes all, *ob quas vniuersus orbis bellis & cadibus miscetur;*) warres began by the perswasion of a few deboshed, hairebraine, poore, dissolute, hungry Captaines, parasiticall fawners, vnguiet hotspurs, restlesse innovators, green-heads, to satisfie one mans priuat spleen, lust, ambition, auarice, &c. tales rapiunt scelerata in praelia causa. *Flos hominum*, Proper men, carefully brought vp, able both in body and minde, found,

† *Ob inanes di-  
uisionum titulos,  
ob præceptum  
locum, ob inter-  
ceptam mulier-  
culam, Sol q. d. d.  
è stulticia nati,  
vel è malitia,  
quod cupido de-  
nuandæ libido  
nocendi, &c.*

p *Bellum rem  
plânè bellissimū  
vocat Morus.  
Vtop. lib. 2.*

led like so many<sup>p</sup> beasts to the slaughter in the flowre of their years, pride and full strength, without all remorse and pittie, sacrificed to *Pluto*, as so many sheepe, 400000. at once. At once, said I, that were tolerable, but these warres last alwaies, and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations. — *ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present, they will so long blow the coles of contention, till all the world be consumed with fire. The<sup>a</sup> siege of *Troy* lasted tenne yeeres eight moneths, there died 870000. *Grecians*, 670000. *Troians*, at the taking of the City, and after were slaine 276000. men, women, and children of all sorts. *Cæsar* killed a million, <sup>b</sup> *Mahomet* the 2 *Turke* 300000 persons : *Sicinius Dentatus* fought in an hundreth battels, eight times in single Combat he ouercame, had 40. wounds before, was rewarded with 140. Crownes, triumphed nine times for his good seruice. *M. Sergius* had 32. wounds; *Scæva* the Centurion I know not how many; every Nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our<sup>c</sup> *Edward* the fourth

a *Munster Cos-  
mog. lib. 5. c. 3.*

b *Iouius Epi-  
curs.*

c *Cominus.*

was

was in 26. battels a foot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Ierusalem* 1100000. died with sword and famine. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000. men lost their liues, besides whole Townes, Dorpes, and Hospitals, full of maimed Souldiers; there were Engines, fireworkes, and whatsoeuer the diuell could inuent to doe mischief with 2500000 iron bullets shot off 40l weight, three or foure millions of gold consumed.

<sup>d</sup> *Who* (saith mine Author) *can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poore Souldiers, and lead them without pittie to the slaughter, which may iustly be called the rage of furious beasts, that run without reason vpon their owne deaths:* \* *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so diuellish, so brutish a thing as war first into mens minds? who made so soft and peaceable a creature, borne to loue, mercy, meeknesse, so to raue, rage like beasts, and runne on to their owne destruction? how may nature expostulate with mankind, *Ego te diuinum animal finxi, &c.* I made thee an harmelesse, quiet, a diuine creature: how may God expostulate and all good men? yet, *horum facta* (as \* one condoles) *tantum admirantur, & heroum numero habent:* these are the braue spirits, the gallants of the world, these admired alone, triumph alone, haue statues, crownes, piramids, obeliskes to their eternall fame, that immortall *Genius* attends on them, *hâc itur ad astra*. When *Rhodes* was besieged, *fossæ urbis cadaueribus repletae sunt*, the ditches were full of dead carcasses; and as when the said *Solyman* great *Turke* beleagred *Vienna*, they lay leuell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against othes, vowes, promises, by treachery or otherwise.

----- <sup>z</sup> *dolus an virtus? quis in hoste requirat?* leagues and lawes of armes (*¶ silent leges inter arma*) for their aduantage, *omnia iura, diuina, humana, proculcata plerumq; sunt*; Gods and mens lawes are trampled vnder-foot, the sword alone determines all; to satisfie their lust and spleene, they care not what they attempt, say, or doe,

<sup>g</sup> *Rara fides, probitasq; viris qui castra sequuntur.*

<sup>h</sup> Nothing so common as to haue <sup>h</sup> *Father* fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, Province against Province, Christians against Christians, à quibus nec unquam cogitatione fuerunt lesi, of whom they neuer had offence in thought, word or deede: Infinite treasures consumed, townes burned, flourishing cities sacked and ruined, *quodq; animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and trafficke decayed, maides defloured, *Virgines nondum thalamis iugata,*

*& Comis nondum positis ephæbi*; rich, poore, sicke, sound, Lords, seruants, eodem omnes incommodo maci, consumed al or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoeuer torment, misery, mischief, hell it selfe, the diuell, <sup>i</sup> fury, and rage can inuent, to their own ruine and destruction; so abominable a thing is <sup>k</sup> war, as *Gerbelius* concludes, *adeò facta & abominanda res est bellum, ex quo hominum cades, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* bin present at the late ciuill warres in

*France,*

<sup>d</sup> Hist of the  
siege of Ostend  
fol. 23.

\* Erasmus de  
bella. Ut placidum illud animal beneuolentia naturam iam feram recordat in mutua rueret perniciem.

\* Rich. Dimoth.  
profat. Belli  
cruentis Gall.

<sup>e</sup> Iouius.

<sup>z</sup> Volus, asperitas, iniustitia propria bello-ram negotia. Terul.  
¶ Tully.

<sup>g</sup> Lucan.  
h Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur Populus populo in mutuum perniciem, bel- luum instar sanguinolente ruentium.

<sup>i</sup> Ira enim & furor Bellona consultores &c. demente, sacerdotes sunt. k Bellum quasi belluaes ad omnia scelera furor immittit.

France, those abominable warres, ----- *bellūq; matribus detestata,*  
*wherein lesse then in ten yeares, ten hundred thousand men were consumed,* saith  
*Collignius,* 20 thousand Churches ouerthrowne; nay, the whole kingdome  
subuerted (as *m Richard Dinoth* addes.) So many myriades of the Com-  
mons were butchered vp, with sword, famine, warre, *santo odio viring,* *vi-*  
*barbari ad abhorrendam lanionam obstupescerent,* with such ferall hatred,  
the world was amazed at it: or at our late *Pharsalian* fields in the time  
of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred  
thousand men flaine, \* one writes, " another, ten thousand families were  
rooted out, *that no man can but maruell,* saith *Comineus,* at that barbarous im-  
manitie, ferall madnesse, committed betwixt men of the same nation, language and  
religion. ° *Quis furor o ciues? Why doe the Gentiles so furiously rage,* saith the  
Prophet *Dauid,* *Psal. 2. 1.* But we may aske, why doe the Christians so fu-  
riously rage?

\* *Arma volunt, quare possunt, rapiuntq; lunentus?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the  
*West Indies*, that killed vp in 42 yeeres (if we may beleene *Bartholomeus* a  
*Casa* their owne Bishop) 12 Millions of men, with stupend and exquisite  
torments; neither should I lye (said he) if I said 50 Millions. I omit those  
*French* Massacres, *Sicilian* Euenfongs, a the Duke of *Alvas* tyrannies, our  
gunpowder machinations, and that fourth fury, as *r* one calls it, the *Spanish*  
Inquisition, which quite obscures those ten persecutions,

----- *sauit toto Mars impius orbe,*

Is not this \* *Mundus furiosus*, a mad world, as he tearmes it, *insanum bellum?*  
are not these madmen as \* *Scaliger* concludes, *qui in praelio acerbā morte, in-*  
*sania sua memoriam pro perpetuo teste relinquunt posteritati;* which leaue so  
frequent battels, as perpetuall memorials of their madnesse to all succee-  
ding ages. Would this, thinke you, haue inforced our *Democritus* to laugh-  
ter, or rather made him turne his tune, alter his tone, and weepe with *"He-*  
*raclitus,* or rather howle, \* roare, and teare his haire in commiseration,  
stand amazed; or as the Poets faine, that *Niobe* was for grieffe quite stupi-  
fied and turned to a stone? I haue not yet said the worst, That which is  
more absurd and *v* mad, In their tumults, seditions, ciuill and vniust wars,  
<sup>2</sup> *quod stultē suscipitur, impiē geritur, miserē finitur,* such warres I meane, for  
all are not to be condemned, as those phantasticall *Anabaptists* vainly con-  
ceiue, our Christian Tacticks are all-out as necessary as the *Roman* *Acies*,  
or *Gracian* *Phalanx*; to be a Souldier is a most noble and honorable pro-  
fession, as the world is, not to be spared, they are our best wals and bul-  
warkes, and I doe therefore acknowledge that of \* *Tully* to be most  
true, *All our ciuill affaires, all our studies, all our pleading, industry and*  
*commendation, lyes vnder the protection of warlike vertues, and when soe-*  
*uer there is any suspicion of tumult, all our Arts cease;* warres are most be-  
hoouefull, when *bellatore agricolis ciuitati sunt utiliores,* as \* *Tyrius* de-  
fends: and valour is much to be commended in a wise man, but they  
mistake most part, *auferre, trucidare, rapere falsis nominibus virtutem vocant*  
*&c.* ('Twas *Galgacus* obseruation in *Tacitus*) they terme theft, murder, and  
rapine, vertue, by a wrong name, rapes, slaughters, massakers, &c. *iocū &*  
*prosidio bellica virtutis, & simulatque increpuit suspicio tumultus, artes illico nostra comiescant.* \* *Ser. 13.*

*Gallorum de-*  
*cies centū mil-*  
*lia ceciderunt,*  
*E celsarum 20*  
*millia funda-*  
*mentis excisa.*  
*m Belli crinib;*  
*ga. l. hoc fe-*  
*rati bello r*  
*caibus omnia*  
*replerunt &*  
*reorum am-*  
*plissimū a fun-*  
*damentis pene*  
*euerterunt ple-*  
*bis tot myria-*  
*des glazis, bello,*  
*sane misera-*  
*biliter perie-*  
*runt.*  
*° Pont. Huterus*  
*n Comineus. Vt*  
*uilius non exo-*  
*cratur & ad-*  
*miratur crude-*  
*litatem, & bar-*  
*baram insani-*  
*amque nec*  
*homines eodem*  
*subcālonatos,*  
*eiusdem lin-*  
*gua, sanguinis,*  
*religionis ex-*  
*ercebatur.*  
*o Lucano*  
*\* Virg.*  
*P Bishop of*  
*Cusa an eye-*  
*witnesse.*  
*q Read Mere-*  
*van of his stu-*  
*pend cruelties.*  
*r Hensius An-*  
*stacio.*  
*C Virg. Georg.*  
*t Tacit. Senec.*  
*Gallobelgeus*  
*15 96. Mundus*  
*furiosus, in-*  
*scribitur Libri.*  
*\* Exercitat.*  
*250. ser. 4.*  
*u Fleat Hera-*  
*clitus anrideat*  
*Democritus.*  
*x Cnra leues*  
*loquuntur, in-*  
*gentes stupent.*  
*y Arma amens*  
*capio, nec fac*  
*ratiōis in*  
*arma.*  
*z Erasmus.*  
*\* Pro Murena.*  
*Omnes urbana*  
*rei, omnia stu-*  
*dis, omnis so-*  
*rensis laus &*  
*industrialasee*  
*in tutela &*  
*Ser. 13.*

*ludus*

a Cruetifimos,  
fauissimifque  
latrone, fo-  
simos haberi  
produgatores,  
fidissimos duces  
habent, bruta  
perfectione do-  
nati:

b Ebanus Hef-  
sus, quibus om-  
nis in armis vi-  
ta placet, non  
vilius est nisi  
morte, nec vi-  
lam esse per-  
uicam, quæ non  
affuerit ar-  
moribus.

c Lib. 10. & t.

Sanderberg.

d Nulli bratio-

rebus, quam

quis in preliis

ecceffus Bri-

sonius de reb.

Post. rom. l. 3.

fo. 244 Idem

Lactantius de

Romanis &

Græcis. Item

Amianus l. 6.

23. de Persis.

Indicaturis so-

lus beatus apud

enigmas prolo-

fuderit animæ.

De Benefic.

lib. 2. ca. 1.

e Nat. quæst.

lib. 3. 9.

f Borerus Am-

phiridion.

Busbequius

Turc. hist. per

eadem 29. si-  
guem parare

hominibus af-

cenfum in ca-

luta putant,

Lactant. de

falsar. relig. l. 2.

cap. 8.

\* Cruentam

humani gene-

ris testem, &

perniciem di-  
nitatis notâ

insignunt.

g Quoniam

belli acerbissi-

ma dei flagella

sunt, quibus

hominum per-

tinaciam punit.

ea perpetua

oblivione fore-

lienda po-  
nam memoriam

ludus, are pretty pastimes, as *Lodouicus Vines* notes. • They commonly call  
them the most hairebraine bloodsuckers, strongest theenes, the most desperate villaines,  
treacherous rogues, inhumane murderers, rash, cruell and dissolute catiffes; cou-  
ragious and generous spirits, heroically and worthy Captaines, <sup>b</sup> brane men at  
armes, valiant and renowned souldiers, possessed with a brute perswasion of false  
honour, as *Pontus Huter* in his *Burgundian History* complains. By meanes  
of which it comes to passe that daily so many voluntaries offer themselues,  
leauing their sweet wiues, children, friends, for 6<sup>d</sup> (if they can get it) a  
day prostitute their liues and limbs, desire to enter vpon breaches, lye  
sentinell perdue, giue the first onfet, stand in the forefront of all the bat-  
tell, voide of all feare run into imminent dangers, *ut vulueribus suis fer-*  
*runt hostium hebitent* saith <sup>c</sup> *Barletius*, to get a name of valour, honor and  
applause, which lasts not neither, for it is but a meere flash this fame, and  
like a rose, *intra diem vnâ extinguitur*, 'tis gone in an instant. Of 15000  
proletaries slaine in a battell, scarce fiftene are recorded in History, and  
after a while their names are likewise blotted out, the whole battell it self  
is forgotten. Those *Gracian* Orators, *summâ vi ingenij & eloquentia*, set out  
the renowned ouerthrowes at *Thermopyla*, *Salamina*, *Marathro*, *Mycalæ*,  
*Mantanea*, *Cheronea*, *Plataea*: The *Romans* record their battell at *Cannas*, and  
*Phisalian* fields, but they doe but record, and wee scarce heare of them.  
And yet this supposed honor, popular applause, desire of immortality by  
this meanes, pride and vain-glory spurres them on, many times rashly and  
vnaduisedly, to make away themselues and multitudes of others. *Alex-*  
*ander* was sorry, because there were no moe worlds for him to conquer,  
he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like  
a Prince: but as wise <sup>d</sup> *Seneca* censures him, 'twas *vox iniquissima & stultis-*  
*sima*, 'twas spoken like a bedlam-foole; and that sentence which the same  
<sup>e</sup> *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non*  
*minores fuere pestes mortalium, quàm inundatio, quàm conflagratio, quibus, &c.*  
they did as much mischief to mortall men, as fire and water, those mer-  
cileffe elements when they rage; <sup>f</sup> which is yet more to be lamented, they  
perswade them, this hellish course of life is holy, they promise heauen to  
such as venter their liues *bello sacro*, and that by these bloody warres, as  
<sup>\*</sup> *Persians*, *Greekes*, and *Romans* of old, as moderne *Turkes* doe their Com-  
mons, to incourage them to fight, *ut cadant infelicitèr*, If they die in the field  
they goe directly to heauen, and shall be canonized for Saints, put in the Chro-  
nicles, in *perpetuam rei memoriam*, to their eternall memory, when as in  
truth, as <sup>g</sup> some hold, it were much better (since warres are the scourge  
of God for sinne, by which he punisheth mortall mens peeuishnesse and  
folly) such brutish Stories were suppressed, because *ad morum institutio-*  
*ne nihil habent*, they conduce not at all to manners, or good life. But  
they will haue it thus neuerthelesse, and so they put a note of <sup>h</sup> diuinity  
vpon the most cruell and pernicious plague of humane kinde, adore such men  
with grand titles, degrees, statues, Images, <sup>i</sup> honour, applaud and highly  
reward them for their good seruice, no greater glory then to die in the  
field: as *Africanus* is extolled by *Ennius*; *Mars* and <sup>k</sup> *Hercules*, & I know

quam memoria mandant a plerisque indescant. Rich. Dimoth. prefat. hist. Gall. i Et quod dolendum, applausum habent & oc-  
cursum Viri tales. k Herenti cadenti porci ad caelum parati, quo magnam generis humani partem perdidit.

not how many besides of old were deified, went this way to Heauen, that were indeed bloody butchers, wicked destroyers and troublers of the World, prodigious monsters, hel-hounds, ferall plagues, deuourers, common executioners of humane kind, as *Laetantius* truly proues, and *Cyprian* to Donat, such as were desperate in wars, and præcipitately made away themselues (like those *Celtes* in *Damascen*, with ridiculous valor, *ut dedecorosum putarent muros uenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seeke to shun a Canons shot, are base Cowards, and no valiant men. By which meanes, *Madet orbis mutuo sanguine*, the earth wallowes in her owne blood, *ⁱ Saut amor ferri & scelerati insania belli.*

and for that, which if it be done in priuate, a man shall be rigorously executed <sup>b</sup> and which is no lesse then murder it selfe, if the same fact be done in public-like in warres, it is called manhood, and the party is honoured for it.

----- *ⁱ prosperum & felix scelus*

*Virtus vocatur*-----

we measure all as *Turkes* doe by the euent, and most part, as *Cyprian* notes, in all ages, countries, places, *seueritia magnitudo impunitatem sceleris acquirit*, the foulness of the fact, vindicates the offender. <sup>d</sup> One is crowned for that which another is tormented: *Ille crucem sceleris precium tulit, hic diadema.*

made a Knight, a Lord, an Earle, a great Duke (as *ⁱ Agrippa* notes) for which another should haue hung in gibbets, as a terror to the rest,

----- *ⁱ & tamen alter,*

*Si fecisset idem caderet sub iudice morum.*

A poore sheep-stealer is hanged for stealing of victuals, compelled per-adventure by necessity of that intollerable cold, hunger and thirst, to saue himselfe from staruing: but a <sup>e</sup> great man in office, may securely robbe whole Prouinces, yndoe thousands, pill and pole, oppresse *ad libitum*, flea, grind, tyrannize, inrich himselfe by spoyles of the commons, be vncontroleable in all his actions, and after all, be recompenced with turgent titles, honoured for his good seruice, and no man dare finde fault, or <sup>b</sup> mutter at it.

How would our *Democritus* haue bin affected, to see a wicked caytiffe, or <sup>a</sup> foole, a very idiot, a funge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, <sup>k</sup> and to honor him with diuine titles, and bumbast Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a foole, a couetous wretch, a beast, &c. because hee is rich. To see *sub exuvijs leonis oragrum*, a filthy lothsome carcasse, a *Gorgons* head puffed vp by parasites, assume this vnto himselfe, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an *Egyptian* temple. To see a withered face, a diseased, deformed, cankered complexion, a rotten Carcasse, a viperous minde, and *Episcurean* soule set out with Orient Pearles, Jewels, Diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coats; and a goodly person of an Angelike diuine countenance, a Saint, an humble mind, a meeke spirit cloathed in ragges, beg, and now ready to be starued. To see a silly contemptible flouen in apparell, ragged in his coat,

e

polite

a *Virg. Æn. 7.*  
b *Homicidium*  
guum committunt singuli,  
crimen est, quod publice reueretur,  
Cyprian.  
c *Seneca.*

d *Inuent.*

e *De vanis scient de princip. nobilitatis.*  
f *Inuen. Sat. 4.*

g *Pausa rapit quod Natta reliquit. Turpe est omnium latro ei as Demetrius the Pyrat tollit Alexander in Curtius.*  
h *Non ausimur, &c. A sup.*  
i *Improbum est stultum si diuitem multo honoros viros in seruitute habent, ob id duntaxat quod ei contingat aurorum numismatum cumulus, ut appendices, &c. ad dicamenta numismatum. Mirus Ptolema.*  
k *Eorumque detestantur Pauperes infamiam, qui diuinis honoribus impendant, quos forlidos & auaros agnoscunt, non alio respectu honorantes, quæ quod distet sine. Idem. u. 3.*

polite in speech, of a diuine spirit, wise : another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Aduocates, so many Tribunals, so little Iustice ; so many Magistrates, so little care of Common good ; so many Lawes, yet neuer more disorders ; *Tribunal litium segetem*, the Tribunal, a Labyrinth, so many thousand Suites in one Court sometimes, so violently followed. To see *iniustissimum sapè iuri praesidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosam humanitati*. To see <sup>1</sup>a Lambe executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himsele, <sup>m</sup> *eundem furtum facere & punire*, <sup>n</sup> *rapinam plectere, quàm sit ipse raptor*. Lawes altered, misconfred, interpreted *pro* and *con*, as the <sup>o</sup> Iudge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to day, none to morrow : or firme in his opinion, cast in his. Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, <sup>p</sup> *one thrust out of his inheritance, another falsely put in by fauour, false forged deeds or wils. Incise leges negliguntur*, lawes are made and not kept; or if put in execution, <sup>q</sup> they be some silly ones that are punished. As put case it be fornication, the father will disinheret or abdicate his childe, quite casheere him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe penance to the vtmost, a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the <sup>r</sup> Poet, *nisi quod faciunt summis nati generibus*, hee hath done no more then what Gentlemen vsually doe.

<sup>t</sup> *Neg, novum, neq, mirum, neq, secius quàm alij solent.*

For in a great person, right worshipfull Sir, a right honorable Grandy, 'tis not a veniall sinne, no not a peccadillo, 'tis no offence at all, a common and ordinary thing, no man takes notice of it ; hee iustifies it in publike, and peraduenture brags of it,

<sup>1</sup> *Nam quod turpe bonis, Titio, Seioque decebat Crispinum-----*

<sup>u</sup> Many poore men, yonger brothers, &c. by reason of bad policy, and idle education (for they are likely brought vp in no calling) are compelled to begge or steale, and then hanged for theft ; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quàm medico multa funera*, 'tis the gouernors fault. *Libentius verberant quàm docent*, as Schoolemasters doe, rather correct their pupils, then teach them when doe amisse. <sup>x</sup> They had more neede provide there should be no more theues and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe to their owne destruction : root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies, *lites iustiales & seculares*, by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, <sup>y</sup> *Mugit litibus insanum forum, & sedit inuicem discordantium rabies*, they are ready to pull out one anothers throats, and for commodity <sup>z</sup> to *squise blood*, saith *Hierom*, *out of their brothers heart*, defame, lye, disgrace, backbite, raile, beare false witnesse, sweare, forswear, fight and wrangle, spend their goods, liues, fortunes, friends,

1 Cypr. 2. ad Do-  
nat. epi. Vt reus  
innocens pereat  
finitus, iudex  
damnat foras,  
quod intus ope-  
ratur.

m Sidonius Apo-  
n Salustianus 6. 3.  
de prouiden.

o Ergo Iudiciū  
nihil est nisi  
publica merces.  
Petronius.

Quid faciunt  
leges ubi sola  
pecunia regnat.  
Idem.

p Hic arcentur  
hereditariis  
liberi, hic dona-  
tur bonis alie-  
nis, falsum con-  
fessio alter, testis  
mentum cor-  
rumpit, &c.  
Idem.

q Vexat censur  
sua columbas.  
r Plaut. mostel.  
f Idem.

t Iuuen. Sat. 4.  
u Quod tot sint  
fures & men-  
dici magistra-  
tum culpa sit,  
qui malos imi-  
tantur precep-  
tores, qui disci-  
pulos libentius  
verberant, quàm  
docent. Morus  
Vtop. l. 1.

x Decernuntur  
furi grana &  
horrenda sap-  
pota, quum  
potius prouiden-  
dum multo  
foret ne fures  
sint, ne cuiquā  
tam dira su-  
randi aut per-  
eundi sit neces-  
sitas. Idem.

y Boetius de  
augment. prb.  
lib. 3. cap 3.  
z E fratres no-  
stra de sanguis-  
nem eliciunt.

friends, vndoe one another, to enrich an *Harpy* Aduocate, that preyes vpon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Æsop*, while the Mousc and Frog fought, carried both away. Generally they prey one vpon another as so many rauenuous birds, brute beasts, deuouring Fishes, no *medium*, *omnes hic aut captantur aut captant, aut cadavera que lacerantur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in peeces themselues; like so many buckets in a well, as one riseth another falleth, one's empty another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? a place according to *c Anacharsis*, where in they cozen one another, a trappe; nay, what's the world it selfe? *d a vast chaos*, a confusion of manners, as fickle as the Ayre, *domicilium insanorum*, a turbulent troope full of impurities, a mart of walking spirits, goblins, the theater of hypocrisie, a shop of knauery, flattery, a nursery of villany, the scene of babling, the schoole of giddinesse, the Academy of vice; a warfare, *vbi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be kill'd; wherein euery man is for himselfe, his priuate ends, and stands vpon his owne guard. No charity, *e loue*, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any way *s* offended, or that string of commodity be touched they fall fowle. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now reuile and persecute one another to death, with more then *Vatinian* hatred, and will not be reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or casseire him; which *f Cato* counts a great *indecorum*, to vse men like old shooes, or broken glasses, which are flung to the dunghill, he could not finde in his heart to sell an old oxe, much lesse to turne away an old seruant: but they instead of recompence, reuile him, and when they haue made him an instrument of their villany, as *g Bajazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away, or instead of *h* reward hate him to the death, as *Silius* was serued by *Tiberius*. In a word, euery man for his owne ends. our *summum bonum* is commodity, and the Goddesse we adore *Dea moneta*, Queene Money, to whom we daily offer sacrifice, which steeres our hearts, hands, *i* affections, all: that most powerfull Goddesse, by whom we are reared, depressed, eleuated, *k* esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, and contend as fishes doe for a crum that falleth into the water. It is not worth, vertue, wisdom, valour, learning, honesty, religion, or any sufficiency for which wee are respected, but *l* money, greatnesse, office, honour, authority; honesty is accounted folly; knauery, pollicy; *m* men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cosening, dissembling, *n that of necessity one must highly offend God if he be conformable to the world, Crete* *are cum Crete, or else liue in contempt, disgrace, and misery.* One takes vpon him *postponit numina lucro Mercator. Et necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi.*

*Milum rapit ac deglubit.*  
*b Petronius de Cretone crasse*  
*c Quid forum? locus quo alium alium circumuenit.*  
*d Vastum chaos, anarum imperium, theatrum hypocrisis, &c.*  
*e Nemo carum, nemo iusurandum, nemo locum plurum facit, sed omnes aperiunt oculis bona sua complacent.*  
*f Petronius f Plutarch. vit. eius: indecorum animatus & calcens. Si autem vitris, quia ubi fracta abiungimus, nam & de m. sp. dicam, nec bonum seminem vendideram medium homin. in nata grandem labora socium g. fousus. Cum innumera illi ut beneficia. perdere non possit aliter interfici iussit.*  
*h Beneficiis eorumque lata sunt dum videntur solum posse. ubi nullum anicemere, pro gratia odium redditur. Tac.*  
*i Pausan. charis or est fides quæ pecunia. Salust.*  
*k Prima fere vota & cantibus &c.*  
*l Et genus & formam Regina pecunia donat.*  
*m Quantum quæ sua numerum seruat in arcu. Tacum habet & fidei.*  
*n Non a peritiis sed ab ornatu & vici vocibus habemur excellētes. Cerdan. l. 2. de conf.*  
*o Perjurata sua*

a Qui Curios seu  
 multos & Eac-  
 chandavisiu.  
 b Trigelapho  
 similes belcen-  
 tauris, sursum  
 homines, deca-  
 sum equi.  
 c Preceptis suis  
 celum promi-  
 tit, ipse interim  
 pulverem terrens  
 vultu mancipia.  
 d Aeneas Sylv.  
 e Arridere ho-  
 mines ut sausa  
 an, blandiri ut  
 fallant. Cyp. ad  
 Donatum.  
 \* Loue and  
 hate are like  
 the two ends  
 of a perspe-  
 ctive-glasse,  
 one multiplies,  
 the other makes  
 all things lesse.  
 f Ministri locu-  
 piores ijs  
 quibus minis-  
 tratur, seruis  
 maiores opes  
 habens quam  
 patronis.  
 g Quisterram  
 colunt equi pa-  
 leis pascuntur,  
 qui et iantur  
 caballi anem  
 saginantur, dis-  
 ciplineas dis-  
 currit qui calces  
 alijs facit.  
 h Lucius.  
 i Bodin. l. 4. de  
 Repub. cap. 6.  
 k Rlinius l. 37.  
 cap. 3. capillos  
 habuit succine-  
 os, exinde fuit  
 ut omnes puella  
 Romana colo-  
 rem istum  
 affectarent.  
 l Odis damna-  
 tos. Luc.  
 m Agrippa epi.  
 28. l. 1. Quorū  
 cerebrum est in  
 ventre, ingeniu-  
 m in patini.  
 n Psal. They  
 eat vp my peo-  
 ple as bread.  
 o Absurmet hac  
 res cacaba dig-  
 nior servatis  
 centum clavi-  
 bus, et mero  
 distinguet papi-  
 mentis superbo,  
 pontificum poti-  
 ore canis Hor.

temperance, holinesse, another austeritey, a third an affected kinde of sim-  
 plicity, when as indeed he, and he, and he, and the rest are *hypocrites, am-  
 bodexters*, outsidcs, <sup>b</sup> like so many turning pictures, a lyon on the one side,  
 a lambe on the other. How would *Democritus* haue beene affected to see  
 these things?

To see a man turne himselfe into all shapes like a *Camelion*, or as *Pro-  
 teus, Omnia transformans sese in miracula rerum*, to act twenty parts at once,  
 for his aduantage, to temporize and vary like *Mercury* the planet, good  
 with good, bad with bad; of all religions, humors, inclinations, to fawne  
 like a *Spaniard*, *mentitis & mimicis obsequijs*, rage like a Lyon, barke like a  
*Curre*, fight like a Dragon, sting like a Serpent, as meeke as a Lambe, and  
 yet againe grin like a Tyger, weepe like a Crocodile, insult ouer some,  
 and yet others insult ouer him, here command, there crouch, tyrannize  
 in one place, be baffled in another, a wise man at home, a foole abroad to  
 make others merry.

To see so much difference betwixt words and deeds, so many parasanges  
 betwixt tongue and heart, men like Stage-players act variety of parts,  
<sup>c</sup> giue good precepts to others, fore aloft, whilst they themselues grouell  
 on the ground.

To see a man protest friendship, kisse his hand, <sup>d</sup> *quem mallet truncatum  
 videre*, <sup>e</sup> smile with an intent to doe mischief, or cosen him whom he sa-  
 lutes, <sup>\*</sup> magnifie his friend vnworthy with hyperbolicall elogiums; his  
 enemy albeit a good man, to vilifie and disgrace him, yea all his actions,  
 with the vtmost liuor and malice can inuent.

To see a <sup>f</sup> seruant able to buy out his master, him that carries the mace  
 more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely for-  
 bids, *Epicetus* abhors. An horse that tils the <sup>g</sup> land fed with chaffe, an idle  
 iade haue prouender in abundance, him that makes shoos go barefoot him-  
 self, him <sup>y</sup> sels meat almost pined; a toying drudge starue, a drone flourish.

To see men buy smoake for wares, castles built with fooles heads, men  
 like apes follow the fashions, in tises, gestures, actions: if the King laugh,  
 all laugh; <sup>h</sup> *Rides, maiore chachinno*,

*Concutitur, slet si lachrymas conspexit amici.* <sup>i</sup> *Alexander*  
 stouped, so did his Courtiers, *Alphonsus* turned his head, and so did his  
 parasites. <sup>k</sup> *Sabina Poppea*, *Neroes* wife, wore amber-colour'd haire, so did  
 all the Roman Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opini-  
 on without iudgement: an inconsiderate multitude, like so many dogs in  
 a Village, if one barke all barke without a cause: as fortunes fan turnes, if  
 a man be in fauour, or commended by some great one, all the world ap-  
 plauds him, <sup>l</sup> if in disgrace, in an instant all hate him.

To see a man <sup>m</sup> weare his brains in his belly, his guts in his head, an hun-  
 dredth oakes on his back, to deuoure an 100. oxen at a meale, nay more, to  
 deuoure houses & towns, or as those *Anthropophagi*, <sup>a</sup> to eate one another.

To see a man rowle himselfe vp like a snow-ball, from base beggery, to  
 right worshipfull and right honorable titles, iniustly to screw himself into  
 honors and offices; another to starue his *Genius*, damne his soule to gather  
 wealth, which he shall not enioy, <sup>o</sup> which his prodigall son melts and con-  
 sumes in an instant.

To

To see the κακοζήλᾱ of our times, a man bend al his forces, means, time, fortunes to be a fauorites, fauorites, fauorite, &c. a parasites, parasites, parasite, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate Pesant for a meales meat. A Scriuener better payd for an Obligation; A Faulkner receauē greater wages then a Student; A Lawyer get more in a day then a Philosopher in a yeere, better rewarded for an houre, then a Scholler for a yeeres study; him that can \* paint *Thais*, play on a fiddle, curle hayre, &c. sooner get preferment then a Philologer or a Poet.

To see a fond Mother like *Æsop's Ape*, hug her child to death, a f'wittall winke at his wiues honestie, and too perspicuous in all other affaires; one stumble at a straw, and leap ouer a block; rob *Peter*, and pay *Paul*. Scrape vniust summes with one hand, purchase great Mannors by corruption, fraud, and cozenage, and liberally to distribute to the poore with the other, giue a remnant to pious vses, &c. Pennie wise, pound foolish; Blind men iudge of colours; Wise men silent, Fooles talke; \* find fault with others, and doe worse themselves; \* denounce that in publike, which he doth in secret, and which *Aurelius Victor* giues out of *Augustus*, seuerely censure that in a third, of which he is most guiltie himselfe.

To see a poore fellow or an hired Seruant venture his life for his new Master, that will scarce giue him his wages at yeeres end; A Noble man in a brauado to encounter death, and for a small flash of honour to cast away himselfe; A Worldling tremble at an Executioner, and yet not feare Hell-fire; To wish and hope for immortalitie, desire to be happy, and yet by all meanes auoyd death, a necessary passage to bring him to it.

To see a Foole-hardy fellow like those old *Danes*, *Qui decollari malunt quam verberari*, dye rather then be punished, in a sottish humour embrace Death with alacritie, yet scorne to lament his owne sinnes and miseries, or his dearest Friends departures.

To see Wise-men degraded, Fooles preferred; one gouerne Townes and Cities, and yet a silly woman ouer-rules him at home; \* Command a Prouince, and yet his own Seruants or Children prescribe Lawes to him, as *Themistocles* Sonne did in *Greece*, \* what I will (said he) my Mother will, and what my Mother will, my Father doth. To see Horses ride in a Coach, men draw it; Dogges deuoure their Masters; Towres build Masons; Children rule; Old-men goe to Schoole; Women wear the Breeches; \* Sheepe demolish Townes, deuoure men, &c. And in a word, the world turned vpside downward. *O viueret Democritus!*

<sup>z</sup> To insist in euerie particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab vno Disce omnes*, take this for a taste.

But these are obuious to sense, triuiall and well knowne, easie to be discerned. How would *Democritus* haue been moued, had he seene \* the secrets of their hearts? If euerie man had a window in his brest, which *Momus* would haue had in *Vulcans* man, or that which *Tully* so much wisht

\* Qui Thaidem pingere, inflare cibum, crispare crines. *Idem Aristippus*: Charidemo apud Lucianum. Omnis stultitia cuiusdam esse putatur. \* Exe rari publice quod occulte agas. *Salustianus lib. de pro. acres vltimendi* *Girij* quibus ipsi vehementer indulgent. u. *Adamus ecclesi. h. p. cap. 21. Si quis damnatus fuerit, letus esse gloria, est nam lachrymas et plantum cetera; compunctio generis qua nos subterbia censemur, ita abominantur Dani, &c. nec pro peccatis nec pro defunctis amicis illi fletu licet. \* Orbs dat leges foras, Six famulum regis sine strepitu domi. x Quicquid ego volo hoc vult mater mea, &c. quod mater vult facit pater. y Oves olim misce pecus, nunc tam indomitum & edax Et homines deuorent. &c. *Momus* *Vop. lib. 1. z Diversos vatri tribuit natus**

tura furoris. \* Democrit. ap. præd. Hos deierantes et potantes deprehendit, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente cap-

it were written on euerie mans forehead, *Quid quisq; de republica sentiret*, what he thought, or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*,

*Spes hominum cacas, morbos, votumq; labores,  
Et passim toto volitantes aethere curas.*

Blind hopes and wishes, their thoughts and affaires,  
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which *Cyprian* desired, open doores and lockes, shoot bolts, as *Lucians Gallus* did with a feather of his tayle: or *Gyges* inuisible ring, or some rare perspective glasse, or *Otaousticon*, which might so multiply *Species*, that a man might heare and see all at once (as *Martianus Capella's Iupiter* did in a Speare, which he held in his hand, which did represent vnto him all that was daily done vpon the face of the Earth) obserue Cuckolds Hornes, forgeries of Alcumists, the Philosophers Stone, &c. and all those workes of darkenesse, foolish vows, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene Windmills in one mans head, an Hornets nest in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Iupiter's* whispering place, and heard one pray for rayne, another for fayre weather; one for his Wiues, another his Fathers death, &c. To aske that at God's hands, which they are abashed any man should heare: How would hee haue beene confounded? Would hee, thinke you, or any man else say that these men were well in their wits?

*Hac sani esse hominis quis sanus iuret Orestes?*

Can all the *Hellebor* in the *Anticyria* cure these men? No sure, an *Acre* of *Hellebor* will not doe it.

That which is more to bee lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or<sup>b</sup> seeke for any cure of it. <sup>c</sup> If our legge or arme offend vs, wee couet by all meanes possible to redresse it, <sup>d</sup> and if wee labour of a bodily disease, wee send for a Physitian; but for the diseases of the mind, we take no notice of them: Lust harrows vs on the one side, Enuie, Anger, Ambition on the other. Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite; one is melancholy, another mad; <sup>e</sup> and which of vs all seekes for helpe, doth acknowledge his error, or knows hee is sicke? As that stupid fellow put out the Candle, because the biting Fleas should not find him; hee shroudes himselfe in an vnknowne habite, borrowed titles, because no body should discern him. Euerie man thinkes with himselfe, *Egomit videor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that<sup>f</sup> which our Fore-fathers haue approued, Dyet, Apparell, Opinions, Humors, Customes, Manners, wee deride and reiect in our time as absurd. <sup>g</sup> Old men account Iunior all Fooles, when they are meere Dizards, and as to Saylers

———— *terreg; urbesc; recedant* ————

they moue, the Land stands still, the World hath much more wit, they

<sup>a</sup> *Ad Donatum ep. 2. l. 1. O si posses in specula sublimi constitutus, &c.*  
<sup>z</sup> *Lib. 1. de nup. Philol. In qua quid singuli rationum populi quotidianis moribus agerent, relicebat.*  
<sup>a</sup> *O Iupiter contingat mihi aurum, hereditas, &c.* *Multos da Iupiter annos, Dementia quita est homini, turpissima vota dissensurant, si quis ad mouerit aurem cons. &c.* *et quod scire homines volunt Deo narrant, Senec. ep. 10. l. 1 b* *Eog; grauior morbus quo innotet periculis tanti.*  
<sup>c</sup> *Qualaunt oculos festinas demere si quid Est animi differs curanda tempus in annu.* *Hor.*  
<sup>†</sup> *Plautus Ma ne h non potest hac res Hellebori iugere obtineret.*  
<sup>d</sup> *Si caput, cruris dolet, brachium &c.* *M. Iulium &c.* *est finis, recte et honeste si par eam industria in animi morbus poteretur.* *Ioh Peletius Iesuita, lib. 2. de hom affec morborumq; cura.* <sup>e</sup> *Et quotusquisq; tamen est qui contra tot pestes medicum requirat? Gel agrosare se agnoscat? ebullit ira, &c.* *Et nos tamen agros esse negamus. In olumes medicum recusant. Praesens atas stultitiam prisci exprobat. Budaeus de affe, lib. 5.* <sup>f</sup> *Senes pro stultis habent indenes.* *Balthasar Castilio.*

dote themselves. *Turks* deride vs, we them; *Italians*, *Frenchmen*, accounting them light-headed fellows; the *French* scoffe again at *Italians*, and at their feuerall customes; *Greeks* haue condemned all the World but themselves of *Barbarisme*, the world as much vilifies them now; we account *Germans* heauie dull fellowes, explode many of their fashions; they as contemptibly thinke of vs; *Spaniards* laugh at all, and all againe at them. So are we Fooles and ridiculous, absurd in our Actions, Carriages, Dyet, Apparell, Customes, and Consultations; we <sup>h</sup> scoffe and point one at another, when as in conclusion all are Fooles, \*and they the veriest asses that hide their eares most. A priuate man if he be resolu'd, with himselfe, or set on an opinion, accounts all Idiots and Asses that are not affected as he is,

<sup>h</sup> *Clodius ag-  
culat machosi*  
\* *Ormsun*  
*stutissimus qui*  
*auriculas stu-*  
*diose tegunt.*  
*Sat. Menap.*  
<sup>i</sup> *Hor. Ep. 2.*  
<sup>k</sup> *Prisfer.*

<sup>i</sup> ----- *nil rectum, nisi quod placuit sibi, ducit,*  
that is not so minded, <sup>k</sup> *quodq; volunt homines se bene velle putant,* that thinke not as he doth, he will not say with *Atticus*, *Suam quisq; sponsam, mihi meam,* let euery man enioy his owne Spouse, but his alone is faire, *suus amor, &c.* and scornes all in respect of himselfe, <sup>l</sup> will imitate none, heare none but <sup>m</sup> himselfe, as *Pliny* said, a Law, and example to himselfe. And that which *Hippocrates* in his Epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisq; in alio superfluum esse censet, ipse quod non habet nec curat,* that which he hath not himselfe or doth not esteeme, hee accounts superfluitie, an idle qualitie, a meere fopperie in another: Like *Aesop's* Fox, when he had lost his tayle, would haue all his fellow Foxes cut off theirs. The *Chinezes* say, that we *Europeans* haue one eye, they themselves two, all the World else is blind: so thou and thy Sectaries are onely wise, others indifferent, the rest besides themselves, meere Idiots and Asses. Thus not acknowledging our own errors, imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ,* to make our selues merrie with other mens obliquities, when as hee himselfe is more faultie then the rest, *mutato nomine de te fabula narratur,* he may take himselfe by the nose for a Foole, and which one calls *maximum stultitiae specimen,* to bee ridiculous to others, and not to perceauce or take notice of it, 'tis his owne case, he is a conuict mad-man, as *Austin* well infers, *In the eyes of wise men and Angels he seemes like one, that to our thinking walkes with his heels upward.* So thou laughest at me, and I at thee, both at a third, and he returnes that of the Poet vpon vs againe. ° *Hei mihi insanire me aiunt, quam ipsi ultro in-*  
*saniant.* Wee accuse others of madnesse, of folly, and are the veriest dizards our selues. For it is a great signe and propertie of a Foole (which *Eccl. 10. 3.* points at) out of pride and selfe-conceit, to insult, vilifie, condemne, censure, and call other men Fooles (*Non videmus mantice quod a tergo est*) to taxe that in others, of which wee are most faultie; teach that which wee follow not our selues: For an inconstant man to write of constancie, a prophane liuer prescribe rules of sanctitie and pietie, a Dizard himselfe make a Treatise of wisdom: This argues weaknesse, and is an euident signe of such parties indiscretion. <sup>p</sup> *Peccat vter nostrum cruce dig-*  
*nus? whose the Foole now?* Or else peradventure in some places wee are <sup>p</sup> all mad for companie, and so 'tis not scene. *Satietas erroris, & dementiae*  
*pariter absurditatem & admirationem tollit.* 'Tis with vs, as it was of old

<sup>l</sup> *Statim sapi-*  
*unt, statim sci-*  
*unt, neminem*  
*reuerentur,*  
*neminem imi-*  
*tantur, ipsi sti-*  
*example. Plin.*  
*Epist. lib. 8.*  
<sup>m</sup> *Nullus alie-*  
*ri sapere conce-*  
*dit, re desipere*  
*videatur. A-*  
*grip.*  
<sup>n</sup> *August. Qua-*  
*lis in oculis ho-*  
*minum qui in-*  
*uersis pedibus*  
*ambu'at, talis*  
*in oculis sapi-*  
*entum & An-*  
*gelorum qui si-*  
*bi placet, aut*  
*cum passiones*  
*dominantur.*

° *Plautus Mea*  
*nechmi.*

<sup>p</sup> *Nunc sanita-*  
*ti patraciniuo*  
*est insaniensia*  
*turba. Seneca.*

(in <sup>a</sup> Tullies censure at least) with *C. Fimbria* in *Rome*, a bold, harebraine, mad fellow, and so esteemed of all, such onely excepted, that were as mad as himselfe: now in such a case there is <sup>b</sup> no notice taken of it.

*Nimirum insanus paucis videatur, eo quod*

*Maxima pars hominum morbo iactatur eodem.*

When all are mad, where all are like opprest.

Who can discern one mad man from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse; he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, iangling, spending, gaming, courting, scribbling, prating, for which hee is ridiculous to others, <sup>d</sup> on which he dotes, he doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will perseuere in his dotage. 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleasing, so delicious, that he <sup>e</sup> cannot leaue it. Hee knowes his error, but will not seeke to decline it, tell him what the euent will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet <sup>f</sup> an angry man will preferre vengeance, a lasciuious his whore, a thiefe his booty, a glutton his belly before his welfare. Tell an Epicure, a couetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cryes anon, you haue vndone him, and as <sup>g</sup> a dogge to his vomit, he returnes to it againe: no perswasion will take place, no counsell, say what thou canst, *Clames licet & mare calo confundas, iurao narras*, demonstrate as *Vlisses* did to <sup>h</sup> *Elpenor* and *Gryllus*, and the rest of his companions, *these swinish men*, he is irrefragable in his humor, hee will be a hog still, bray him in a mortar, he will be the same. If he be in an heresie, or some peruerse opinion, scitied as some of our ignorant Papists are, conuince his vnderstanding, shew him the feuerall follies, and absurd fopperies of that faction, force him to say, *veris vincor*, make it as cleare as the sunne, <sup>i</sup> he will erre still, peeuish and obstinate as he is; and as he said, <sup>k</sup> *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, <sup>l</sup> and as my friends now doe: I will dote for company. Say now, are these men <sup>m</sup> mad or no, <sup>n</sup> *Hecus age responde?* are they ridiculous? *cedo quem vis arbitrium*, are they *sana mentis*, sober, wise, and discreet? haue they common sense?

----- <sup>o</sup> *uter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them <sup>p</sup> worthy to be laughed at, a company of brainicke dizards, as mad as *Orestes* and *Athamas*, that they may goe *ride the Asse*, and all saile along to the *Anticyra*, in the ship of *fooles* for company together. I need not much labour to proue this which I say otherwise then thus, make any solempne protestation, or sweare, I think you will beleeeue me without an oath; say at a word, are they *fooles*? I referre it to you, though you be likewise *fooles* and madmen your selues, and I as madde to aske the question; for what said our comickall *Mercury*, <sup>q</sup> *instum ab iniustis petere insipientia est.*

He stand to your censure yet, what thinke you?

But forasmuch as I vndertooke at first, that Kingdomes, Prouinces, Families, were melancholy as well as priuat men, I will examine them in

par-

<sup>a</sup> Pro Roscio Amerino. <sup>o</sup> quod inter omnes constat insanissimus, nisi inter eos, qui aliquoque insaniant. <sup>b</sup> Necesse est enim insanientibus furere, nisi solus reliqueris, Petronius. <sup>c</sup> Quoniam non est genus vnum stultitiae, quia me insanire putas? <sup>d</sup> Si uiam, me fateor licet concedere. <sup>e</sup> Atque etiam insanum. Hor. <sup>f</sup> Odi nec pulsus expiens nec esse quod odi Ouid. <sup>g</sup> Errore grato libenter omnes insanimus. <sup>h</sup> Amator scortum uita praecipit iracundus vindictam, fur predam, paratitus gulam, ambitiosus homines, auarus opes, &c. odiuimus hac et accersimus Cardui. <sup>i</sup> de consolo. <sup>j</sup> Pro. 26. 11. <sup>k</sup> Plutarch. <sup>l</sup> Gryllo. scilli homines sic Clem. Alex. <sup>m</sup> Non persuadebis etiam se persueris. <sup>n</sup> Tully. <sup>o</sup> Malo cum illis insanire, quam cum alijs bene sentire. <sup>p</sup> Quis inter hos nutritur, non magis sapere possunt, quam qui in culina bene oleris. Petron. <sup>q</sup> Porcius. <sup>r</sup> Hor. 2. ser. <sup>s</sup> Vesalius. <sup>t</sup> exagitant pueri, innuptae quaeuella. <sup>u</sup> Plautus.

particular, and that which I haue hitherto dilated at randome, in more generall tearmes, I will now particularly infist in, proue with more spec-  
all and eident Arguments, Testimonies, Illustrations, and that in brieft.

<sup>a</sup> *Nunc accipe quare Desipiant omnes aq̃e ac tu.*

<sup>a</sup> Hor. l. 2. sat. 2.

My first Argument is borrowed from Solomon, an Arrow drawne out of his Sententious Quiuer, *Prou. 3. 7. Be not wise in thine owne eyes. And 26. 12. Seest thou a man wise in his owne conceit, more hope is of a Foole then of him.* Isay pronounceth a woe against such men, Chapt. 5. 21. *that are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, and men are much deceiued that thinke too well of themselves, an especiall Argument to conuince them of folly. Many men (saith <sup>b</sup> Seneca) *had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halfe-way.* Too forward, too ripe, *præproper*, too quicke and ready, <sup>c</sup> *citò prudentes, citò pij, citò mariti, citò patres, citò sacerdotes, citò omnis officij capaces & curiosi.* They had too good a conceit of themselves, and that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgement, Eloquence, their good parts, all their Geefe are Swans, and that manifestly proues them to be no better then Fooles. In former times they had but seuen wise men, now you can scarce find so many Fooles. *Thales* sent the golden *Tripes*, which the Fishermen found, and the Oracle commanded to be giuen to the wisest, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three Goddesses did for the golden Apple, we are so wise: wee haue Women-Polititians, Children-Metaphysitians; euerie filly fellow can square a Circle, make perpetuall motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theorickes, new Logicke, new Philosophy, &c. *Nostra utiq̃ regio*, saith <sup>d</sup> *Petronius*, *our Countrey is so full of deified Spirits, diuine Soules, that you may sooner find a God, then a man amongst vs*, we thinke so well of our selues, & that is an ample testimonie of much folly.

<sup>\*</sup> *Superbiam Aristoteli Plinius vocat. 7. epist. 2. quod semel dixi, fixum ratumq̃, sit.*

<sup>b</sup> *Multi sapientes proci dicti bio fuissent, si senon putassent ad sapientia summum peruenisse.*  
<sup>c</sup> *Idem.*

<sup>†</sup> *Plutarchus Solone. Detor sapientiori.*

<sup>d</sup> *Tam præsentibus plena est numini, Se sacellus possis Deum qui hominē inuenire.*

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to bee repeated (and by *Plato's* good leaue, I may doe it, <sup>e</sup> *δὲ τὸ καλὸν μὲν εἶναι βέλτερον.*) Fooles (saith *Dauid*) *by reason of their transgressions, &c. Ps. 107. 17.* Hence *Musculus* infers, all transgressors must needs be Fooles. So we read *Rom. 2. Tribulation and anguish is on the Soule of euerie man that doth euill*, but all doe euill. And *Isay 65. 14. My seruants shall sing for ioy, and yee shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonestie* (saith *Cardan*) *is nothing else but folly and madnesse.* *Probus quis nobiscum uiuit?* Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, then all Fooles. And well may they be so accounted; for who will accompt him otherwise. *Qui iter adornat in occidentem, quum properaret in orientem*, that goes backward all his life, Westward, when he is bound to the East, or hold him a wise man (saith <sup>f</sup> *Musculus*) *that prefers momentarie pleasures to eternitie, that spends his Masters goods in*

<sup>e</sup> *Pulchrum bis dicere nō nocet.*

<sup>f</sup> *Malefactoris.*

<sup>g</sup> *Who can find a fair hfall man? Pr. 20. 6*  
<sup>h</sup> *In Psal. 49. Qui momentarie a semper ternis qui diu lapidat heri absentis bona, mox inuis Vocandus et damnandus.*

f his

his absence, forthwith to be condemned for it? *Nequicquam sapi: qui sibi non sapit.* Who will say that a sicke man is wise, that eats and drinks to ouerthrow the temperature of his body? Can you account him wise or discreet, that would willingly haue his health, and yet will doe nothing that should procure or continue it? <sup>i</sup> *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to liue after his owne *Luxes*, to doe that which is offensive to God, and yet to hope that he should saue him: and when he voluntarily neglects his own safetie, & contemns the meanes, to thinke to be deliuered by another. Who will say these men are wise?

A third Argument may bee deriued from the precedent, <sup>k</sup> all men are carried away with *Passion*, *Discontent*, *Lust*, *Pleasures*, &c. they generally hate those vertues they should loue, and loue such vices they should hate. Therefore more then melancholy, quite mad, bruit Beasts, and void of all reason, so *Chrysostome* contends, or rather dead and buried aliue, as <sup>l</sup> *Philo Iudæus* concludes it for a certaintie, of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow, there <sup>m</sup> *Lactantius* stiffely maintaines, wisdom cannot dwell. *Seneca* and the rest of the *Stoicks* are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as <sup>n</sup> *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellespont*, threatned the Mountaine *Athos*, and the like. To speake ad rem, who is free from passion? <sup>o</sup> *Mortalis nemo est quem non attingat dolor, morbusue*, as <sup>p</sup> *Tully* determines out of an old Poeme, no mortall men can auoid sorrow and sicknesse, and sorrow is an vnseparable companion of Melancholy. <sup>q</sup> *Chrysostome* pleads farther yet, that they are more then mad, very Beasts, stupified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an Asse, neyghest like an Horse after women, rauest in lust like a Bull, rauest like a Beare, stingest like a Scorpion, rakest like a wolfe, as subile as a Fox, as impudent as a Dogge; Shall I say thou art a man, that hast all the symptomes of a Beast? How shall I know thee to be a man, by thy shape? That affrightes me more, when I see a Beast in likenesse of a Man.

<sup>r</sup> *Seneca* calls that of *Epicurus*, magnificam vocem, an heroicall speech, A Foole still begins to liue, and accompts it a filthy lightnesse in men, euerie day to lay new foundations of their life, but who doth otherwise? One trauels, another builds, one for this, another for that businesse, and old folkes are as farre out as the rest; O dementem senectutem, *Tully* exclaimes. Therefore young, old, middle age, all are stupid, and dote.

<sup>s</sup> *Aneas Sylvius* amongst many other, sets downe three speciall wayes to finde a foole by. He is a foole that seekes that he cannot finde: He is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen the maior part are.

i Perquam ridiculum est homines ex inimis sententia vivere, et quae dissimulata sunt exequi, et tamen a solis dissimulatos fieri, quum propria salutis curam abiecerint. Theod. c. 6 de curat. lib. de curat. grac. affect. k Sapiens sui quis imperiosus, &c. Hor. 2. ser 7. l Concl. lib. de vic. offer. Certum est animi morbis laborantes pro mortuis esse. m Lib. de Sap. vbi timor adest, sapientia accessit. n Quis insanus Xerxes Hellespontum verberante, &c. o Eccl. 2. 12. Where is bitternesse, there is no vnderstanding. p. 12. 16. An angry man is a foole. q 3. T. i. in iura in sapientem non cadit. r Hom. 6. in 2. Epist. ad Cor. Hominem se agnoscere nequeo, cum tanquam asinus recalcitres, lasciuas & taurus, hinnias & equus post mulieres, & versus ventri indugens, quum rapias & lupus, &c. at inquis formam hominis habeo, id magis terret, quum feram humanam speciem videre me putem. s Epist. Lib. 2. 12. Stultus semper incipit vivere facta hominum lenitas, noua quotidie fundamenta vitae ponere, nouas spes, &c. \* De curia! miser. Stultus, qui quare quod nequit inuenire, Aulus qui quare quod nocet inuenit, Aulus qui cum plures habet calles, aetereorem deligit. Alii videntur omnes deliri, amentes, &c.

Beroaldus will haue drunkards, afternoone men, and such as more then ordinarily delight in drinke, to be mad. The first pot quencheth thirst, so Panyasis the Poet determines in *Athenais*, *secunda Gratijs*, *horis* & *Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall we haue? what shall they be that drinke foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, much worse then mad.

The <sup>b</sup> *Abderites* condemned *Democritus* for a madman, because he was sometimes sad, and sometimes againe profusely merry. *Hæc patriâ* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his Country-men hold him mad because he laughs, and therefore he desires him to aduise all his friends at *Rhodes*, that they doe not laugh too much, or be ouer sad; Had those *Abderites* bin conuersant with vs, and but seene what <sup>d</sup> fleering and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

*Aristotle* in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise and happy are reciprocally tearmes, *bonus idemq; sapiens honestus*. 'Tis <sup>c</sup> *Tullies* paradox, *wise men are free, fooles are slaues*, liberty is a power to liue according to his owne Lawes, as we will our selues, who hath this liberty, who is free?

----- <sup>f</sup> *sapiens sibi quæ imperiosus,*  
*Quem neq; pauperies, neq; mors, neq; vincula terrent,*  
*Respondere cupidinibus, contemnere honores*  
*Fortis, & in seipso totus teres atq; rotundus.*  
 He is wise that can command his owne will,  
 Valiant and constant to himselfe still,  
 Whom pouerty, nor death, nor bands can fright,  
 Checks his desires, scornes honors, iust and right.

But where shall such a man be found? If no where, then *è diametro*, wee are all slaues, sencelesse, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni* --- for one vertue, you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*, Wee may peraduenture vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens*, *Philippus Bonus*, *Lodouicus Pius*, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio a Courtier*, *Galen Temperament*. An Aristocracie is described by Politicians. But where shall such a man be found?

*Vir bonus & sapiens, qualem vix repperit unum*  
*Millibus è multis hominum consultus Apollo.*  
 A wise, a good man in a million,  
 Apollo consulted, could scarce finde one.

A man is a miracle of himselfe, but *Trismegistus* addes, *Maximam miraculum homo sapiens*, a wise man is a wonder, *multi Thyrsigeri, pauci Bacchi*.

*Alexander* when he was presented with that rich and costly Casket of King *Darius*, and euery man aduised him what to put in it, he reserued it to keepe *Homers Workes*, as the most precious Iewell of humane

wit, and yet <sup>a</sup> *Scaliger* vpbraides *Homers* Muse, *Nutricem insana sapientia*, a nurcery of madnesse, impudent as a Court Lady, that blushes at nothing. *Iacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* reiects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes*, *nulli secundus*, yet <sup>c</sup> *Seneca* saith of himselfe, *when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him*. *Cardan* in his 16 booke of *Subtilties*, reckons vp twelue supereminent, acute Philosophers, for worth, subtilty and wisdome; *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Gerber* that first inuentor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *trimiuiri terrarum*, farre beyond the rest, are *Ptolomeus*, *Plotinus*, *Hippocrates*; *Scaliger exercitat. 224.* scoffes at this Censure of his, calls some of them carpenters and mechanitions, hee makes *Galen fimbriam Hippocratis*, a skirt of *Hippocrates*; and the said <sup>d</sup> *Cardan* himselfe elsewhere condemnes both *Galen* and *Hippocrates* for tediousnesse, obscurity, confusion. *Paracelsus* will haue them both meere idiots, infants in Physicke and Philosophy. *Scaliger* and *Cardan* admire *Suisset* the Calculator, *qui pene modum excessit humani ingenij*, and yet <sup>e</sup> *Lod. Vives* calls them *nugas Suisseticas*; and *Cardan* oppositè to himselfe in another place, condemnes those ancients in respect of times present, *Maioresq; nostros ad presentes collatos iuste pueros appellari*. In conclusion the said <sup>f</sup> *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, <sup>h</sup> but onely Prophets and Apostles; how they esteeme themselues, you haue heard before. We are worldly-wise, admire our selues, and seeke for applause; but heare *Saint Bernard*, *quando magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approued, a Diuine fury, <sup>a</sup> a Holy madnesse, euen a spirituall drunkennesse in the Saints of God themselues; *Sanctam insaniam Bernard* calls it (though not as blaspheming <sup>k</sup> *Vorstius*, would inferre it as a passion incident to God himselfe, but familiar to good men, as that of *Paul*, *2 Cor.* he was a foole, &c. and *Rom. 9.* he wisheth himselfe to be anathematized for them. Such is that drunkennesse which *Ficinus* speakes of, when the soule is eleuated and rauished with a diuine taste of that heauenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet *insanire lubet*, as *Austin* exhorts vs, *ad ebrietatem se quisq; paret*, let's all be mad and <sup>m</sup> drunke. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, <sup>n</sup> we are not capable of it, <sup>o</sup> and as he said of the *Greekes*, *Vos Græci semper pueri, vos Britannii, Galli, Germani, Itali, &c.* you are a company of fooles.

Procede now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or Induction. Euery multitude is mad, <sup>p</sup> *bellua multorum capitum*, precipitate and rash without Iudgement, *stultum animal*, a roaring rout. <sup>q</sup> *Roger Bacon* proues

<sup>a</sup> Hypercrit.  
<sup>b</sup> Vt mulier  
aulica nullius  
prudens.

<sup>c</sup> Epist. 33.  
Quando satius  
de estari solo,  
non est longe  
querendus, me  
Video.

<sup>d</sup> Primo con-  
tradictentium.

<sup>e</sup> Lib. de causis  
corrupt. artium  
& Actione ad  
subtil. in Scalig.  
fol. 126.  
<sup>f</sup> Lib. 1 de sap.

<sup>h</sup> Vide miser  
homo, quia totus  
est vanitas, totus  
in sublimitate,  
totus de mensura,  
quicquid fa- is  
in hoc mun- lo  
præter hoc solū  
quod propter  
Deum facis.  
Ser. ac miser.  
homo

<sup>i</sup> In 2. Platonis  
dial. 1. de iusto  
<sup>k</sup> Dam. in am-  
odum in Deo  
re Gerā. ponit.  
<sup>l</sup> Vir. I. Ecl. 3.  
<sup>m</sup> Ps. inebri-  
antur ab v-  
beritate domus.  
<sup>n</sup> In Psal. 104  
<sup>o</sup> Austin.

<sup>p</sup> In Platonis  
Tim. sacerdos  
Ægyptius.  
<sup>q</sup> Hor. Sulgus  
insanum.

<sup>r</sup> Paret ea di-  
uisio probabilis  
(q; ex Arist.  
Top. lib. 1. c. 8.  
Rog. Bacon. ex-  
st. de secret. art.  
et nat. c. 8 non  
est iudicium in  
vulgo.

proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approued in nought you say or doe, meere Idiot and asses: begin them where you will, goe backward or forward, choose out the of whole packe, winke and choose, you shall finde them all alike, *neuer a barrell better herring*.

*Copernicus*, *Atlas* his successour, is of opinion, the Earth is a Planet, moves and shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee also giddy vertiginous and lunaticke within this sublunary Maze.

I could produce such arguments till darke night: If you should heare the rest,

*Ante diem clauso compones vesper Olympo:*

but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men onely, but euen to vegetals and sensibles. I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it selfe, of which *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Bats, Nightbirds, but that artificiall, which is perceiued in them all. Remoue a Plant, it will pine away, which is especially perceiued in Date-trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for sullenesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogs, that haue died for griefe, and pined away for losse of their Masters, but they are common in euery <sup>b</sup> Author.

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as <sup>c</sup> *Boterus* in his Politicks hath proued at large. *As in humane bodies* (saith he) *there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers*, as you may easily perceiue by their particular Symptomes. For where you shall see the people ciuill, obedient to God and Princes, iudicious, peaceable and quiet, rich, fortunate, <sup>d</sup> and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *ubi incole nitent*, as old <sup>e</sup> *Cato* said, the people are neat, polite and terse, *ubi benè, beateq; viuunt*, which our Politicians make the chiefe end of a Common-wealth; and which <sup>f</sup> *Aristotle* *polit. lib. 3. cap. 4.* calls *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see

pouerty,

<sup>a</sup> De oculis.  
Philos. l. 1. c. 25  
& 19. eiusd. l.  
Lib. 10. ca. 4.

<sup>b</sup> See Lippus,  
epist.  
<sup>c</sup> De politica illustrium lib. 1.  
cap. 4. vi in humanis corporibus varia accidunt mutationes corporis, animique, sic in repub. &c.  
<sup>d</sup> Vbi reges philosophantur,  
Plato.  
<sup>e</sup> Lib. de re rust. & vel publicam utilitatem, scilicet publica summa lex esto.  
<sup>f</sup> Beata ciuitas non ubi pauci beati, sed tota ciuitas beata. Plato quarto de repub.

pouerty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idleness, Riot, Epicurisme, the Land lye vntilled, waste, full of bogges, Fens, Desarts, &c. Cities decayed, base and poore townes, villages depopulated, the people squalid, vgly, vnciuill; that Kingdome, that Country, must needs be discontent, melancholy, hath a sicke body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first remoued, which commonly proceed from their own default, or some accidentall inconuenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, deserts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continuall inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Polonians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incurfions are oftentimes left desolate. So are Cities by reason

<sup>a</sup> of warres, fires, plagues, inundations, <sup>b</sup> wilde beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* & *Douer* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves; as first when Religion and Gods Seruice is neglected, they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacriledge, Simony, &c. And all such impieties are freely committed, that Country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said sure the feare of God was not in that place. <sup>c</sup> *Cyprian Echonius* a *Spanish* Chorographer, aboute all other Cities of *Spaine* commends *Barcino*, in which there was no begger, no man poore, &c. but all rich and in good estate, and he giues the reason, because they were more Religious then their neighbours: why was *Israel* so often spoyled by their enemies, led into captiuitie, &c. but for their Idolatry, neglect of Gods word, for sacriledge, euen for one *Achans* fault? and what shall we expect that haue such multitudes of *Achans*, Church-robbers, simoniacall Patrons, &c. how can they hope to flourish, that neglect diuine duties, that liue most part like Epicures?

Other common griuances are generally noxious to a body politicke obserued by <sup>d</sup> *Aristotle*, *Bodine*, *Boterus*, *Iunius*, *Arniscus*, &c. I will onely point at some of the chiefeft. <sup>e</sup> *Impotentia gubernandi*, ataxia, confusion, ill government, which proceeds from vnskilfull, sloathfull, griping, conetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or vnfit to manage such offices, <sup>f</sup> many noble Cities and flourishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Prouinces in *Asia Minor*, &c. grone vnder the burden of a *Turkish* government, and those vast kingdomes of *Muscovia*, *Russia*, & vnder a tyrannizing Duke. Who euer heard of more ciuill and rich populous Countries, then those of *Greece*, *Asia*, abounding with <sup>h</sup> all wealth,

mul.

<sup>a</sup> Mantua & miseranimum vicina Cremona

<sup>b</sup> Interdum a feru, & clim Mauritania, &c.

<sup>c</sup> Delicij Hispania Anno 1604. Nemo malus, nemo pauper, optimus quisq; aeg; dissimulus. Pie, sancteque vnebant, summae cum veneratione, & timore diuino culti, sacrificia rebus incumbebant.

<sup>d</sup> Polit. l. 5. c. 3

<sup>e</sup> Boterus polit.

lib. 1. c. 1. Cum

nempe princeps

reuerentia

diuina imperi-

us, seculis osci-

tans suisq; mu-

neris in memor-

ant satius est.

<sup>f</sup> Non viget

respub. cuius

caput infirma-

ty. Saluberr-

onis cap. 22.

<sup>g</sup> See D. Flet-

chers relation.

and Alexander

Gaguinus hi-

story.

<sup>h</sup> Abundant

omni de Girsara

affluentia inco-

larum multi-

audine splendo-

re ac potentia.

multitude of inhabitants, force, power, splendor, and magnificence, and that miracle of Countries, <sup>a</sup> the Holy land, that in so small a compasse of ground could maintaine so many Townes, Cities, produce so many fighting men? *Agypt* another Paradise, now barbarous and desert, and almost wast, by a despoticall gouernment of an imperious *Turke*, *intolerabili seruitutis iugo premitur* (<sup>b</sup> one faith) not onely fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their flauery, their liues and soules depend vpon his insolent will and command. A tyrant that spoyles all wherefoeuer he comes, insomuch that an <sup>c</sup> Historian complains, *if an old inhabitant should now see them, he would not know them, if a traeller, or stranger, it would grieue his heart to behold them.* Whereas *Aristotle* notes, *Noue exactiones, noua onera imposita*, new burdens and exactions daily come vpon them, they must needs be discontent, *hinc ciuitatum gemitus & ploratus*, as <sup>e</sup> *Tully* holds, hence come those complaints and teares of Cities, *poore, miserable, rebellious, and desperate subiects*, as <sup>f</sup> *Hippolitus* addes: and <sup>g</sup> as a iudicious country-man of ours obserued not long since in a Suruay of that great Dutchy of *Tuscany*, the people liued much grieued and discontent, as appeared by their manifold and manifest complainings in that kinde. *That the State was like a sicke body which had lately taken Physicke, whose humors are not yet well settled, and weakned so much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisi fragilius?* what so brittle and vnure, what sooner subuerts their estates then wandring and raging lust, on their subiects wiues, daughters, to say no worse? They that should *facem praeferre*, lead the way to all vertuous actions, are the ring leaders oftentimes of all mischief and dissolute courses, and by that meanes their Countries are plagued, <sup>h</sup> and they themselves often ruined, banished or murdered by conspiracie of their subiects, as *Sardanapalus* was, *Dionysius Iunior*, *Heliogabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galecius Scorsia*, *Alexander Medices* &c.

Whereas the Princes or great men are malicious, enuious, factious, ambitious, emulators, they teare a Common-wealth asunder, as so many *Guelfes*, and *Gebellines*, disturbe the quietnesse of it, <sup>i</sup> and with mutuall murders let it bleed to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, <sup>k</sup> couetous, *auaritia mancipia*, rauenous as *Wolues*, for as *Tully* writes; *qui praest prodest, Et qui pecudibus praest, debet eorum utilitati inservire*: or such as prefer their priuate before the publike good. For as <sup>l</sup> he said long since, *res priuata publicis semper offecere*. Or whereas they be illiterate, ignorant, Emperickes in policy, *ubi deest facultas*, <sup>m</sup> *virtus* (*Arist. pol. 5. cap 8*) & *scientia*, wise onely by inheritance, and in authority by birthright, fauour, or for their wealth and titles; there must needs be a fault, <sup>n</sup> a great defect: because as an <sup>o</sup> old Philosopher affirms, such

<sup>a</sup> Common-wealth? <sup>n</sup> *Imperium sapientie sponte corrui.* <sup>o</sup> *Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, & consularibus pauci boni, & bonis ad hunc pauci erudit.*

<sup>a</sup> Not about 2000 miles in length, 60 in breadth, according to *Adriani*.  
<sup>b</sup> *Romulus* *Armasens*.  
<sup>c</sup> *Sabellicus*, *Sigis incola ventus non agnosceret, si quid peregrinus, ingemisceret.*  
<sup>d</sup> *Polus*, *l. 6. s. c. 6.*  
<sup>e</sup> *Crudelitas principum, impenititas scelerum, Violatio legum, peculatus pecunia publice, &c.*  
<sup>f</sup> *Epist.*  
<sup>g</sup> *Idem*.  
<sup>h</sup> *Idem*.  
<sup>i</sup> *Idem*.  
<sup>j</sup> *Idem*.  
<sup>k</sup> *Idem*.  
<sup>l</sup> *Idem*.  
<sup>m</sup> *Idem*.  
<sup>n</sup> *Idem*.  
<sup>o</sup> *Idem*.

men are not alwayes fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a state.

a Non solum  
Vitia concipiunt  
ipsi principes,  
sed etiam in-  
fundant in ci-  
uitatem, plusq;  
exemplo quam  
peccato nocent.  
Cic. 1. de legi-  
bus.

b Epist. ad Zen.

Taven. Sat. 1. q.

Pauperas se-

ditionem pig-

rit, et malefi-

cium. Arist.

polit. 2. cap. 7.

c Salust. Sem-

per in ciuitate

nulla sunt bo-

na invident,

et tera odere,

nona exoptant,

odio suarum

rerum mutari

omnia petunt.

d De legibus:

profligata in

republica discipuli

na est inditum,

Turis peritorum

numerus, et

medicorum

copia.

e In pref. Rud.

Turis. Multipli-

cantur, nunc in

terra ut locu-

ste, non patria.

parentes, sed

pestes, pessimi

homines maio-

re ex parte su-

perciliosi, etc.

flicitum latroci-

nium exercent.

g Drausa epid.

loquuntur eis

turbis, Sultures

sogati.

g Barck. Arge-

ni.

i Turis consulti

domus oracu-

lum civitatis

Tully.

k Lib. 3.

For as the Princes are, so are the people *Qualis Rex talis gex*, and which *Antigonus* right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedon teacheth all his sub-

jects, is a true saying still.

For Princes are the glasse, the schoole, the booke,  
Where subiects eyes doe learne, doe read, doe looke.

----- *Velotius & citius nos*

*Corrumpunt vitiorum exempla domestica, magnis*

*Cum subeant animos authoribus* -----

their examples are

soonest followed, vices entertained. If they be prophane, irreligious, lasciuious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifits, prone to lust, drunkards, and therfore poore and needy (*ἡ πτωχὴ εὐταξία ἐμπροσὶν καὶ κακουργία*, for pouerty begets sedition and villany) vpon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouasions, in debt, cofeners, shifters, outlaws, *Profligata fama ac vita*. It was an old Politicians Aphorisme, *They that are poore and bad, enuie rich, hate good men, abhorre the present government, wish for a new, and would haue all turned topsie turvie*. When *Cateline* rebelled in Rome, hee got a company of such deboshed rogues together, they were his familiars and coadiutors, and such haue beene your rebels most part in all ages, *Jack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as *Plato* long since maintained: for where such kinde of men swarme, they will make more worke for themselues, and that body Politicke diseased, which was otherwise sound. A generall mischief in these our times, an vn sensible plague, and neuer so many of them: which are now multiplied (saith *Mat. Geraldus*, a Lawyer himselfe) as so many locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, couetous, litigious generation of men. *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, *qui ex iniuriâ vivunt & sanguine ciuium*, theeves and Seminaries of discord; worfe then any polers by the highway-side, *auri accipitres, auri exterebronides, pecuniarum hamiola, quadruplatores, Curia harpagones, fori tintinabula, monstra hominum, mangones, &c.* that take vpon them to make peace, but are indeede the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catchpoles (I meane our common hungry Petrefoggers, *rabulas forenses*, loue and honour in the meane time, all good Lawes, and worthy Lawyers, that are so many Oracles, and Pilots of a well gouern'd Common-wealth.) Without Art, without Iudgement, that doe more harme, as *Linie* said, *Quam bella externa, fames, morbine*, then sicknesse, warres, hunger, diseases: and cause a

most

most incredible destruction of a Common weale, saith <sup>a</sup> *Sesellius*, a famous Ci-  
uilian sometimes in *Paris*. As Iuie doth by an Oke, imbrace it so long,  
vntill it hath got the heart out of it, so doe they by such places they inha-  
bit; no counsell at all, no iustice, no speech to be had *nisi eum premul-*  
*seris*, he must be feed still, or else he is as mute as a fish, better open an  
Oyster without a knife. *Experto crede* (saith <sup>b</sup> *Saluburienſis*) *in manus eorum*  
*millies incidi*, & Charon immitis qui nulli pepercit vnquam, his longè cle-  
mentior est; *I speake out of experience, I haue beene a thousand times amongſt*  
*them, and Charon himſelfe is more gentle then they,* <sup>c</sup> *he is contented with his*  
*single pay, but multiply ſtill, they are neuer ſatisfied*: beſides, they haue dam-  
*nificas linguas*, as hee tearmes it,, *nifi funibus argenteis vinctas*, they must  
be feed to ſay nothing, <sup>d</sup> and get more to hold their peace, then we can  
to ſay our beſt. They will ſpeake their clients faire, and inuite them to  
their tables, but as he followes it, <sup>e</sup> *of all iniuſtice there is none ſo perneci-*  
*ous as that of theirs, which when they decciue moſt, will ſeeme to be honeſt men.*  
They take vpon them to be peacemakers, <sup>f</sup> *& fouere cauſas humilium*, to  
helpe them to their right, *patrocinantur afflictu*, <sup>g</sup> but all is for their owne  
good, *vt loculos pleniorum exhauriant*, they plead for poore men *gratis*, but  
they are but as a ſtale to catch others. If there be no iarre, <sup>h</sup> they can  
make a iarre, out of the law it ſelfe, ſinde ſtill ſome quirke or other, to  
ſet men at oddes, and continue cauſes ſo long, *laſtra aliquot*, I know not  
how many yeares before the cauſe is heard, and when 'tis iudged and de-  
termined, by reaſon of ſome tricks and errors, it is as freſh to begin,  
after twice ſeuen yeeres ſometimes, as it was at firſt; and ſo they pro-  
long time, delay ſutes, till they haue enriched themſelues, and beggered  
their clients. And as <sup>i</sup> *Cato* inueighed againſt *Iſocrates* ſchollers, we may  
iuſtly taxe our wrangling Lawyers, they doe *Conſenſcere in litibus*, are ſo  
litigious and buſie here on earth, that I thinke they will plead their Cli-  
ents cauſes hereafter, ſome of them in hell. <sup>j</sup> *Simlerus* complaines amongſt  
the *Suiſſers* of the Aduocates in his time, that when they ſhould make an  
end, they began controuerſies and *protract* their cauſes many yeeres, per-  
*ſwading them their title is good, till their patrimonies be conſumed, and that*  
*they haue ſpent more in ſeeking then the thing is worth, or they ſhall get by the*  
*recovery*. So that hee that goes to law, as the prouerbe is, <sup>k</sup> holds a  
wolfe by the eares, or as a ſheepe in a ſtorme runs for ſhelter to a brier,  
if hee proſecute his cauſe he is conſumed, if hee ſurceaſe his ſuit he loo-  
ſeth all, what difference? They had wont heretofore, ſaith *Auſtin*, to  
end matters, *per communes arbitros*; and ſo in *Switzerland* (wee are infor-  
med by <sup>l</sup> *Simlerus*) they had ſome common arbitrators, or daieſmen in euery  
*Towne*, that made a friendly compoſition betwixt man and man, and he much  
wonders at their honeſt ſimplicity, that could keep peace ſo well, <sup>m</sup> *& end ſach great*  
*cauſes by that meanes*. At <sup>n</sup> *Fez* in *Africke*, they haue neither Lawyers nor  
Aduocates, but if there be any controuerſies amongſt them, both parties,  
plaintife and defendant come to their *Alfukins* or chiefe Iudge, and at once,  
*without any farther appeales, or pittifull delayes, the cauſe is heard and ended.*  
Our forefathers, as <sup>o</sup> a worthy Corographer of ours obſerues, had wont

*Ego maiorum noſtrorum ſimplicitatē admiror qui ſic cauſas grauiffimas compoſuerint, &c. n. Clemeard l. i. ep. Si qua controuerſia  
ſit, pars iudicem adit, ſi ſemel & ſimul rem traſigit, audit: nec quid ſit appellatio, lachrymaſque mora noſciunt. o. Camdens*

p Lib. 10. epist.  
ad Atticum,  
epist. 11.  
q Biblioth. l. 3.  
r Lib. de Anim.

f Lib. maior  
morb. corp. an  
animi. Hi non  
conueniunt &c  
dij more ma-  
iorum sacra fa-  
ciunt, non di  
primitias offer-  
rant, aut Bac-  
cho commessa-  
tiones, sed an-  
niuersarius  
morb. exasper-  
ans Asiam huc  
eos cogit, &c  
contentiones  
hic peragant.

t 1 Cor. 6. 5. 6.  
u Stulti quan-  
do demum sa-  
pient? Ps 49. 8  
x Of which  
Text read  
two learned  
Sermons, \* so  
intituled, and  
preached by  
our Region  
Professor Dr  
Prideaux: prin-  
ted at London  
by Felix King  
Bon. 1621.

*Pauculis cruculis aureis*, with a few golden crosses and lines in verse, make all conueiances, assurances; and such was the candor and integrity of succeeding ages, that a Deed (as I haue oft seene) to conuay a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts, like that seede or *Scytala Laconica*, so much renowned of old in all contracts, which <sup>p</sup> *Tully* so earnestly commends to *Atticus*: *Plutarch* in his *Lysander*, *Aristotle polit*; *Thucydides lib. 1.* <sup>q</sup> *Diodorus* and *Suidas* approue and magnifie, for that *Laconicke* breuity in this kinde. And well they might, for according to <sup>r</sup> *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words; And so was it of old throughout, but now many skins of parchment will scarce serue turne, hee that buyes and sels a house, must haue a house full of writings, there be so many circumstances, so many words, such Tautologicall repetitions of all particulars (to auoid cauillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conueyance so accurately penned by one, which another will not finde a cracke in, or cauill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst vs but contention and confusion, we bandy one against another: And that which long since *Plutarch* complained of them in *Asia*, may be verifed in our times. *These men here assembled, come not to sacrifice to their Gods, to offer Iupiter their first fruits, or merriments to Bacchus; but an yearely disease exasperating Asia hath brought them hither, to make an end of their Controuersies and Lawsuites.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary Suiters, Termers, Clients, new stirres euery day, mistakes, errors, cauils, and at this present, as I haue heard in some one Court, I know not how many 1000 causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, Lawyers, Clients, Lawes, both or all: but as *Paul* reprehended the *Corinthians* long since, I may more appositely inferre now: *There is a fault amongst you, and I speake it to your shame, Is there not a wise man amongst you, to iudge betweene his brethren? but that a brother goes to law with a brother.* And <sup>\*</sup> *Christs* counsel concerning Law-suites, was neuer so fit to be inculcated, as in this age.

<sup>\*</sup> *Agree with thine aduersary quickly &c. Mat 5. 25.*

I could repeat many such particular grieuances, which must disturbe a body politicke; to shut vp all in brieve, where good gouernment is, prudent and wise Princes, there all things thrue and prosper, peace and happinesse is in that Land, where it is otherwise, all things are vgly to behold, incult, barbarous, vnciuill, a Paradise is turned to a wildernesse. This Island amongst the rest, our next neighbours the *French* and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarisme; see but what *Cesar* reports of vs, & *Tacitus* of those old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good Lawes, they be-

became from barbarous outlawes, <sup>a</sup> to be full of rich and populous Cities, as now they are, and most flourishing kingdomes. Euen so might *Virginia*, and those wilde *Irish* haue beene ciuilized long since, if that order had beene heretofore taken, which now begins of planting Colonies &c. I haue red a <sup>b</sup> Discourse, printed Anno 1612. *Distonering the true causes, why Ireland was neuer intirely subdued or brought under obedience to the Crowne of England, untill the beginning of his Maiesties happy raigne.* Yet if his reasons were thoroughly scanned by a iudicious Politician, I am afraid hee would not altogether be approued, but that it would turne to the dishonor of our Nation, to suffer it to lye so long waste. Yea, and if some trauellers should see (to come neerer home) those rich vnited Prouinces of *Holland, Zeland, &c.* ouer against vs: those neat Cities and populous Townes, full of most industrious Artificers, <sup>c</sup> so much land recouered from the Sea, and so painfully preserued by those Artificiall inuentions, <sup>d</sup> so many nauigable channels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lye drowned, our Cities thin, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stopped, and that beneficiall vse of transportation, wholly neglected, so many Hauens void of Ships and Townes, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all <sup>e</sup> Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Liuy* said of the inhabitants of *Pelleponesus*, may be well applied to vs, wee are *testudines testâ suâ inclusi*, like so many Tortises in our shels, safely defended by the Sea, as a wall on all sides; Our Iland hath many such honorable Elogiums; And as a learned Country-man of ours right well hath it, <sup>f</sup> *Euer since the Normans first comming into England, this Country both for military matters, and all other of ciuility, hath beene paralleled with the most flourishing Kingdomes of Europe, and our Christian world,* a blessed, a rich Country, and one of the fortunate Isles: And for some things <sup>g</sup> preferred before other Countries, for expert Seamen, our laborious discoueries, Art of Nauigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* and *Hollanders* themselves, <sup>h</sup> *without all feare, saith Boterus, furrowing the Ocean, winter and Summer, and two of their Captaines, with no lesse valor then fortune, haue sailed round about the world.* <sup>i</sup> We haue besides many particular blessings, which our Neighbours want, the Gospell truely preached, Church Discipline established, long peace and quietnesse, free from exactions, forraine fears, inuasions, domesticall seditions, well manured, <sup>k</sup> fortified by Art & Nature, and now most happy in that fortunate vnion of *England* and *Scotland*, which our fore-fathers haue laboured to effect, and desired to see: But in which we exeell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some Thistles grow, some bad weeds and enormities, which much distrube the

<sup>a</sup> *Sapius bona materia cessat sine arte.*  
*Sabellicus de Germaniâ. Si quis videret Germaniam vrbibus hodiè excultam, non diceret & olim tristem cultu, asperam celo, terram informem.*

<sup>b</sup> By his Maiesties Attorney generall there.

<sup>c</sup> As *Zeipland*, *Bempster* in *Holland* &c.

<sup>d</sup> From *Gaunt* to *Sluce*, from *Bruges* to the Sea, &c.

<sup>e</sup> *Ortelius, Boterus, Mercator, Mercanus, &c.*

<sup>f</sup> *Itam inde non belligloria, quâ humanitatem cultu inter florentissimas orbis Christiani gentes imprimis floruit.*

*Camden. Brit. de Normanniis. Georg. Kecker.*

<sup>h</sup> *Itam hieme quam æstate intrepide sulcant Oceanum,*

*& duo illorum duces non minore audaciâ*

*quam fortuna totius orbem terrarum circumnavigarunt.*

*Amphitheatro Paterus.*

<sup>i</sup> A Fertile soile, good Aire, &c. Tin, Lead, Wooll, Saffron, &c.

<sup>k</sup> *Tota Britannia vnicâ velut arx, Boter.*

peace of this Body politicke, Eclipse the honour and glory of it, fit to be rooted out, and withall speed to be reformed.

The first is Idlenesse, by reason of which, wee haue many swarmes of rogues and beggers, theeuues, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boyles of a Common-wealth) many poore people in all our Townes, *Civitates ignobiles*, as *a Polydore* calls them, base built Cities, inglorious, poore, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile, we may not deny, full of all good things, and why doth it not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath bin otherwise, and we are not so thrifty, circumspect, industrious; Idlenesse is the *malus Genius* of our Nation. For as *b Boterus* iustly argues, fertility of a Country is not enough, except Art and Industry be ioyned vnto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many Kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. *c England*, saith he, (*London onely excepted*) *statu neuer a populous Citie, and yet a fruitfull Country*. I finde 46 Cities and walled Towns in *Alsatia*, a small Prouince in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are vntilled, as *d Munster* informeth vs. In *e Greichgea* a small territory on the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houses most part, besides Castles, & Noblemens Pallaces. I obserue in *f Turinge* in *Dutchland* (twelue miles ouer by their scale) 12 Counties, and in them 144 cities, 2000 villages, 144 townes, 250 Castles. In *Ba- uaria* 34 cities, 46 townes, &c. *h Portugallia interamnus*, a smal plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island yeelds 20000 Inhabitants. But of all the rest I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Cities; *i* 400 great villages. *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 townes, 1154 villages, besides Abbies, Castles, &c. The Low-countries generally haue three cities at least for one of our, & those far more populous & rich, and what is the cause, but their industry & excellency in al manner of trades? Their cōmerce, which is maintained by a multitude of Tradesmen, so many excellent channels made by Art, & opportune hauens, to which they build their cities: Al which we haue in like measure, or at least may haue. But their chiefeft Lodestone, which draws all manner of commerce & merchandize, which maintaines their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Prouinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stufte almost, or Mettle; and yet *Hungary*, *Transiluania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits,

wine

*a Lib. 1. b. 1.*

*b Increment. Grb. l. 1. c. 9.*

*c Anglia, excepto Londino, nulla est ciuitas memorabilis, licet ea natio rerum omnium copia abundet.*

*d Cosmog. l. 2. ca. 119. Villarum non est numerus, nullus locus orisus aut incultus.*

*e Chyrenus ornat. edst. Franc. 1583.*

*f Maginus Geog. g Ortelius: e Vaseo: h Per. de Medina: h Anhundreth families in each.*

2 Populi mul-  
titudine di' gentes  
et cultura fac-  
cuntur at solum,  
hoc er. 18. c. 3.

b' m r, s.  
Terra volones  
stulaniur,  
or smd  
agricolis ob-  
sterns.  
c De re rust.  
l. 2. c. 1.

d Hodiè urbis  
bus aësoluitur,  
et magna ex  
parte in ois  
destituitur.  
Gerbelius desc.  
Gracia lib. 6.

e Videbit eas  
fere omnes aut  
e erfas, aut flo  
equitas, aut in  
rudera faffis;  
me acetas.  
Gerbelius.

## That

g Polir. l. 3. c. 8

h For dying  
of Cloathes,  
and dressing,  
&c.

i Valer. l. 2. c. 1

k Hist. Scot. l. 10  
Magnis propo-  
sitis premijs Ge-  
scitis ab ijs  
edocerentur.l Manf. Cosm.  
l. 5. c. 74. Agro  
omnium verum  
infacundissimo  
agua indigente  
inter saxeta,  
Grbs tamen  
elegantissima,  
ob Orientis  
negotiationes,  
& Occidentis.m Li 8. Geogr.  
ab asperum  
suum.n Lib. Edit. a  
Nic. Tregant.  
Belg. A. 1616.  
exedit. in  
Simis.

That Prince therefore, as *Boternus* aduifeth, that will haue a rich Countrey, and fayre Cities, let him get good Trades, Priuiledges, painefull Inhabitants, Artificers, and suffer no rude Matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Countrey. <sup>h</sup> A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of Trades so much auailes to the ornament and enriching of a Kingdome; Those ancient <sup>i</sup> *Massilians* would admit no man into their Citie, that had not some Trade. *Selym* the first *Turkish* Emperor, procured a thousand good Artificers to bee brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Aniou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as <sup>k</sup> *Buchanan* writes) sent for the best Artificers hee could get in *Europe*, and gaue them great rewards, to teach his Subiects their seuerall Trades. *Edward* the third, our most renowned King, to his eternall memorie, brought Cloathing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly Cities could I reckon vp, that thrue wholly by Trade, where thousands of Inhabitants liue singular well by their fingers ends: As *Florence* in *Italy*, by making Cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois*, by those fayre Hangings; many Cities in *Spaine*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. <sup>l</sup> *Mecha* in *Arabia Petraea*, stands in a most vnfruitfull Countrey, that wants water, amongst Rockes (as *Vertomannus* describes it) and yet it is a most elegant and pleasant Citie, by reason of the trafficke of the East and West. *Ormus* in *Persia*, is a most famous Mart-Towne, hath nought else but the opportunitie of the Hauen to make it flourish. *Corinth* a noble Citie (*Lumen Grecia*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that trafficke of the *Ionian* and *Aegean* Seas to it; and yet the Countrey about it was *curua & superciliosa*, as <sup>m</sup> *Strabo* tearmes it, rugged and harsh. Wee may say the same of *Athens*, *Aelium*, *Thebes*, *Sparta*, and most of those Townes in *Greece*. *Noremberge* in *Germany* is situate in a most barren Soyle, yet a noble Imperiall Citie, by the soie industry of Artificers, and cunning Trades, they draw the riches of most Countreys to them, so expert in Manufactures, that as *Salust* long since gaue out of the like, *Sedem anima in extremis digitis habens*, their Soule, or *intellectus agens*, was placed in their fingers ends; and so we may say of *Basil*, *Spire*, *Cambray*, *Francfurt*, &c. It is almost incredible to speake what <sup>n</sup> *Mat. Riccius* the Iesuite, and some others, relate of the industry of the *Chinacs* most populous Countreys, not a begger, or an idle person to be seene, and how by that meanes they prosper and flourish. Wee haue the same meanes, able bodyes, pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent Subiects to worke vpon, onely industry is wanting. Wee send our best commodities beyond the Seas, which they make good vse of to their necessities, set themselves aworke about, and seuerally improue, sending the same to vs backe at deare rates, or else make toyes and bables of the Tayles of them, which they sell to vs again,

at

at as great a reckoning as they bought the whole. In most of our Cities, some few excepted, like *Spanish* loyterers, we liue wholly by Tippling-Innes and Ale-Houses, Malting are their best Ploughes, their greatest trafficke to sell Ale. *Meteran*, and some others obiect to vs, that we are no whit so industrious as the *Hollanders*: *Manuall Trades* (saith he) *which are more curious or troublesome, are wholly exercised by Strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as shall serue their owne turnes, but buy it of their Neighbors.* Tush, *Mare liberum*, they fish vnder our noses, and sell it to vs when they haue done, at their owne prices.

— *Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refelli.*

I am ashamed to heare this obiected by Strangers, and know not how to answer it.

Amongst our Townes there is onely *London* that beares the face of a Citie, *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, decrescunt alijs*; and yet in my slender iudgement, defectiue in many things. The rest (\* some few excepted) are in meane estate, ruinous most part, poore and full of beggars, by reason of their decayed Trades, neglected or bad policie, idleness of their Inhabitants, riot, which had rather begge or loyter, and be ready to starue, then worke.

I can not deny, but that something may be sayd in defence of our Cities, \* that they are not so fayre built, rich, thicke sited, populous, as in some other Countreys, besides the reasons *Cardan* giues *Subtil. Lib. 11.* we want Wine and Oyle, their two Haruests, we dwell in a colder Ayre, and for that cause must a little more liberally \* feed of Flesh, as all Northerne Countreys doe: Our prouision will not therefore extend to the maintenance of so many: Yet notwithstanding we haue matter of all sorts, an open Sea for trafficke, as well as the rest, goodly Hauens. And how can we excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? Vve haue excellent Lawes enacted, you will say, seuerer Statutes, Houses of correction, &c. to small purpose it seemes, it is not Houses will serue, but Cities of correction, *our Trades generally ought to bee reformed, wants supplied.* In other Countreys they haue the same grieuances, I confesse, but that doth not excuse vs, *wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many Lawes made against them, to repress those innumerable brawles and Law-suits, excess in Apparell, Dyet, decay of Tillage, Depopulations, \* especially against Rogues, Beggars, Ægyptian Vagabonds (so tearmed at least) which haue a swarmed all ouer Germany, France, Italy, Poland,*

hundred Families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours vually consists of seuen thousand, theirs consist of fourtie thousand Inhabitants. *x Maxima pars victus in carne consistit Pelyd. Lib. 1. Hist. y Refrenate monopolij licentiam, pauciores alantur ocio, red integratur agricolatio, lanificium, infauretur ut sit honestum negotium, quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent iustitiam. Mor. Prob. Lib. 1. z Mancipijs locuples eget aris Cappadocum rex. Hor. \* Regis dignitatis non est exercere Imperium in mendicos, sed in opulentos. Non est regni secus, sed carceris esse custos. Idem. a Colluies hominum, mirabilis excocti sole, immanandi vestro, fedi visu, suris imprimis acris, &c.*

*o vbi nobiles  
probris loco ha-  
bent artem a-  
liquā profiteri.  
C'enard, ep. 1. 1.  
p Lib. 12. Belg.  
Hist. Non tam  
laboriosæ  
Belga, sed &  
Hispani orato-  
res vitam, ut  
plurimum otis  
sunt agentes:  
artes manu-  
ria qua pluri-  
mum habent  
in solaboris es  
difficultatio,  
maoremque  
requirunt in-  
dustriam, à  
peregrinis &  
externis exer-  
centur, habi-  
tant in pis-  
simum mari,  
intercatana-  
rum ac dis-  
cantur quan-  
tu insula  
sufficeret, sed  
à vicinis enere  
coguntur.  
q Gronij Liber.  
r Probs animis  
numeroque  
potens et robore  
gentis. Sca-  
liger.  
Camden.  
Torke,  
Bristow,  
Norwich,  
Worcester, &c.  
u M. Gain-  
foris Argu-  
ment: Because  
Gentlemen  
dwell with  
vs in the  
Countrey  
Villages, our  
Cit es are  
lesse, is no-  
thing to the  
purpose: Put  
three hundred  
or foure hun-  
dred Villages  
in a Shiere,  
and euerie  
Village yeeld  
a Gentleman,  
what is foure*

<sup>b</sup> Cosmog. l. 3. cap. 5. as you may read in <sup>b</sup> Munster, Cranzius, and Auentinus; as those Tartars and Arabians at this day doe in the Easterne Countreys: Yet such hath beene the iniquitie of all ages, as it seemes to small purpose. *Nemo in nostrâ ciuitate mendicis esto*, saith Plato, hee will haue them purged from a Common-wealth, <sup>d</sup> as a bad humour from the body, they are like so many Vlcers and Boyles, and must bee cured before the Melancholy body can bee eased.

<sup>c</sup> Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.

<sup>d</sup> Ac pituitam & bilem à corpore, (11 de leg.) omnes vult exierunt.

<sup>e</sup> See Lipsius Admunda. De quo Suet. in Claudio, & Plinius c. 36.

<sup>g</sup> Ut egestas famit et ignavia occurratur opificia condiscantur, cunctis subleuentur. Bodin. l. 6. c. 2. num. 670.

<sup>h</sup> Amasis Ægypti Rex, legem promulgauit, ut omnes subditi quotiens in rationem vaderent unde Sincerent. i. Bursoldus discursus polit. cap. 2.

<sup>k</sup> Lib. 1. de in-erem. Vrb. c. 6. l. Cap. 5. de in-erem. Vrb. Quas flumen, lacus, aut mare alluit.

incredibilem commoditatem Gesturâ mercium tres flumines inuicem abiles etc. Boterus de Gallia. o Herodotus. o In. Orient. ca. 2. Rotam in medio flumine consistunt, cui ex pellibus animalium confitos Stres appendant, hi dum rote mouentur, aquam per canales etc.

Archimedes who holds the superficies of all waters even,

p Centum pedes lata fossa, 30. alta. k Lib. 1. cap. 3.

q Contrarie to that of

That

What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of Saxony, and many other States haue decreed in this case, read *Arniseus Cap. 19. Boterus Lib. 8. Cap. 2. Orosius de Rebus gest. Eman. Lib. 11.* When a Countrey is ouer-stored with people; as a Pasture is oft ouer-laid with Cattle, they had wont in former times to disburden themselues, by sending out Colonies, or by Warres, as those old *Romanes*; or by employing them at home about some publique buildings, as Bridges, Rode-wayes, for which those *Romanes* were famous in this Island: As *Augustus Caesar* did in Rome, the *Spaniards* in their Indian Mines: <sup>e</sup> Aqueducts, Bridges, Hauens, those stupend workes of *Traian*, *Claudius* at <sup>f</sup> *Ostium*, *Fucinus Lacus*, that *Pireum* in Athens, made by *Themistocles*, *Amphitheatrum* of curious Marble, as at *Verona*, *Ciuitas Philippi*, and *Heraclea* in Thrace, those *Appian* and *Flaminian* wayes, prodigious workes all may witnesse: And rather then they should be <sup>g</sup> idle, as those <sup>h</sup> *Egyptian Pharaoh's*, *Mæris* and *Sesostris* did, to taske their Subiects to build vnneccessarie Pyramides, Obeliskes, Labyrinthes, Channels, Lakes, Gygantean workes all, to diuert them from Rebellion, Riot, Drunkenesse, <sup>i</sup> *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another Eye-sore is that want of conduct and nauigable Riuers, a great blemish, as <sup>k</sup> *Boterus*, <sup>l</sup> *Hippolitus à Collibus*, and other Politicians hold, if it bee neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countreys on this behalfe, in the Dutchy of *Millan*, Territorie of *Padua*, in <sup>m</sup> *France*, *Italy*, *China*, and so likewise about corriuations of Waters to moysten and refreish barren Grounds, to dreane Fennes, Bogges, and Moores.

*Massinissa* made many inward parts of *Barbary*, and *Numidia* in *Africke* before his time, incult and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne Countreys in this kind, especially in *Egypt* about *Babylon*, and *Damascus*, as *Vertomannus* and <sup>n</sup> *Gotardus Arthus* relate; about *Bercelona*, *Segouia*, and many other places of *Spaine*: by reason of which, their Soyle is much improued, and infinite commodities arise to the Inhabitants.

The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which <sup>o</sup> *Sesostris* and *Darius*, and some *Pharaohs* of *Ægypt* had formerly vndertaken, but with ill successe, as <sup>p</sup> *Diodorus Siculus* records, and *Pliny*, for that the Red-Sea being three <sup>q</sup> Cubits higher then *Ægypt*, would haue drowned all the Countrey *capto desisterant*, they left off; yet as the same <sup>r</sup> *Diodorus* writes, *Ptolemy* renewed the worke many yeeres after, and absolued it in a more opportune place.

That *Isthmos* of *Corinth* was likewise vnderaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy a passage, & lesse dangerous, from the *Ionian* and *Aegean* Seas: but becaule it could not be so well effected, the *Peloponessians* built a wall like our *Piſces* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut ouer the *Isthmos*, of which *Diodorus lib. 11. Herodotus lib. 8. Fran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, The *Venetians Anno 1453.* repaired in 15. dayes with 30000 men. *Thuanus* and *Serres* the *French* Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, <sup>b</sup> from *Arar* to *Mosella*, which *Cornelius Tacitus* speakes of, in the 13 of his *Annals*, after by *Charles* the great and others. Much cost hath in former times beene bestowed in either new making or mending, channels of riuers, and their passages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to conuay corne from *Egypt* to the City, *vadum alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extraxit*, he cut fordes, made bankes, &c) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preserue their City: many excellent meanes to enrich their Territories, haue beene fostered; invented in most Provinces of *Europe*, as planting some *Indian* plants amongst vs, *Silke* wormes, <sup>c</sup> the very *Mulberry* leaues in the plaines of *Granado*, yeeld 30000 Crownes *per annum*; to the King of *Spaines* coffers, besides those many trades and artificers that are busied about them in the Kingdome of *Granado*, *Marcia*, and all ouer *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not bee as happily attempted with vs, and with like successe successe, it may not be controverted: *Silke* wormes (I meane) *Vines*, *Firtrees*, &c. *Cardan* exhorts *Edward* the sixt to plant *Oliues*, and is fully perswaded they would prosper in this Iland. With vs, nauigable riuers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they runne smoothly and euen, not headlong, swift, or amongst rockes and shelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with *Cataracts* & whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linx*, and *Cremmes*, to endanger Navigators; or broad shallow, as *Neckar* in the *Palatinate*, *Tibris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feele in the meane time) as the riuer of *Lee* from *Ware* to *London*. B. Atwater of old, or as some will *Henry* the 1.<sup>d</sup> made a Channell from *Trent* to *Lincolne*, nauigable; w<sup>th</sup> now, saith M<sup>r</sup>. *Camden*, is decayed, & much mention is made of *Anchors*, & such like monuments found about old \* *Verulamium*, good ships haue formerly come to *Exeter*, & many such places, whose Channels, Hauens, Ports are now barred & reiected. We cōtemne this benefit of carriage by waters, and are therefore compelled in the inner parts of this Iland, becaule portage is so deare, to eate vp our commodities our selues, and liue like so many *Boares* in a sty, for want of vent and vtterance.

a *Dion. Pausanias*, & *Nic. Gerbelius. Munſter. Cosmog. lib. 4. cap. 36. ut breuior foret navigatio, & minus periculosa*  
<sup>b</sup> *Charles* the great went about to make a channell from *Rhine* to *Danubius*. *Bil. Pirkermerus* descript. *Ger.* the ruines are yet leene about *Wessenberg*, from *Red-nich* to *Altimul*. *Vt nauigabilia interſe Occidentis & Septentrionis littora fierent.*  
<sup>c</sup> *Maginus Geogr.* *Simlerus de rep. Heluet. lib. 1. descriptis.*

a *Camden* in *Lincolneſhire* *Foſſedike.*  
 \* Neare *St. Albons*.

We haue many excellent Hauens, royall Hauens, *Falmouth, Portsmouth, Milford, &c.* equivalent, if not to be preferred to that *Indian Hauana*, old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarmania*, *Suda* in *Crete*, which haue few ships in them, little or no trafficke or trade, which haue scarce a Village on them, able to beare great cities, *sed viderint politici*. I could here iustly taxe many other neglects, abuses, errors, defects amongst vs, and in other Countries, depopulations, riot, drunkennesse, &c. and many such, *qua nunc in aurem susurrare non libet*. But I must take heed, *ne quid grauius dicam*, that I doe not ouershoot my selfe, *Sus Mineruam*, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *verince and oatmeale is good for a Parret*.

We haue good Lawes, I deny not, to rectifie such enormities, and so in all other Countries, but it seemes not alwayes to good purpose. Wee had need of some general visiter in our age, that should reforme what is amiss; a iust army of *Rosie Crosse* men, for they will amend all matters, (they say) Religion, Policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to striue with *Achelous*, *Angea stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels, end controuersies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* <sup>f</sup> *purged the world of monsters, and subdued them, so did he fight against Enuy, lust, anger, auarice, &c. and all those ferall vices and monsters of the mind*. It were to be wished we had some such visitor, or if wishing would serue, one had such a ring or rings, as *Timolaus* desired in *Lucian*, by vertue of which he should be as strong as 10000 men, or an army of Gyants, goe inuisible, open gates & castle doores, haue what treasure he would, transport himselfe in an instant to what place hee desired, alter affections, cure all manner of diseases, that hee might range ouer the world, & reforme all distressed states & persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; & tame those vagabond *Arabians* that rob and spoile those *Easterne* Countries, that they should neuer vse more *Carauans* or *Ianisaries* to conduct thē. He might root out Barbarisme out of *America*, & fully discouer *Terra Australis Incognita*, find out the North-East and North-West passages, dreane those mighty *Maotian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. Cure vs of our Epidemicall diseases, *Scorbutum*, *plica*, *morbus Neapolitanus*, &c. End all our idle controuersies, cut off our tumultuous desires, inordinate lusts, root out Atheisme, impiety, heresie, schisme and superstition, which now so crucifie the world: Catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine* of superstition and iealousie, *Germany* of drunkennesse, all our Northerne Countries of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent seruants, correct these spend-thrifts and prodigall sonnes, enforce idle persons to worke, driue drunkards out of the alehouse, repress theenes, visit corrupt & tyrannizing magistrates, &c. But as *L. Licinius* taxed *Timolaus*, you may vs. These are vaine, absurd, and

\* *Lisus Giraldus*, *Nat. Comes*:

\* *Apuleius lib. 4.*  
*Flor. Lar. familiaris inter homines etatis suae cultus est, litium omnium & iurgiorum inter propinquos arbiter & disceptator. Adversus iracundiam, inuidiam, auaritiam, libidinem, ceteraque animi humani vitia & monstra. Philosophus iste Hercules fuit. Pestes eas mentibus exegit omnes, &c.*  
 \* *Vois Navig.*

and ridiculous wishes, not to bee hoped : all must be as it is, <sup>h</sup> *Boccalinus* may cite Commonwealths to come before *Apollo*, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaues and fooles.

<sup>b</sup> *Raginalis*  
part. 2. cap. 2.  
& part. 3. c. 17.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed, let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the <sup>i</sup> Apologist will, *Respub. iusti & greueolentia laboret, mundus vicio*, let them be barbarous as they are, let them <sup>k</sup> tyrannize, Epicurize, oppresse, luxuriate, consume themselues with factions and contentions, liue in rior, pouerty, want, misery, rebell, wallow as so many swine in their owne dung, as *Vlysses* companions, *stultos in beo esse libenter*. I will yet satisfie and please my selfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common wealth of mine own, in which I will freely domineere, build Cities, make Lawes, Statutes, as I list my selfe. And why may I not ?

<sup>i</sup> *Valent. Andreæ, Apolog. manip. 6. 40.*

<sup>k</sup> *Qui sordidus est, sordescat ad huc.*

——<sup>l</sup> *Pictoribus atq; Poëtis, &c.*

<sup>l</sup> *Hor.*

You know what liberty Poets haue cuer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as some say, & why may not I presume as much as he did ? Howsoeuer I will aduēture. For the Site, if you will needs vrge me to it, I am not fully resoluēd, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry Spaniard, nor *Mercurius Britannicus*, haue yet discovered halfe of it) or else one of those floating Ilands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or which they are ? There is roome enough in the inner parts of *America*, and Northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees ( I respect not minutes ) in the midst of the temperate Zone, or perhaps vnder the *Equator*, that Paradise of the world, *vbi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest Gentleman will send in so much money, as *Cardan* allowes an Astrologer for casting a Nariuity, he shall be a sharer, I will acquaint him with my proiect, or if any worthy man will stand for any temporal or spirituall office or dignity (for as he said of his Archbishoprick of *Vtopia*, tis *sanctus ambitus*, & not amisse to be sought after ) it shal be freely giuen, without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; & because we shall admit of no deputies or aduousons, if he be sufficiently qualified, & as able as willing to execute the place himselfe, he shal haue present possession. It shal be diuided into 12 or 13 Prouinces, and those by hills, riuers, rode-ways, or some more eminent limits exactly bounded, Each Prouince shal haue a *Metropolis*, which shall be so placed as a Center almost in a circūference, & the rest at equal distances some 12 Italian miles asunder, or thereabout, and in them shall be sold all things necessary for the vse of man, *statu horis & diebus*, no market townes, markets or faires, for they do but beggar

*Ferdinando*  
*Quir. 1612.*

Cities (no village shall stand about sixe, seuen, or eight miles from a city) except those Emporiums which are by the Seaside, generall Staples, Martts, as *Antwerpe, Venice, Bergen* of old, *London, &c.* cities most part, shall be situate vpon nauigable riuers or lakes, creekes, hauens, and for their forme, regular, round, square, or long square, <sup>m</sup> with faire, broad, and streight <sup>n</sup> streetes, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium, Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keepe out man and horse, except it be in some frontier townes, or by the Seaside, and those to be fortified <sup>o</sup> after the latest manner of fortification, and site vpon conuenient hauens, or opportune places. In euery so built city, I will haue conuenient Churches and Churchyards to bury the dead in, a *cittadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Iustice, publike Halls for al Societies, Burfes, meeting places, Armories, <sup>p</sup> in w<sup>ch</sup> shall be kept engines for quenching of fire, Artillery Gardens, publike walkes, Theaters & spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitalls of all kindes for children, orphans, old folkes, sickmen, madmen, souldiers, pesthouses, &c. not built *precario* or by gowty benefactors, who, when by fraud and rapine they haue extorted all their liues, oppressed whole Provinces, societies, &c. giue something to pious vses, build a satisfactory Almes-house, Schoole, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steale a Goose, and sticke downe a feather, rob a thousand, to releue ten: Or those Hospitalls so built and maintained, not by Collections, beneuolences, donaries, for a set number (as in ours) iust so many and no more, at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico arario*, and so still maintained, *nobis solum nati sumus, &c.* I will haue Conduits of sweet and good water, aptly disposed in each towne, common <sup>q</sup> Granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremburge, &c.* Colledges of Mathematicians, Musicians, and Actors, as of old at *Labedum* in *Ionia*, <sup>r</sup> Alcumists, Physicians, Artists & Philosophers; that all arts & sciences may sooner be perfected & better learned; & publike Historiographers, as amongst those ancient <sup>s</sup> *Persians, qui in commentarios referebant qua memoratu digna gerebantur*, informed & appointed by the State to register all famous Acts, and not by each insufficient scribbler, partiall or parasiticall pendant, as in our times. I will prouide publike schooles of all kinds, singing, dancing, fencing, &c. especially of Grammar, and Languages, not to bee taught by those tedious precepts ordinarily vsed, but by <sup>t</sup> vse, example, conuersation, as traouellers learne abroad, and nurses teach their children. As I will haue all such places, so will I ordaine <sup>u</sup> publick gouernours, fit officers to each place, treasurers, ædiles, questors, ouersers of pupils, widowes goods, and all publike houses, &c. and those once a yeare to make strict accompts, of all receipts, expences, to auoid confusion, & sic fiet ut non absurdum (as *Pliny* to *Traian*) quod pudeat dicere. They shall be subordinate to those higher officers and gouernours of each City, which shall not bee

poore

<sup>m</sup> Vide *Patrium* lib. 8. tit. 10. de *Iustit. Reipub.*  
<sup>n</sup> Sic olim *Hippodamus Milesius* *Arist. polit. cap. 11.* & *Vitruvius* l. 1. cap. ult.  
<sup>o</sup> With walls of earth, &c.

<sup>p</sup> De his *Plinius* *epist. 42. lib. 2.* & *Tacitus* *Annal. 13. lib.*

<sup>q</sup> Vide *Brissonium* de regno *Pers. lib. 3. de his, & Vegetium* lib. 2. cap. 3. de *Annona.*

<sup>r</sup> Not to rake gold, but for matters of Physicke.

<sup>s</sup> *Brissonius* *Iosephus* lib. 21. antiquit. *Iud. cap. 6. Herod. lib. 3.*

<sup>t</sup> So *Lod. Vives* thinks best *Cominius* and others.

<sup>u</sup> *Plato* 3. de leg. *Ædiles creati vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent.*

Vide *Jsaacum Pontanum* de civ. *Amstel. hac omnia, &c. Gotardum & alios.*

poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes. they dwell next, at such set times and seasons: for I see no reason (which <sup>x</sup> *Hippolitus* complains of) that it should be more dishonorable for Noblemen to gouerne the Citie, then the country, or vnseemly to dwell there now, then of old. y I will haue no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and euery mans, is no mans; the richest Countries are still enclosed, as *Essex*, *Kent*, with vs, &c. *Spaine*, *Italy*; and where inclosures are least in quantity, they are best <sup>z</sup> husbanded, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the tops of mountaines, where Nature failes it shall be supplied by art: <sup>a</sup> lakes and riuers shall not bee left desolate. All common high wayes, bridges, corriuations of waters, Aqueducts, Channells, publike workes, building, &c. out of a <sup>b</sup> common stocke, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some superuisors, that shall be appointed for that purpose, and see what reformation ought to be had in all places, what is amiss, how to helpe it,

*Et quid quæq; ferat regio, & quid quæq; recuset,*

What ground is aptest for wood, what for <sup>c</sup> corne, what for cattle, gardens, orchards, fishponds, &c. what for Lords, what for Tenants: and because they shall be better incouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. they shall haue long leases, a known rent, and knowne fine, to free them from those intolerable exactions of tyrannizing landlords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the lords <sup>d</sup> Demesnes, what for holding of Tenants, how it ought to be husbanded,

*Vt <sup>e</sup> magnetes equis, Minya gens cognita remis,*

how to bee manured, tilled, rectified, and what proportion is fit for all callings, because private possessors are many times idiots, ill husbands, oppressors, couetous, and know not how to improue their owne, or else wholly respect their owne, and not publike good.

*Vt*opian parity is a kind of gouernmēt, to be wished for, rather then effected, <sup>f</sup> *Respub. Christianopolitana*, and that new *Atlantis*, witty fictions, but meere *Chimera*'s, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence: I will haue seuerall orders, degrees of nobility, & those hereditary, not reiecting yonger brothers in the meane time, for they shall bee sufficiently provided for by pensios, or so qualified, brought vp in some honest calling, they shall bee able to liue of themselues. I will haue such a proportion of ground belonging to euery *Barony*, & he that buyes the land, shall buy the

<sup>x</sup> De Increm. urb. cap. 13. Ingenuè facior me non intelligere cur ignobilis sit urbes bene munitas colere nunc quam olim, aut case rustica præesse quam urbi. Idem Vberius Folio, de Neapoli.

<sup>y</sup> Nec tantillum quiaem soli incultum relinquitur, ut veram sine pollicem quidem agri in his regionibus sterilem aut infandum reperiri. Marcus Hemingius Augustanus de regno China, lib. 1. c. 3.

<sup>z</sup> M. Carew in his Suruay of Cornwall, saith, that before that Country was inclosed, the husbandmen dranke water, did eate little or no bread. (fol. 68. lib. 1. their apparell was coarse, they went bare-legged, their dwelling was correspondent, but since inclosure, they liue decently, and haue mony to spend (fol. 28.) when their fields were common, their wooll was coarse Cornish haire, but since inclosure, it is almost as good as Cotswold,

and their soile much mended. Tusser cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise, The other delighteth not me, For nothing of wealth it doth raise, &c. <sup>a</sup> Incredibilis navigiorum copia, nibilo pauciores in aquis, quam in continenti commorantur. M. Riccius expedit. in Sinas lib. 1. c. 3. <sup>b</sup> To this purpose Arist. polit. 2. c. 6. allows a third part of their reuenues, Hippodamus halfe. <sup>c</sup> Ita lex agraria olim Romæ. <sup>d</sup> His fegetes, illic veniant felicius uuae, Arborei sætus alibi, atq; inuussa wirecum Gramina. Virg. 1. Geor. <sup>e</sup> Lucanus 1. 6. <sup>f</sup> Iob. Valent. Andreas, Lord Perulam. <sup>g</sup> So is it in the Kingdome of Naples, and France.

*Barony;*

<sup>h</sup> See Contar-  
inus and Oforius  
de rebus gestis  
Emanuelis

Barony; he that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honors. As some dignities shall be hereditary, so some againe by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks, Prebends, the Bassa's palaces in Turkey, the* <sup>h</sup>*Procurators houses and offices in Venice*, which like that golden Apple, shall bee giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, as so many goales for all to ayme at (*honor alit artes*) and encouragements to others. For I hate these seuerer, vnnaturall, harsh, *Germane, French, and Venetians* Decrees, which exclude Plebeians from honors, be they neuer so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keep their owne rancke, this is *natura bellum inferre*, odious to God and men, I abhor it. My forme of gouernment shall be Monarchicall,

\* *claudian. l. 7.*

— *nunquam libertas gratior extat,  
Quam sub Rege pio, &c.*

<sup>i</sup> Herodotus  
Eratro lib 6.  
Cum Aegyptiis  
Lacedaemoniis in  
hoc congrunt,  
quod eorum pra-  
cones, tibicini,  
coqui, & reliqui  
artifices, in pa-  
terna artificia  
succedunt, &  
coqui a coquo  
gignitur, & pa-  
terem opere per-  
seuerat. Idem  
Marcus Polus  
de Quinzay. Idē  
Oforius de Ema-  
nuele rege Lus-  
itano. Riccius de  
Sinis.  
<sup>k</sup> Hippol. à Col-  
libus de increm.  
urb. cap 20.  
Plato idem 7. de  
legibus, quae ad  
vitam necessaria  
& quibus carere  
non possumus,  
nullum dependi  
vestigial, &c.  
<sup>l</sup> Plato 12. de  
legibus, 40 an-  
nos natos vult,  
ut si quid me-  
morabile vider-  
int apud exte-  
ros, hoc ipsum in  
rempub. recipia-  
tur.

few lawes, but those seuerely kept, plainly put downe, and in the mother-tongue, that euery man may vnderstand. Euery Citie shall haue a peculiar trade or priuiledge, by which it shall be chiefly maintained: <sup>i</sup> and Parents shall teach their Children, one of three at least, bring vp and instruct them in the mysteries of their owne trade. In each towne these seuerall Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metallmen, &c. shall dwell apart by themselues: Dyars, Tanners, Fell-mongers, and such as vse water, in conuenient places by themselues: noysome, or fulsome for bad smells, as Butchers Slaughter-houses, Chanlers, Curriers, in remote places, and some backe Lanes. Fraternities and Companies, I approue of, as Merchants Burses, Colledges of Druggers, Physitians, Musicians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the Market doe Bakers and Brewers; Corne it selfe, what scarcity soeuer shall come, not to exceed such a price. Of such wares as are transported or brought in, <sup>k</sup> if they be necessary, commodious, and such as neerly concerne mans life, as corne, wood, cole, &c. and such prouision we cannot want, I will haue little or no custome paid, no taxes, but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth-of-gold, Lace, Iewels, &c. a greater impost. I will haue certaine ships sent out for new discoueries euery yeare, <sup>l</sup> and some discret men appointed to trauell into all neighbour Kingdomes by land, which shall obserue what artificiall Inuentions, and good Lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiasticall Discipline, *penes Episcopos*, subordinate as the other. No impropriations, no Lay patrons of Church-liuings, or one priuate man, but common Societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati* in *China*. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests should imitate *Christ*, charitable Lawyers should loue their neighbours as themselues, temperate and modest Physitians, Politicians contemne the world, Philosophers should know themselues, Noblemen

liue

liue honestly, Tradesmen leaue lying and cosening, Magistrates corruption &c. but this is vnpossible, I must get such as I may. I will therefore haue<sup>m</sup> of Lawyers, Iudges, Aduocates, Physitians, Chirurgions, &c. a set number,<sup>n</sup> and euery man, if it be possible, to plead his owne cause, to tell that tale to the Iudge, which he doth to his Advocate, as at Fez in *Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions and<sup>o</sup> Physitians, which are allowed, to be maintained out of the<sup>p</sup> common treasure, no fees to be giuen or taken, vpon paine of loosing their places, or if they doe, very samll fees, and when<sup>q</sup> the cause is fully ended. He that sues any man, shall put in a pledge, which if it be proued he hath wrongfully sued his Aduersary, rashly or maliciously, he shall forfeit and loose. Or else before any suite beginne, the Plaintiffe shall haue his complaint approued by a set Delegation to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances doe not otherwise require. Iudges and other officers shall be aptly disposed in each Prouince, villages, Cities, as common arbitrators to heare causes, and end all controuersies, and those not single, but three at least on the bench at once, to determine or giue sentence, and those againe to sit by turnes or lots, and not to continue still in the same office. No controuersie to depend aboue a yeare, but without all delays, and further appeales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates to be chosen<sup>r</sup> as the *Literati* in *China*, or by those exact suffrages of the<sup>s</sup> *Venetians*, and such againe not be eligible, or capable of magistracies, honours, offices, except they be sufficiently<sup>t</sup> qualified for learning, manners, and that by the strict approbation of deputed examiners: first Schollers to take place, then Souldiers; for I am of *Virgil* his opinion, a Scholler deserues better then a Souldier, because *Vnius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate Reipub. scribuntur, æterna*: a Souldiers worke lasts for an age, a Schollers for euer. If they<sup>v</sup> misbeaue themselues, they shall be deposed, and accordingly punished, and whether their Offices be annuall<sup>z</sup> or otherwise, once a yeere they shall be called in question, and giue an accompt; for men are partiall and passionate, mercilesse, couetous, corrupt, subiect to loue, hate, feare, fauor &c. *omne sub regno grauiore regnum*: like *Solons Arcopagites*, or those *Roman Censors*, some shall visit others, and<sup>a</sup> be visited *inuicem* themselues, <sup>b</sup> they shall ouersee that no proling Officer, vnder colour of authority, shall insult ouer his inferiours, as so many wild beasts, oppresse, domineer, flea, grind, or trample on, be partiall or corrupt, but that there be *æquabile ius* iustice equally done, liue as friends and brethrentogether; and which<sup>c</sup> *Sesellius* would haue, and so much desires

m *Simlerus in Heluetiâ.*

n *Utopienſes cauſidicos excludunt, qui cauſas calidè & vſurè trahunt & diſputent.*

Iniquiſſimum cenſent hominem nulli obligari legibus, quæ aut numeroſiores ſunt, quam vt perlegi queant, aut obſcuriores quam vt à quouis poſſint intellegi. Volunt ut ſuam quiſq; cauſam agat, eamq; reſerat iudici, quam narratiurus fuerat patrono, ſic minus erit ambagium, & veritas facilius elicietur.

Morus Utop. l. 2.

o *Medici ex publico victum ſumunt. Boetius lib. 1. cap. 5. de Egyptiis.*

p *De his lege Patrium lib. 3. tit. 8. de reipub. Inſtitut.*

q *Nil à clientibus patroni accipiant, priuſquàm lis finita eſt. Barclay Argen. lib. 3.*

r It is ſo in moſt free Cities in Germany.

s *Mat. Riccius expedit, in Sinas lib. 1. cap. 5. de examinatione electionum copioſè agit, &c.*

t *Contarenus de reipub. Venit. l. 1.*

u *Oſorius lib. 11 de rebus geſtis*

*Emmanuelis. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, ſecundus honoris gradus mil tibus assignatur, poſtremi ordinis mechanicis, doctorem hominum Iudiciis in altiore loco quicq; præfertur, et qui à plurimis approbatur, ampliores in reipub. dignitates confequitur. Qui in hoc examine primas habet, inſigni per totam vitam dignitate inſignitur, marchioni ſimilis, aut duci apud nos.* x *Cedant arma toge.* y As in *Berna*, *Lucerne*, *Friburge* in *Switzerland*, a vicious liuer is vncapable of any office, if a Senator, inſtantly deposed. *Simlerus.* z Not aboue three yeares. *Ariſt. polit. 5. cap. 8.* a *Nam quis cuſtodiet ipſos cuſtodes.* b *Cyrenus in Greiſgeia. Qui non ex ſublimi deſpiciant inferiores, nec ut beſtias conculcent ſibi ſubditos authoritatis nomini conſiſſi, &c.* c *Sesellius de reipub. Gallorum. lib. 1. & 2.*

in

in his Kingdome of France, a diapaſon and ſweet harmony of Kings, Princes, Nobles and Plebeians, ſo mutually tide and involued in loue, aſwell as lawes and authority, as that they neuer diſagree, inſult or encroach one vpon another. If any man deſerue well in his Office, he ſhall be rewarded.

— quis enim virtutem amplectitur ipſam,  
præmia ſi tollas —

Hee that invents any thing for publike good in any Art or Science, writes a Treatiſe, <sup>d</sup> or performs any noble exploit, at home or abroad, <sup>e</sup> ſhall be accordingly enriched, <sup>f</sup> honoured, and preferred. I ſay with *Hannibal* in *Ennius*, *Hoſtem qui feriet erit mihi Carthaginienſis*, let him be of what condition he will, in all Offices, Actions, he that deſerues beſt ſhall haue beſt.

I will ſuffer no <sup>g</sup> Beggers, Rogues, Vagabonds, or idle perſons, that cannot giue an accompt of their liues how they <sup>h</sup> maintaine themſelues: If they be impotent, lame, blind, and ſingle, they ſhall be ſufficiently maintained in ſeueral Hospitals, built for that purpoſe; if married and infirme, paſt work, or by inevitable loſſe, or ſome ſuch like miſfortune caſt behind, by diſtribution of <sup>i</sup> corne, houſe rent free, annuall penſions, or mony, they ſhall be relieued, and highly rewarded for their good ſeruiſe they haue formerly done; if able, they ſhall bee inforced to worke. <sup>k</sup> For I ſee no reaſon (as <sup>l</sup> he ſaid) why an Epicure or idle drone, a rich glutton, an uſurer, ſhould liue at eaſe, and doe nothing, liue in honour, in all maner of pleaſures, and oppreſſe others, when as in the meane time, a poore laborer, a ſmith, a carpenter, an huſbandman that hath ſpent his time in continuall labour, as an Aſſe to carry burdens, to doe the Commonwealt good, and without whom we cannot liue, ſhall bee left in his old age to begge or ſtarue, and lead a miſerable life, worſe then a iument. As <sup>m</sup> all conditions ſhall be tied to their taſke, ſo none ſhall be ouer-tired, but haue their ſet times of recreations and Holydayes, indulgere Genio, feaſts and merry meetings, euen to the meaneſt artifice, or baſeſt ſeruant, once a weeke to ſing or dance, (though not all at once) or do whatſoeuer he ſhall pleaſe; like <sup>n</sup> that *Saccarū feſtum* amongst the *Persians*, thoſe *Saturnals* in *Rome*, as well as his maſter. <sup>o</sup> If any bee drunke, he ſhall drinke no more wine or ſtrong drinke in a twelue-month after. A banckrupt ſhall be <sup>p</sup> *Catademiatus in Amphitheatro*, publickly ſhamed, and he that cannot pay his debts, if by riot or negligence he haue bin impouerished, ſhall be for a twelue-month imprifoned, if in that ſpace his Creditors be not ſatiſfied, <sup>q</sup> he ſhall be hanged. He <sup>r</sup> that commits ſacrilege ſhall looſe his hands, he that beares falſe witneſſe, or is of periury conuiſt, ſhall haue his tongue cut out, except he redeeme

<sup>d</sup> Si quis egregium aut bello aut pace perſecerit, *Seſellus* lib. 1.

<sup>e</sup> Ad regendam rempub. ſoli literati admittuntur, nec ad cam rem gratiā magiſtratum aut regiſ indigent, omnia ab exploratā cuiuſq. ſcientiā & virtute pendunt. *Riccius* lib. 1. cap. 5.

<sup>f</sup> In deſuncti locum cum iuſſit ſubrogari, qui inter maiores virtute reliquis præiret, non ſuit apud mortales ultum excellentius certamen, aut cuius victoria magis eſſet expetenda, non enim inter celeres celerimo, non inter robuſtos robuſtiſſimo, &c.

<sup>g</sup> Nullus mendicium apud *Sinai* nemini ſano quāvis oculis turbatus ſit, mendicare permiſſitur, omnes pro viribus laborare coguntur, cæci molis traſatilibus verſandis addiſcuntur, ſoli hoſpitiis gaudent, qui ad labores ſunt inepti. *Oſor. l. 11. de rebus geſiſ Emanuelis.*

*Hemmingius de regno Chizæ. l. 1. cap. 3. Gotardus Arthus Oriental. Ind. deſcr. h Alex. ab Alex. l. 3. c. 12. i Sic olim Roma, Iſaacus Pontanus de his optime. Amſol. lib. 2 cap. 9. k Idem Ariſtot. polit. 5. cap. 8. Vitiouſum quum ſoli pauperum liberi educantur ad labores, nobilitium & diuitum in voluptatibus & delitiis. l Que hec iniuſtitia, ut nobilis quiſpiam, aut ſenerator qui nihil agat, lautam & ſplendidam vitam agat, otio & delitiis, quum interim auriga, ſaber, agricola, quo reſpub. carere non poteſt, vitam adeo miſeram ducat, ut peior quam iumentorum ſit eius conditio. m Iniqua reſp. que dat paraſiſ, adulatoribus, inanium voluptatum artiſtibus, generoſis & otioſis tanta munera prodigit, at contra agricolis, Carbonariis, aurigis, ſabris, &c. nihil proſpicit, ſed eorum abuſa labore ſterentis etatis fame penſet & ærumnis. Morus Utop lib. 2. n In Segovia nemo otioſus, nemo mendicans niſi per etatem aut morbum opus facere non poteſt: nulli deſt unde viſtum querat, aut quo ſe exercent, Cyprianus Echovius Delit. Hiſpaniæ. Nullus Genevæ otioſus, ne ſeptennis puer. Paulus Henzner Itiner. o Simlerus de repub. Helvet. p Spartian. olim Rome ſic. q He that prouides not for his family, is worſe then a thiefe, Paul. r Alfredi lex. vitæq. manus & lingua præcidatur, niſi eam capite redemerit.*

Si quis nuptiā  
suprarit, virga  
virilis ei preci-  
ditur, se mulier,  
nasus & auricu-  
la præcidantur.  
Alfredi lex. En  
leges ipsi Veneri  
Martiq̃ timen-  
das.

t Pauperes non  
peccant, quum  
extrema necessi-  
tate coacti rem  
al. etiam capiunt.  
Maldorat sum-  
mula quest. 8.  
art. 3. Ego cum  
illis semio, qui  
licere putant à  
diuite clam ac-  
cipere, qui tene-  
tur pauperi sub-  
venire. Emanuel  
Sa. Aphor. cor-  
fess.

u Lib 2 dercg.  
 Persarum.  
 x Lib. 24.  
 y Aliter Aristo-  
 teles, a man at  
 25. a woman at  
 20. polit.

2 Lex olim Li-  
curgi, hodie Chi-  
nenſium, vide  
Plutarchũ, Ricci-  
um, Hemmingiũ,  
Arniſeum, Nevi-  
ſanum, & alios  
de hac quaſtione.

a *Alfredus.*  
b *Apud Lacones*  
*olim virgines si-*  
*ne dote nubebant*  
*Boter. l. 3. c. 3.*

c Lege cautum  
non ita pridem  
apud Venetos, ne  
quis patritius do-  
tem excederet  
1500 coronatorū  
d Buxdorfius Sy-  
nagog. Jud. sic  
Iudaei. Leo Afer  
Africa descripti.  
ne fuit. Iudaei.

■ That proportion will make merchandise, increase land, dearer and better improved, as hee hath iudicially proued in his Tract of Usury, exhibited to the Parliament, anno 1621.

o Hoc ferè Zanchius com. in 4. cap. ad Ephes. equissimam vocat usuram, & charitati Christianæ consentaneam, modò non exigant, &c. nec omnes dent ad sœnus, sed ij qui in pecunijs bona habent, & ob atatem, sexum, artis alicuius ignorantiam, non possunt vti. Nec omnibus, sed mercatoribus & ij qui honestè impendent, &c.  
p Idem apud Persas olim, lege Brissonium.

q Idem Plato de legibus.

r Lib. 30. Optimum quidem fuerat campatribus nostris mentem à dijs datam esse, ut res Italie, nos Affricæ imperio sententi essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt ut tot classibus, &c.

s Claudian. t A depopulatione, agrorum incendijs, & eiusmodi factis immanibus Plaut. u Sessilius lib. 2. de repub. Gal. Valde enim est indecorum, ubi quod præter opinionem accidit dicere. Non putaram: præsertim si res præcaveri potuerit. u Liuius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2. x — peragit tranquilla potestas, Quod violenta nequit. — Claudian. y Bellum nec timendum, nec precuand. Plin. Panegy. Traiano.

Genewa, Noremberge, Venice, <sup>n</sup> at 5. 6. 7. not about 8 per centum, as the supervisors, or *arary præfecti* shal thinke fit. o And as it shall not be lawfull for each man to be an Usurer that will, so shall it not be lawfull for all to take vp inony at vse, not to prodigals & spendthrifts, but to merchants, young tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition, the said supervisors shall aproue of.

I will haue no priuate Monopolies, to enrich one man, and begger a multitude, p multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum Mobile*, and Suns motion, threescore miles to a degree according to obseruation, 1000 Geometrical paces to a mile, siue foot to a pace, twelue inches to a foot, &c. and from measures knowne, it is an easie matter to rectifie weights, &c. to cast vp all, and resolute bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi salutem*, vpon vrgent occasion,

*Odimus accipitrem, quia semper vivit in armis.*

q offensive warres, except the cause be very iust, I will not allow of. For I doe highly magnifie that saying of Hannibal to Scipio in *Livy*, it had beene a blessed thing for you and us, if God had giuen that minde to our Predecessors, that you had beene content with Italy, we with Africk. For neither Sicily, nor Sardinia are worth such cost and paines, so many flectes and armies, or so many famous Captaines lines. *Omnia prius tentanda*, faire meanes shall first be tried *Peragit tranquilla potestas, Quod violenta nequit*. I will haue them proceede with all moderation, but heare you, *Fabius* my Generall, not *Minutius*: And in such wars to abstaine as much as is possible from depopulations, burning of townes, massacring of Infants, &c. For defensue warres, I will haue forces still ready at a small warning, by land and Sea, a prepared Navy, souldiers *in procinctu*, and money which is *nervus belli*, still in a readinesse, and a sufficient reuennue, a third part as in old <sup>u</sup> Rome and Egypt, reserued for the Common-wealth; to auoid those heauy taxes and impiotions, as well to defray this charge of warres, as also all other publike defalcations, expences, fees, pensions, reparations, chaff sports, feasts, donaries, rewards, and entertainments. All things in this nature especially, I will haue maturely done, and with great x deliberation: *ne quid temerè, ne quid remissè ac timidè fiat. sed quò feror hospes?* To prosecute the rest would require a volume. *Manum de Tabella*, I haue beene ouer tedious in this subiect, I could haue here willingly ranged, but these straights wherein I am included, will not permit.

From Common-wealths and Cities, I will descend to Families, which haue as many corsues and molestations, as frequent discontents as the rest. Great affinitie there is betwixt a Politicall and Oeconomicall body; they

differ only in magnitude and proportion of businesse (so *Scaliger* <sup>a</sup> writes) as they haue both likely the same period, as <sup>b</sup> *Bodin* and <sup>c</sup> *Peucer* hold, out of *Plato*, fixe or seuen hundred yeares, so many times they haue the same meanes of their vexation and ouerthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soeuer, it produceth the same effects. Ad *Chorographer* of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; giues no other reason but this, *luxus omnia dissipauit*, riot hath consumed all. Fine cloathes and curious buildings came into this Island, as hee notes in his *Annals*, not so many yeeres since, *non sine dispendio hospitalitatis*, to the decay of hospitalitie. Howbeit many times that word is mistaken, and vnder the name of Bounty and Hospitality, is shrowded Riot and Prodigality, and that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse; the bane and vtter ruine of many a noble family. For some men liue like the rich glutton; consuming themselves and their substance by continuall feasting and invitations, with <sup>e</sup> *Axilon* in *Homer*, keeps open house for all commers, giuing entertainment to such as visit them, <sup>f</sup> keeping a table beyond their meanes, and a company of idle seruants (though not so frequent as of old) are blowne vp on a sudden, and as *Actæon* was by his hounds, deuoured by their kinsmen, friends and multitude of followers. ¶ It is a wonder that *Paulus Iovius* relates of our northern countries, what an infinite deale of meat wee consume on our tables: that I may truly say 'tis not bounty, not hospitality, as it is often abused, but riot in excessse, and prodigality, a meere vice, it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and ouerthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excessse of pleasure, & that prodigious riot in apparell, by which meanes they are compelled to breake vp house, and creep into holes. *Sesellius* in his commonwealth of <sup>h</sup> *France*, giues three reasons why the *French* Nobility were so frequently bankrupts: First because they had so many *Lawsuits* and contentions, one vpon another, which were tedious and costly: by which meanes it came to passe, that commonly *Lawyers* bought them out of their possession. A second cause was their Riot, they liued beyond their meanes, and were therefore swallowed up by merchants. *La-Noue* a French writer, yeelds fīue reasons of his Countrie-mens pouerty to the same effect almost, and thinkes verily if the Gentry of *France* were diuided into ten parts, eight of them would be found much empayred, by sales, mortgages and debts, or wholly sunke in their estates. The last was immoderate excessse in apparell, which consumed their renennes. How this concernes and agrees with our present state, looke you. But of this elsewhere. As it is in a mans body, if either head, heart, stomack, liuer, spleene, or any one part be misaffected, all the rest suffer with it, so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? *Ipse si cupiat salus seruari, prorsus non potest hanc familiam*, as *Demea* said in the

<sup>a</sup> lib. 3. poet. cap. 19.  
<sup>b</sup> Lib. 4. de republ. cap. 2.  
<sup>c</sup> Peucer. lib. 1. de diminut.  
<sup>d</sup> Camden in Essex-shire.

<sup>e</sup> Iliad. 6. lib.

<sup>f</sup> Vide Puteanus Comm. Goclenium de portentosis canis nostrorum temporum.  
<sup>g</sup> Mirabile dictu est, quantum opsoniarum una domus singulis diebus absumat, sternuntur mensæ in omnes penboras calentibus semper eduljiis. descript. Britan.

<sup>h</sup> Lib. 1. de rep. Gallorum quod tot lites & cause forenses alie seruantur ex aliis, in immensum pro lucantur, & magnos sumptus requirunt, unde fit ut iuris administri plerumq. nobilium possessiones adquirant, tum quod sumptuose vivant. & a mercatoribus absorbeantur, & splendidissime vestiantur, &c. i Adelpb. act. 4. sc. 7.

Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, carelesse woman to his mate, a proud, pecuious flurr, a liquorish, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, hee is thrifty, she spends all; he wise, shee sottish and toft, what agreement can there be, what friendship? Like that of the Thrush & Swallow in *Æsop*, In stead of mutual loue, kind compellations, whore and thiefe is heard, they sling stooles at one anothers heads. <sup>k</sup> *Qua intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalves it be wel, as to liue and agree louingly together, they may haue disobedient vnruely children, that take ill courses to disquiet them, <sup>l</sup> *their son is a thiefe, a spendthrift, daughter a whore, a step* <sup>m</sup> *mother, or a daughter in law distempers all,* <sup>n</sup> or else for want of meanes, many tortures arise, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not wherewithall to maintaine themselves in that pompe as their Predecessors haue done, bring vp or bestow their children to their callings, to their birth and quality, <sup>o</sup> and will not descend to their present fortunes. Often times too, to aggravate the rest, concur many other inconveniences, vnthankfull friends, decayed friends, bad neighbours, negligent seruants, *P serui faraces, Versipelles, calidi, occlusa sibi mille clauibus reserant. furtimq; raptant, consumunt, ligunt;* casualties, taxes, mulets, <sup>l</sup> *ste of stocke,* enmities, emulations, frequent mutations; losses, suretyship, sicknesse, death of friends, and that which is the gulf of all, improuidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at vnawares precipitated insensibly, into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent; and melancholy; it selfe.

I haue done with families, and will now briefly runne ouer some few sorts and conditions of men. The most secure, happy, iouiall and merry in the worldsesteeme, are Princes and great men, free from melancholy: but for their cares, miseries, suspitions, Icalousies, discontents, folly, and madnesse, I referre you to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in <sup>q</sup> *Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldest not stoope to take it vp. Or put case they be secure and free from feares and discontents, yet they are void <sup>r</sup> of reason too oft, and precipitate in their actions, reade all our histories, *quos de stultis prodidit stulti*, *Iliades*, *Æneides*, *Annals*, & what is the subiect?

*Stultorum regum, & populorum continet astus.*

How mad they are, how furious, and vpon small occasions, rash and inconsiderate in their proceedings, how they dote, euery page almost will witnesse, ——— *delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-brain actions are great men, *procul à Ioue, procul a fulmine*, the neerer the worse. If they liue in Court, they are vp and downe, ebbe and flow with their Princes fauours, *Ingenium vultu statq; caditq; suo*, now aloft, to

morrow

<sup>k</sup> *Amphiseas, Plauti.*

<sup>l</sup> *Paling. Filius aut fur.*

<sup>m</sup> *Catus cum mure duo galli simul in ade, Et glotes binæ nunquam vivunt sine lite.*

<sup>n</sup> *Res angusta domi.*

<sup>o</sup> When pride and beggery meete in a family, they roare and howle, and cause as many flashes of discontents, as fire and water, when they concur, make thunder elaps in the skies.

<sup>p</sup> *Plautus Aulular*

<sup>q</sup> *Lib 7. cap. 6.*

<sup>r</sup> *Pellitur in bellis sapientia, vigenti res. Petrus proverbium, aut regem aut satuum nasci oportet.*

morrow down, as *Polybius* describes them, like so many casting Counters, now of gold, to morrow of siluer, that vary in worth as the Computant will, now they stand for vnites, to morrow for thousands; now before all, and anon behinde. Beside they torment one another with mutuall factions, emulation: one is ambitious, another enamored, a third in debt, a prodigall, over-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, *Aeneas Sylvius*, (*libidinis & stultitia servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, Minions of the Muses,

— *mentem q̄ habere queis bonam*

*Et esse corculis datum est.* —

These acute and subtile Sophisters so much honored, haue as much need of Hellebor as others.

— *o Medici mediam pertundite venam.*

Read *Lucians* *Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the vanity of Sciences, may read their owne workes, their absurd Tenents, prodigious paradoxes, & *risum teneatis amici*? You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they haue a worne as well as others. And they that teach wisdom, patience, meeknesse, are the veriest dizzards, hairbraines, & most discontent, *In the multitude of wisdom is griefe, and he that increaseth wisdom, increaseth sorrow*. I need not quote mine Author, they that laugh & contemne others condemn the world of folly, deserue to be mocked, are as giddy-headed, and lie as open as any other. *Democritus* that common flower of folly, was ridiculous himselfe; barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest. *Loripedē rectus derideat, Ethiopē albus*. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnisius*, explode as a vast Ocean of Obs & Sols, Schoole diuinity, *A labyrinth of intricate questions, vnprofitable contentions, incredibilem delirationem*, one calls it. If Schoole diuinity be so censured, *subtilis Scotus lima veritatis, Occan irrefragabilis, cuius ingenium vetera omnia ingenia subvertit*, &c. *Bacon* *thorpe* Dr. *Resolutus*, and *corculum Theologiae*, *Thomas* himselfe, Dr. *Seraphicus*, *cui dictauit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning *cerc-diminuit-brum*, hath crackt their skonce; and taken such roor, that *tribus Antyceris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned *Lanthorne* of *Epictetus*, by which if any man studied, he should bee as wise as he was. But all will not serue; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubilitie of tongue, will talke much to no purpose; Orators can perswade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot settle their owne braines, what saith *Tully*? *malo indifertam prudentiam, quam loquacem stultitiam*; and as *Seneca* seconds him, a wise mans Oration should not bee polite or sollicitous, *Fabius* esteemes no better of most of them, either in speech, action, gesture; then

<sup>r</sup> Lib. 1. hist. Rom. Similes a baculorum calculis, secus diuini computantis arbitrium, modò aerei sunt, modò aurei, ad natum regis nunc beati sunt, nunc miseri.

<sup>r</sup> *Ærummosq̄, Solones*. In Sa 3. De miser. curatium.

<sup>u</sup> 1. *Doxſæ* Epid.

lib. 1. car 13.

<sup>x</sup> Hoc cegromento cubone-

ſati Romæ, qui

ceteros mortales

sapientiâ præ-

ſtarent, teſtis

Plin lib 7. c. 31.

<sup>y</sup> Inſanire pa-

rant certa ratio-

ne modoq̄, mad

by the booke

th y.

<sup>z</sup> *Inuenalis*.

<sup>a</sup> *Salomō*.

<sup>b</sup> *commu* ris in-  
reſor ſtultia.

<sup>c</sup> Wit whither  
wilt?

<sup>d</sup> *Sealiſſer* exer-  
citat: 324.

<sup>e</sup> *vit. eius.*

<sup>f</sup> *Ennius.*

<sup>g</sup> *Lucian.*

*Ter mille drach-*

*mis olim empta*

*ſtudeas inde ſa-*

*pieniam aſtipi-*

*ſetur.*

<sup>h</sup> *Epist. 21. 1*

*lib. non oportet*

*orationem ſapien-*

*tus eſſe politam*

*aut ſollicitam.*

<sup>i</sup> *Lib 2. c. 13.*

*multo anbelitu*

*iaſatione ſu-*

*rentes peſſus,*

*frontem ceden-*

*tes, &c.*

\* Lipsius. Voces sunt, præterea nihil.  
 \* In Gorg. Platonis.  
 † In Naugerio.  
 ‡ Si furor sit Lycaus, &c. quoties furit, furit, furit, amans, bibens, & Poeta, &c.

then as men beside themselves, *insanos declamatores*, so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator, is a turncoat, an euill man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meere voice, as <sup>n</sup> he said of a Nightingale, *dat sine mente sonum*, an hyperbolicall liar, a flatterer, a parasite, which made <sup>o</sup> *Socrates* so much abhorre and explode them. P *Fracastorius* a famous Poet, freely grants all Poets to be mad, and so doth q *Scaliger*, and who doth not: *aut insanit homo, aut versus facit*, *Hor. Sat. 7. l. 2. Insanire lubet, i. versus componere. Virg. 3. Egl.* so *Servius* interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else paraliticall applauders; and what is Poetry it selfe, but as *Austin* holds, *Vinum erroris ab ebrijs Doctoribus propinatum*? You may give that censure of them, in generall, which *Sir Thomas Moore* once did of *Germanus Brixius* Poems in particular.

— vehuntur

*In rate stultitiæ sylvam habitant Furia.*

\* *Morus Prop. lib. 1.*

\* *Macrob Satyr. 7. 16. Epist. 16.*

\* *Lib. de causis corrupte artis.*

o *Lib. 2. in Ausonium, cap. 19. & 32.*

\* *Edit. 7. volum. a Iano Grutero*

a *Aristophanis Rani.*

b *Lib. de beneficiis.*

*Budæus* in an Epistle of his to *Lupsetus*, will haue ciuill Law to bee the Towre of wisdom, another honours Physicke, the Quintessence of Nature, a third tumbles them both downe, and sets vp the flagge of his owne peculiar science. Your supercilious Criticks, Grammaticall triflers, Notemakers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers, <sup>r</sup> *Pro stultis habent nisi aliquid sufficiant inuenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot finde fault, they correct others, and are hote in a cold cause, puzzell themselves to finde out how many streets in *Rome*, houses, gates, towres, *Homers Country*, *Aeneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum* \* *prius extiterit an gallina, &c?* & *alia quæ de discenda essent scire, si scires*, as <sup>t</sup> *Seneca* holds. What cloaths the Senators did weare in *Rome*, what shooes, how they sate, where they went to the closettoole, how many dishes in a messe, what sawce; which for the present for an historian to relate, <sup>r</sup> according to *Lodovicus Vines*, is very ridiculous, is to them most precious elaborate stuffe, and they admired for it. *Quosvis authores absurdis commentis suis percacant & stercorant*, one saith, they beray and dawbe a company of bookes and good Authors, with their absurd Comments, *correctorum sterquilinia*, <sup>u</sup> *Scaliger* calls them, and shew their wit in censuring others, a company of foolish Notemakers, humblers, dors or bettels, *inter stercora ut plurimum versantur*, they rake ouer all those rubbish and dunghills, and preferre a manuscript many times before the Gospel it selfe, <sup>z</sup> *thesaurū criticū* before any treasure, and with their *deleatur d, alij legunt sic, meus codex sic habet, &c.* make bookes deare, themselves ridiculous, and doe no body good; <sup>a</sup> *Epiphilledes ha sunt & mera nugæ*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as the rest. Of these and the rest of our Artists and Philosophers, I will generally conclude, they are a kind of madmen, as <sup>b</sup> *Seneca* esteemes of them, to make doubts and scruples, how to read them truely, to mend old Authors, but will not mend their owne liues, or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie

rectifie our manners. *Numquid tibi demens videtur, si istis operam impenderit,* is not he mad that drawes lines with *Archimedes*, whilst his house is ransacked, and his City besieged, when the whole world is in combustion, or we whilst our soules are in danger (*mors sequitur, vita fugit*) to spend our time in toyes, idle questions, and things of no worth?

That *Louers* are mad, I thinke no man will deny, *Amare simul & sapere, ipsi Iovi non datur, Iupiter* himselfe cannot intend both at once,

*Non bene conveniunt, nec in unâ sede morantur  
Mâiestas & amor.*

*Tully* when he was invited to a second mariage, replied he could not, *simul amare & sapere*, be wise, and loue both together. *Est orcus ille, vis est immedicabilis, est rabies insana*, Loue is madnesse, a hell, an incurable discale, *impotentem & insanam libidinem*; *Seneca* calls it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let *Louers* fight out the rest.

*Nevisanus* the Lawyer holds it for an axiome, *most women are fooles*, *consilium feminis invalidum*; *Seneca* men, bee they yong or old, who doubts it, youth is mad, old age little better. *Theophrastus* in the 107 yeare of his age, *1* said he then began to be wise, *tum sapere capit*, and therefore lamented his departure. If wisdome come so late, where shall wee finde a wife man? Our old ones dote at threescore and tenne. I could cite more proofes, and a better Author, but for the present, let one foole point at another. *Nevisanus* hath as hard an opinion of *1* rich men, *wealth and wisdome cannot dwell together, stultitiam patiuntur opes*, *m* and they doe commonly *n* *insanare cor hominis*, besot men, and as we see it, *fooles haue fortune*. *Sapientia non invenitur in terra suauiter viventium*. For besides a naturall contempt of learning, which accompanieth such kind of men, innate idlenesse, (for they will take no paines) and which *P Aristotle* obserues, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth, and little wit go commonly together: they haue as much braines some of them, in their heads as in their heeles; besides this inbred neglect of liberall Sciences, and all Arts, which should *excolerementem*, polish the minde, they haue most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a second a Gamester, a third a Whoremaster, (fit subiects all for a Satyrists to worke vpon.)

— *hic nuptiarum insanit amoribus, hic puerorum,*  
one is mad of hawking, hunting, cocking, another of carousing, horse riding, spending: a fourth of building, fighting, &c.

*Insanit vterque statuas, Damasippus emendo,*  
*Damasippus* hath a humor of his owne, to bee talkt of: *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statue erecta stultitia*, the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as *Berosus* of *Semiramis*; *omnes mortales militiâ, triumphis, diuitijs &c. tum & luxu, cade, caterisq;*

*c Delirus & A-*  
*mens dicatur*  
*merito. Hor. Se-*  
*neca.*

*d Ouid. Met.*

*e Plutarebus A-*  
*malorio est amor*  
*insanus.*

*f Epist. 39.*

*g Sylue nuptia-*  
*lis. lib. 1. num. 11*  
*Omnes mulieres*  
*ut plurimum*  
*stultae.*

*h Aristotle.*

*i Dolere se dixit*  
*quod tum vitâ*  
*egrederetur.*

*k Lib. 1. num. 11*  
*sapientia & di-*  
*uitie vix simul*  
*possideri possunt.*

*l They get*  
*their wilddome*  
*by eating pyc-*  
*crust some.*

*m Xenopeta-*  
*ris. Diuini*  
*gâtrai d'pge-*  
*stom.*

*Opes quidem*  
*mortalibus sunt*  
*amentia. Theo-*  
*gonis.*

*n Fortuna nimis*  
*quem fouet, stul-*  
*tum facit.*

*o Job 28.*

*p Mag. moral.*  
*lib. 2. & lib. 3.*  
*metaph.*

*q Hor. ser. 1.*  
*sat. 4.*

*r Insana gula,*  
*insane obstru-*  
*ctiones, insanum*  
*venandi studium*  
*discordia de-*  
*wens. Virg. Æn*

*s Heliodorus*  
*Carthaginensis*  
*ad extremum*  
*orbis sarcophago*  
*testamento me*  
*hic iussi condier;*

*t ut viderem*  
*an quis insanius*  
*ad me visendum*  
*usq; ad hæc loca*  
*penetraret. Orte-*  
*lius in Gad.*  
*u It is bee his*  
*worke, which*  
*Gasper Vercrius*  
*suspecta.*

*vityjs*

*vitijs antecessit*, as shee had some good, so had shee many bad parts.

Alexander a worthy man, but furious in his anger, ouer-taken in drinke; Caesar and Scipio valiant and wise, but vaine-glorious, ambitious: *Vespasian* a worthy Prince, but couetous. <sup>a</sup> *Hanniball* as he had mighty vertues, so had hee many vices, *unam virtutem mille vitia comitantur*, as *Machianel* of *Cosmus Medices*, hee had two distinct persons in him, I will determine of all, they are like these double or turning pictures; stand before which you see a faire mayde, on the one side an ape, on the other an owle, looke vpon them at the first sight all is well, but farther examine, you shall finde them wise on the one side, and fooles on the other; in some few things praise worthy, in the rest incomparably faultie. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let pouerty plead the rest in *Aristophanes Plutus*.

Couetous men amongst others, are most madde, <sup>x</sup> they have all the Symptomes of Melancholly, feare, sadnesse, suspition, &c. as shall bee proued in his proper place.

*Danda est Hellebori multo pars maxima avaris.*

And yet me thinkes prodigalls are much madder then they, be of what condition they will, that beare a publike or priuate purse; as <sup>a</sup> *a Dutch* Writer censured *Richard* the rich duke of *Cornewall*, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water, I doe censure them, *Stulta Anglia* (saith he) *que tot denarijs sponte est priuita, stulti principes Alemantia, qui nobile ius suum pro pecunia vendiderunt*; Spend-thrifts, bribers and bribe-takers are fooles, and so are <sup>z</sup> all they that cannot keepe, disburse, or spend their monies well.

I might say the like of angry, peuissh, envious, ambitions, <sup>a</sup> *Anticyras melior sorbere meracas*: Epicures, Atheists, Schismatickes, Heretickes, *hi omnes habent imaginationem lesam* (saith <sup>b</sup> *Nymannus*) and their madnesse shall be euident, <sup>z</sup> *Tim. 3.9. Fabatus* an Italian, holds Sea-faring men all in d, the ship is mad, for it neuer stands still: the mariners are mad to expose themselves to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whither they would goe; and those men are maddest of all that goe to Sea, for one foole at home, they finde foure abroad: hee was a mad man that said it, and thou peradventure as mad to read it.

<sup>a</sup> *Felix Platerus* is of opinion all Alcumists are mad, out of their wits, <sup>c</sup> *Athenaus* saith as much of Fiddlers, & *musarum lascinias*, <sup>f</sup> Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes Musick at one care, out goes wit at another. Proud and vaine-glorious persons are certainly madde, and so are <sup>g</sup> lasciuious, I can feele their pulses beate hither, horne madde some of them, to let others lye with their wiues, and winke at it.

To insist <sup>h</sup> in all particulars, were an *Herculean* taske, to reckon vp <sup>k</sup> *infanas substructiones, insanos labores, insanum luxum*, madde labours, endeauours, cariages, grosse ignorance, ridiculous actions, absurd gestures,

*insanam*

<sup>a</sup> *Lin. Ingentes virtutes, ingentia vitia.*

<sup>z</sup> *Hor. Quisquis ambitione malis aut argenti pallens amore, Quisquis luxuria tristis superstitiose.*

*Per. Cronica Slavnica ad annum 1257. decuius pecunia iam incredibilia dixerunt.*

<sup>z</sup> A foole and his mony are so ne parted,

<sup>a</sup> *Orat. de Imag. ambitiosus & audax nauget Anticyras.*

<sup>b</sup> *Nexus si lia, que conuato mouetur, aut stulti qui se periculum exponunt, aqua insana que si fremit, &c. aer iactatur. &c.*

<sup>c</sup> *qui marise committit, solidum unum terrâ fugien, 30 mari inuenit. Gaspar Ens Moros. d Cap de alien. mentis.*

<sup>e</sup> *Dionysopbist. lib 8.*

<sup>f</sup> *Tibicines mente capiti. Erasim. Chil. 4. cen. 7.*

<sup>g</sup> *Prov. 30. Insana libido, Hic voco non furor est, non est hec mentula demens Mart. ep. 74 l. 3*

<sup>h</sup> *Mille puellorum & puerorum mille furores.*

<sup>i</sup> *Vter est infanior horum Hor. Ouid. Virg. Ph.*

<sup>k</sup> *Plin. lib. 36.*

*insanam gulam, insaniam villarum, insana iurgia*, as Tully tearmes them : madnesse of Villages, hypocrisie, inconstancie, blindnesse, rashnesse, *dementem temeritatem*, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, <sup>z</sup> *tempora infecta est adulatione sordida*, as in *Tiberius* times, such base flattery, stupend, parasiticall fawning and colloging, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo*, *Mars*, &c. doted, and monster-conquering *Hercules* that subdued the world; and helped others, could not relieue himselfe in this, but madde hee was at last. And where shall a man walke, converse with whom, in what Prouince, City, and not meet with Segnior *Deliro*, or *Hercules Furens*, *Manades*, and *Corybantes*? Their speeches say no lesse. <sup>a</sup> *Efungis nati homines*, or else they fetched their pedigree from those that were stroke by *Sampson* with the Iawbone of an asse: Or from *Deucalion* and *Pyrrha's* stones, for *Durum genus sumus*, <sup>b</sup> *marmorei sumus*, we are stony hearted, and fauour too much of the stocke, as if they had all heard that enchanted horne of *Astolpho* that English Duke in *Ariosto*, which neuer sounded but all his Auditors were mad, and for feare ready to make away themselves; <sup>c</sup> or landed in that mad hauen in the *Euxine* Sea of *Daphnis insana*, which had a secret quality to dementate, they are a company of giddy heads, afternoone men, it is M d'somer Moone still, and the D g-dayes last all the yeare long, they are all madde. Whom shall I except, *Vlricus Huttemus* <sup>d</sup> *Nemo, nam, Nemo omnibus horis sapit, Nemo nascitur sine vitijs, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c.* and therefore *Nicholas Nemo*, or Mounseur No-body shall goe free, *quid valeat Nemo, Nemo referre potest*? But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*, <sup>e</sup> no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates, and great men, *non est bonum ludere cum dijs*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, some say, we must not speake of them, nether is it fit, *per me sint omnia protinus alba*, I will not thinke a misse of them. Whom next? Stoicks? *Sapiens Stoicus*, and hee alone is subiect to no perturbations, as <sup>f</sup> *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, foyled by his adversary, sold of his enemy: though hee bee wrinkled, sand-blinde, toothlesse, and deformed; yet he is most beautifull, and like a God, a King in conceit, though not worth a groat. Hee neuer dotes, neuer madde, neuer sad, drunke, because vertue cannot be taken away, as* <sup>g</sup> *Zeno* holds, by reason of a strong apprehension, but he was madde to say so. <sup>h</sup> *Anticyra cælo huic est opus aut dolabrâ*, hee had need to bee bored, and so had all his fellowes, as wise as they will seeme to bee. *Chrysippus* himselfe liberally grants them to be fooles, as well as others, at certaine times, vpon some occasions, *Amitti virtutem ait per ebrietatem, aut aribilarium morbum*; it may be lost by drunkennesse or melancholly, hee may bee sometimes crafed as well as the rest, <sup>i</sup> *ad summum sapiens nisi quum pituita molesta*. I should here except that omniscious, onely wise fraternity <sup>k</sup> of the *Rosie-Crosse*, Those great Theologs, politicians, Philosophers, Physitians,

<sup>z</sup> Tacitus 3. Annal.

<sup>a</sup> Ouid. 7. Met. Fungis nati homines, ut olim Corinibi primævi illius loci ascote, quia sordidi & fatui fungis nati dicebantur, idem & alibi dicas.

<sup>b</sup> Familiam Strade de bannis de marmoris semisculpti.

<sup>c</sup> Arianus periplo maris Euxini portus eius meminit, & Cilius l. 3. de Bospor. Thracio & laurus insane quæ allata in convivium convivas omnes insaniam affecit. Gualt. Stuckius comment. &c.

<sup>d</sup> Lepidum poema sic inscriptum.

<sup>e</sup> Stultitiâ simulare non potes nisi taciturnitate.

<sup>f</sup> Extortus non cruciatur, ambustus non læditur, prostratus in luctu non ulcetur, non sit captivus ab hoste venundatus Et si rugosus senex, edentulus, luscus, deformis, formosus tamen, & deo similis, felix, dives, rex nullius egeus etsi denarius non sit dignus.

<sup>g</sup> Illum contentum non iniuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones.

<sup>h</sup> Lipsius phys. Stoic. lib. 3. dist. 18.

<sup>i</sup> Tarræus Hebus epig. 102. l. 8.

<sup>k</sup> Fratres sanctæ Rosæ crucis.

Philologers, Artists, &c. of whom St. Brigit, Albas Ioachimvs, Leicenbergius, and such diuine spirits haue prophesied, and made promise to the world, if at least there be any such (Hen. <sup>1</sup> Nembusius makes a doubt of it, <sup>m</sup> Valentius Andreas and others) or an Elias artifex their Theophrastian master; whom though Libanius and others deride and carpe at, yet some will haue to be the <sup>n</sup> renuer of all arts and sciences, reformer of the world, and now liuing, for so Iohannes Montanus Strigoniensis that great patron of Paracelsus contends and certainly avers, <sup>o</sup> a most diuine man, and the quintessence of wisdom where soeuer he is; for he, his fraternity, friends, &c. are all betrothed to wisdom, if we may beleue their Disciples and followers. I must needs except Lipsius, and the Pope, and expunge their name out of the Catalogue of fooles. For besides that parasiticall testimony of Doussa,

*A Sole ex oriente Maotidas vsq; paludes,  
Nemo est qui In stose aquiperare queat,*

Lipsius saith of himselfe, that he was <sup>q</sup> humani generis quidam pedagogus voce & stylo, a grand Seigneur, a Master, a Tutor of vs all, and for 13 yeeres he bragges, how he sowed wisdom in the Low Countries, <sup>r</sup> cum humanitate litteras & sapientiam cum prudentia: hee shall be Sapientum Octavus. The Pope is more then a man, as <sup>s</sup> his parasites often make him, a demi-god, and besides his Holinesse cannot erre in Cathedra belike: and yet some of them haue bin Magicians, Heretikes, Atheists, children, and as Platina saith of Iohn 22. *Etsi vir literatus, multa stoliditatem & leuitatem pra se ferentia egit, stolidi & socordis vir ingenij*, a schooler sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in generall termes to the rest, they are all mad, their wits are evaporated, and as Ariosto faignes lib. 34. kept in iarres about the Moone.

*Some loose their wits with loue, some with ambition,  
Some following <sup>t</sup> Lords, and men of high condition.  
Some in faire iewels rich and costly set,  
Others in Poetry their wits forget.  
Another thinks to be an Alchemist,  
Till all be spent and that his number's mist.*

Conuict fooles they are, mad men vpon record; and I am afraid past cure many of them, <sup>\*</sup> *crepunt inguina*, the Symptoms are manifest, they are all of Gotam parish:

<sup>u</sup> *Quum furor haud dubius quum sit manifesta phrenesis*, what remains then <sup>x</sup> but to send for Lorarios officers to cary them all together for company to Bedlam, and set Rablais to be their Physitian.

If any man shall aske in the meane time, who I am, that so boldly censure others, *tu nullane habes vicia?* haue I no faults? <sup>y</sup> Yes more then thou hast whosoever thou art. *Nos numerus sumus*, I confesse it againe, I am as foolish, as mad as any one.

<sup>z</sup> *Insanus vobis videor, non deprecor ipse,  
Quo minus insanus, —*

I doe not deny it. My comfort is, I haue more fellowes, and those of excellent note.

<sup>1</sup> An fin, quales  
sunt, unde nomen  
illud ascriberint.  
<sup>m</sup> Turri Babel.  
<sup>n</sup> Omnium arti-  
um & scientia-  
rum instaurator.  
<sup>o</sup> Diuinus ille  
vir author nota-  
rum in epist.  
Rog. Bacon. edit.  
Hamburg, 1608  
<sup>p</sup> Sapientie de-  
spensati.  
<sup>q</sup> Solus hic est  
sapiens alij voli-  
tant velut vms-  
brae.  
<sup>r</sup> In epist. ad  
Balthas. More-  
tum.  
<sup>s</sup> Reiectum cule  
ad Batavum.  
Felinus cum  
reliquis.

<sup>\*</sup> Magnum vi-  
rum sequi est  
sapere. Some  
thinke, others  
despise.  
Catullus.  
<sup>x</sup> Plautus Me-  
ne.

<sup>y</sup> In Sat. 14.  
<sup>z</sup> Or to send  
for a cooke to  
the Anticyrae  
to make Helle-  
bor portage  
fettle braine  
portage.  
<sup>u</sup> Aliquantulum  
tamen inde mi-  
solabor, quod u-  
na cum multis  
& sapientibus  
& celeberrimis  
viris ipse inspi-  
ens sit, quod  
se Menippus Lu-  
ciani in Neco-  
mantia.  
<sup>z</sup> Petronius in  
Catale.

To conclude, this being granted that all the world is melancholy or mad, dotes, and euery member of it, I haue ended my taske, and sufficiently illustrated that which I tooke vpon me to demonstrate at first. At this present I haue no more to say, *His sanam mentem Democritus*, I can but wish my selfe, and them a good Physitian, and all of vs a better minde.

And although for the aboue named reasons, I had a iust cause to vnder take this subiect, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seeke to reforme what is amisse; yet I haue a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, druncken, filly, sottish, fullen, proud, vainglorius, ridiculous, beastly, peeuish, obstinate, impudent, extrauagant, dry, doting, dull, desperate, harebraine &c. mad, phrantike, foolish, heteroclites, which no new *Hospitall* can holde, no physicke helpe: my purpose and endeavour is, in the following Discourse to anatomise this humeur of Melancholy, through all his parts and species; as it is an habit or an ordinary disease, and that philosophically, medicinically, to shew the causes, symptoms, and severall cures of it, that it may be the better avoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent, as *Mercurialis* obserues, in these our dayes, so often happening, saith *Laurentius*, in our miserable times, as few there are that feele not the smart of it. Of the same minde is *Eliau Montaltus*, *Melancthon*, and others, *Iulius Caesar Claudinus*, calls it the fountaine of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it: and that Spleneticke Hypochondriacall winde especially, which proceeds from the spleen and short ribbes. Being then as it is, a disease so grievous, so common; I know not wherein to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, and Epidemicall disease, that so often, so much crucifies the body and minde.

If I haue ouershot my selfe in this which hath beene hitherto said, or that it is, which I am sure some will obiekt, too phantasticall, too light and Comickall for a Divine, too Satyricall for one of my profession, I will presume to answer with *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a princes, a philosophers, a magistrates, a fooles part, and him that is so indeede; and what liberty those old Satyrist haue had, it is a *Cento* collected from others, not I, but they that say it.

ε *Dixero si quid forte iocosius, hoc mihi iuris,  
Cum venia dabis* ———

a That I meane  
of *Andr. Valent.*  
*Apolog. manip.*  
*lib. 1. et. 26. Apol.*

b *Hec affectio  
nostris temporibus  
sequeutissima*

c *Cap. 15. de  
Mel.*

d *De anima. na-  
stro hoc seculo  
morbus frequen-  
tissimus.*

e *Consult. 98.  
adeo nostris tem-  
poribus frequen-  
ter ingruit ut  
nullus fere ab  
eius labe immu-  
nis recreatur,  
& omnium fere  
morborum occa-  
sio exislat.*

f *Mor. Encem.  
si quis calummie-  
tur lenius esse  
quam decet  
Theologum, aut  
mordacius quam  
deceat Christianum*

g *Hor. Sat. 4. l. 1.*

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?

—— *Licuit, semperq; licebit.  
Parcere personis, dicere de vitijs.*

It lawfull was of old, and still will be,  
To speake of vice, but let the name goe free:

I hate their vices, not their persons. If any be displeased, or take ought vnto himselfe, let him not expostulate or cauill with him that said it (so did <sup>h</sup> *Erasmus* excuse himselfe to *Dorpius*, *si parua licet componere magnis*) & so do I, but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe: <sup>i</sup> If he be guilty and deserue it, let him amend who euer he is, and not be angry. Hee that hateth correction is a foole, *Prov. 12. 1*. If he be not guilty, it concernes him not; it is not my freeness of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

*Suspitione si quis errabit sua,  
Et rapiet ad se, quod erit commune omnium,  
Stulte nudabit animi conscientiam.*

I deny not this which I haue said fauours a little of *Democritus*, <sup>k</sup> *Quamvis ridentem dicere verum quid vetat?* one may speake in iest, & yet speake truth. It is somewhat tart, I grant it, *acriora orexim excitant embammata*, as he said, sharpe sauces increase appetite,

<sup>l</sup> *nec cibis ipse iuuat morsu fraudatus aceti.*

Obiect then and cavill what thou wilt, I warde all with <sup>m</sup> *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus dixit, Democritus* will answere it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse <sup>n</sup> *Vacuna*, and sate tripling by their *Vacunall* fires, I writ this and published this. <sup>o</sup> *ἐν ἑσπέρῃ*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

<sup>o</sup> *Si quis est qui dictum in se inclementius  
Existimavit esse, sit existimet.*

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, (Reader) I looke for no fauour at thine hands, I am independent, I feare not.

No, I recant, I will nor, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnauidedly, absurdly, I haue anatomized mine owne folly. And now mee thinkes vpon a sudden I am awaked as it were out of a dreame,

<sup>h</sup> *Epist. ad Dorpium de Moria*  
<sup>i</sup> *si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat iniuriam, ut pote sui proditor, qui declaravit hoc ad se proprie pertinere*  
<sup>k</sup> *Si quis se lesum clamabit, aut conscientiam prodit suam, aut certe metum.*  
<sup>l</sup> *Phedrus lib. 3. Aesp. Fab.*  
<sup>m</sup> *Hor.*  
<sup>n</sup> *Martial. lib. 7. 22.*  
<sup>o</sup> *in Vi lubet feriat, abstergam hos ictus Democriti Pharmaco.*  
<sup>p</sup> *Rusticorum dea praeesse vacantibus & otiosis putabatur, cui post labores agricola sacrificabat. Plin. l. 3. cap. 12. Ovid. lib. 6. Fast. Iam quoq; cum fiunt antiquae sacra Vacunae. Ante Vacunos statq; sedentq; focos, Rosinus.*  
<sup>q</sup> *Ter. prol. Euxuch.*

I haue had a raving fit, a phantasticall fit, ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, offended others, wronged my selfe, and now being recouered, & perceiuing mine errour, cry with<sup>o</sup> *Orlando*, *Soluite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, & discontent, ignorance, I haue said amisse, let it be forgotten and forgiven. I acknowledge that of *q T a-*  
*citus* to be true, *Aspera facietia ubi nimis ex vero traxere, acrem sui memo-*  
*riam relinquunt*, a bitter jest leaues a sting behind it: and as an honorable man obserues, *They feare a Satyrists wit, be their memories*. I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon

— *Illud iam voce extremâ peto,*  
*Ne si qua noster dubius effudit dolor,*  
*Maneant in animo verba, sed melior tibi*  
*Memoria nostri subeat, hac ira data*  
*Obliterentur.* — — —

And in my last words this I doe desire,  
That what in passion I haue said, or ire,  
May be forgotten, and a better minde  
Be had of vs, hereafter as you finde.

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lenè ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my<sup>\*</sup> modesty and simplicity, thou wouldest easily pardon and forgive what is here amisse, or by thee misconceiued. If hereafter anatomizing this surly humor, my hand slip, as an vnskillfull Prentise, I launce too deep, and cut through skin and all at vnawares, make it smart or cut awry, <sup>r</sup> pardon a rude hand, an vnskillfull knife, tis a most difficult thing to keepe an euèn tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to diuert, inward perturbations to molest, and the very best may sometimes erre, *aliquando bonus dormitat Homerus*, it is impossible not in so much to ouer-shoot:

— *opere in longo fas est obrepere somnum.*

But what needs all this? I hope there will no such cause of offence be giuen; if there be, <sup>r</sup> *Nemo aliquid recognoscat, nos mentimur omnia*. Ile deny all (my last refuge) recant all, renounce all I haue said, if any man except, and with as much facilitie excuse, as he can accuse; but I presume of thy good fauour and gracious acceptance (gentle Reader) out of an assured hope and confidence thereof, I will beginne.

o *Ariosto* l. 39. stas 58.

p *Vt enim ex studiis gaudium sic studia ex bitritate proueniunt* *Plinius* *Maximo suo ep.* lib. 8.

q *Annal.* 15.

r *S<sup>r</sup> Francis Bacon* in his *Essayes*, now *Viscount S. Albanes*.

\* *Quod Probus Persij*  
*Boezij* *Q<sup>r</sup>*,  
*vir g. nali vere-*  
*cundia Persij*  
*fuisse dicit, ego*  
*&c.*

f *Quas aut incuria fudit, aut humana parum cavit natura.*  
*Hor.*

r *Prol. quer. Plant.*

The first of these is the fact that the  
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*Lectori malè feriato.*

**T**V verò caveſis edico quiſquis es, ne temerè ſugilles Au-  
thorem huiusce operis, aut cavillator irrideas. Imò ne vel  
ex aliorum cenſurâ, tacitè obloquaris (vis dicam verbo)  
nequid naſutulus ineptè improbes, aut falſò ſingas. Nam ſi talis  
revera ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito*  
ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te  
cenſorem æquè ac delatorem <sup>a</sup> aget econtrà (*petulanti ſpene cum*  
*ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & Deo  
*Riſui* te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniorem*  
conviciis infames, aut ignominioſè vituperes, de te non malè  
ſentientem, tu idem audias ab amico cordato, quod olim vulgus  
*Abderitanum* ab <sup>b</sup> *Hippocrate*, conciuem benè meritum & popu-  
larè ſuum *Democritum*, pro inſano habens. *Ne tu Democrite ſapis,*  
*ſtulti autem & inſani Abderitæ.* <sup>c</sup> *Abderitanæ pectora plebis habes.*  
Hæc te paucis admonitum volo (male feriate Lector) abi.

<sup>a</sup> Si me commo-  
vit melius non  
tangere clamo  
Hor.

<sup>b</sup> Hippoc. epiſt.  
Damageto, ac-  
ceſſus ſum ut  
Democritum  
tanquam inſa-  
num curarem,  
ſed poſtquam  
conveni non per-  
ſuam diſſipien-  
tiæ negotium

ſed rerum om-  
nium receptacu-  
lum deprehendi  
eiſq; ingenium  
demonſtravi ſum.  
Abderitanos ve-  
ro tanquam non  
ſanos ac inſani  
veratri potione  
ipſos potius egre-  
ſſe dicens.

<sup>c</sup> Mart.



# THE SYNOPSIS OF THE FIRST PARTITION.

In Diseases consider. <i>Sett. 1.</i> <i>Mem. 1.</i>	or	Their Causes. <i>Subs. 1.</i>		Impulsive; Sinne, concupiscence, &c. Instrumentall; intemperance, all second causes, &c.		
		Definition, Member, Division, <i>Subsett. 2.</i>	or	Of the Body 300. which are	Epidemicall; as Plague, Plica, &c. Or Particular; as Gout, Dropsie, &c.	
				Of the head or minde. <i>Subs. 3.</i>	Or	In disposition; as all perturbations, euill affection, &c.
						Habits, as <i>Subs. 4.</i>
Melancholy, in which consider	<i>Mem. 2.</i> To its explication, a digression of Anatomy, in which obserue parts of <i>Subs. 1.</i>	Body hath parts <i>Subs. 1.</i>  Or	Contained as  Or  Containing <i>Subs. 4.</i>	Its Æquiucations, in Disposition, improper, &c. <i>Subsett. 5.</i> Humours, 4. Blood, Fleame, &c.		
				Soule and his faculties, as	Similar; spermatieall, or flesh, bones, nerues, &c. Dissimilar; braine, heart, liuer, &c. <i>Subs. 4.</i>	
					Vegetall. <i>Subsett. 5.</i> Sensible. <i>Subsett. 6. 7. 8.</i> Rationall. <i>Subsett. 9. 10. 11.</i>	
					<i>Mem. 3.</i> Its Definition, name, difference, <i>Subs. 1.</i> The part and parties, affected, affection, &c. <i>Subs. 2.</i> The matter of melancholy, naturall, vnnaturall, &c. <i>Subs. 4.</i>	
Species, or kinde which are	Proper to parts, as  Or  Indefinite; as Loue melancholy, the subiect of the third partition,	Of the head alone, Hypocondriacall, or windy melancholy. Of the whole Body	with their severall causes, symptoms, prognosticks, cures.	Its Causes in generall. <i>Sett. 2. A.</i> Its Symptomes or Sgnes. <i>Sett. 3. B.</i> Its Prognosticks or Indications. <i>Sett. 4. 4.</i> Its Cures, the subiect of the second Partition.		

*Synopsis of the first Partition.*

As from God immediately, or by second causes, *Subsect. 1.*  
 Or from the diuell immediately, with a digression of the Nature  
 of spirits and Diuels, *Subs. 2.*  
 Or mediately by magitians, Witches, *Subsect. 3.*  
 Primary as starres, proued by Aphorismes. Signes from Physi-  
 ognomy, Metoposcopy, Chiromancy, *Subs. 4.*  
 Congenire { Old age, Temperament, *Subs. 5.*  
 inward from { Parents, it being an hereditary disease: *Subs. 6.*  
 Necessary, see 8  
 Nurles, *Subs. 1.*  
 Education *Subs. 2.*  
 Terrors, affrights, *Subs. 3.*  
 Scoffs, calumnies, bitter, iests, *S. 4.*  
 Losse of liberty, seruitude, im-  
 prisonment. *Subsect. 5.*  
 Poverty and want. *Subs. 6.*  
 An heape of other accidents,  
 death of friends, losse, &c. *Subs. 7.*  
 In which the body workes on the  
 mind, & this malady is caused by  
 precedent diseases, as agues, pox,  
 &c. or temperature innate. *Subs. 1.*  
 Or by particular parts distempered,  
 as braine, heart, spleene, liuer, Me-  
 sentery Pylorus, stomacke, &c. *S. 2.*

Particular to the three Species. See II

Particular to the three Species. See **III**

		Inward	Innate humour, or from distemperature adust. A hot braine, corrupt blood in the braine. Excesse of Venerie, or defect. Agues or some precedent disease. Fumes arising from the stomacke, &c.
	Of head Melancholy are <i>Sub. 3.</i>	Or	Heat of the Sunne inmoderate. A blow on the head. Ouermuch vse of hot wines, spices, garlick, onions, hot bathes, ouermuch waking, &c. Idlenesse, solitarinesse, or ouermuch study, vehement labour, &c. Passions, perturbations, &c.
		Outward	
II			
Particular causes.			
<i>Seet. 2.</i>			
<i>Mem. 5</i>			
	Of hypocondriacall, or windy melancholy are	Inward	Default of spleene, belly, bowels, stomack, mysenterie, meseriacke veines, liuer, &c.
		Or	Moneths, or hemroids stopt, or any other ordinary Evacuation.
		Outward	Those six non-naturall things abused.
	ouer all the body are <i>Subs. 5.</i>	Inward	Liuer distempered, stopped, ouerhot, apt to ingender melancholy, Temperature innate.
		Or	Bad diet, suppression of Hemroids, &c. and such evacuations, passions, cares, &c. those six non-naturall things abused.
		Outward	

Neces-

*Synopsis of the first Partition.*

				Bread, course and blacke, &c.			
				Drinke; thicke, thinne, sowre, &c.			
				Water vncleane, milke, oyle, vineger, wine, spices, &c.			
Diet of- fending in <i>Sub. 3</i>	Substance	Flesh	Parts; heads, feet, entralls, fat, bacon, blood, &c.				
			Beefe, Porke, Venison, Hares, Goates, Pigeons, Peacocks, Fensoule, &c.				
		Hearbs,	Of fish; all shell fish, hard and slimy fish, &c.				
		Fish,	Of hearbs; pulse, cabage, mellons, garlick, onyons, &c.				
		&c.	All roots, raw fruits, hard and windy meats.				
		Quality as in	Preparing, dressing, sharpe sauces, salt meates, in durate sowced, fried, broyld, all made dishes, &c.				
			Disorder in eating, immoderate eating, or at vnseasona- ble times, &c. <i>Subs. 2,</i>				
		Quantity	Custom delight, appetite altered, &c. <i>Subs. 3.</i>				
		8 Necessa- ry causes as those fix non- naturall things which are <i>Señ. 2.</i> <i>Mem. 2</i>	Retention & E- vacuation. <i>Sub. 4</i>	Exercise	Costiuenes, hot bathes, sweating, issues stopped, Venus in ex- cesse, or in defect, Phlebotomy, purging, &c.		
					Ayre; hot, cold, tempestuous, dark, thicke, foggy, moorish, &c. <i>Subs. 5.</i>		
Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse- <i>Subs. 6.</i> idlenesse, a life out of action, &c.							
Sleepe and waking, vnseasonable, inordinate, ouermuch, ouerlitttle &c. <i>Subs. 7.</i>							
<i>Mem. 3. Señ. 2.</i>	Passions & per- turbatiōs of the minde. <i>Subs. 2.</i>				Ira- cible	Sorrow cause and symptome. <i>Sub. 4.</i> Feare cause and symptome. <i>Sub. 5.</i> Shame, repulse, disgrace, &c. <i>Sub. 6.</i>	
						Envy and malice <i>Sub. 7.</i> Emulation, hatred, faction, de- fire of reuenge, <i>Sub. 8.</i> Anger a cause. <i>Sub. 9.</i> Discon- tents, cares, miseries, &c. <i>Sub. 10.</i>	
With a digressi- on of the force of Imagination <i>Sub. 2.</i> & divisi- on of passions into <i>Sub. 3.</i>	or				con- cupis- cible	Vehement desires, ambition. <i>Sub. 11.</i> Conuoufnesse, <i>φιλανθρωπία. Sub. 12.</i> Loue of pleasures gaming in ex- cesse, &c. <i>Sub. 13.</i> Desire of praise, pride, vainglory, &c.	
						<i>Sub. 14.</i> Loue of learning, study in excesse, with a di- gression of the misery of Schollers, and why the Muses are Melancholy. <i>Sub. 15.</i>	
B. Symp- tomes of melan- choly are ei- ther. <i>Señ. 3.</i>	Generall as of <i>Mem. 1.</i>				or	minde	Body, as ill digestiō, crudity, wind, dry brains, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places, &c. <i>Sub. 1.</i>
							comon ta all or most
			Sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c.				
			Phlegmaticke, slothfull, dull, heauy, &c.				
			Cholericke, furious, impatient, subiect to heare and see strange apparitions &c.				
			Black, solitary, sad, they think they are bewitched, dead &c.				
			Or mixt of these 4 humors adust or not adust, infinitely varied.				
		Parti- cular to pri- uate pers- ons, accor- ding to <i>Su.</i> <i>3. &amp; 4</i>	Humours	Their seuerall customs, con- ditions, incli- natiōs, disci- pline, &c.			Ambitious thinks himselfe a king, a lord, co- uetous runnes on his money; lasciuious on his mistris, Religious hath reuelations, visions, is a Prophet or troubled in minde: A scholler on his booke, &c.
				Continuance of time, as the humor is intended or remitted, &c.			Pleasant at first, hardly discerned, afterwards harsh, and intollerable, if inueterate. Hence some make three degrees By fits or cōtinuat, as the obiect varies, pleasing or displeasing.
				2. <i>Cogitata loqui.</i>			
				3. <i>Exequi loquuta.</i>			

*Symptomes of the first Partition.*

		In Body	Headach, binding, heauinesse, vertigo, lightnesse, singing of the eares, much waking, fixed eyes, high color, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
		or	
	Head melancholy. Sub. 1.	In minde	Continuall seare, sorrow suspition, discontent, superfluous cares, solicitude, anxiety, perpetuall cogitatio of such toyes they are possessed with, thoughts like dreames &c.
Particular symptomes to the three distinct species. Sect. 3. Memb. 2.	Hypocōdriacal or windy melancholy. Sub. 2.	In Body	Winde, rumbling in the guts, belly ake, heate in the bowels, convulsions, crudities, short winde, sowre and sharpe belchings, cold sweat, paine in the left side, suffocation, palpitation, heauinesse of the heart, singing in the eares, much spittle and moist &c.
		or	
		In minde	Fearefull, sad, suspitious, discontent, anxiety &c. Lasciuious by reason of much wind, troublesome dreames, affected by fits &c.
	Ouer all the body Sub. 3.	In Body	Blacke, most part leane, broad veines, grosse, thicke blood, their hemrods commonly stopped, &c.
		or In minde	Fearefull, sad, solitary, hate light, auerse from company, fearefull dreames &c.
	Symptomes of Nunnes maides and widdowes melancholy, in body and minde &c.		
A reason of these symptomes: Memb. 3.	Why they are so fearefull, sad, suspitious without a cause, why solitary, why melancholy men are witty, why they suppose they heare and see strange voices, visions, apparitions.		
	Why they propheticie, and speake strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heauinesse of heart, palpitation, cardiaca, fearefull dreames, much waking, prodigious phantasies.		
C. Prognosticks of melancholy. Sect. 4.	Tending to good as	Morphew, Scabbes, Itch, Breaking out, &c. Blacke landise. If the Hemrods voluntarily open. If varices apeare.	
		Leanenesse, drinesse, hollow-eyed, &c. Inueterate melancholy is incurable.	
	Tending to euill as	If cold, it degenerats often into Epilepsie, Apoplexie, Dotage, or into Blindnesse. If hot, into madnesse, Despaire and violent death.	
		The griuoufnesse of this aboue all other diseases. The diseases of the minde are more griuous then those of the body.	
	Corollaries and questions	Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.	



# THE FIRST PARTITION.

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities,  
The causes of them.*



A N, the most excellent, and noble creature of the World, *the principall and mighty worke of God, wonder of Nature*, as Zoroastes calls him; *the* <sup>a</sup> *marvail of marvails*, as Pláto; *the* <sup>b</sup> *Abridgment and Epitome of the World*, as Pliny *Microcosmus*, a little world; a modell of the World, <sup>c</sup> *Soueraigne Lord of the Earth*, sole Commander and Gouvernour of all the Creatures in it: to whose Empire they are subject in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule; <sup>d</sup> *Imaginis Imago*, <sup>e</sup> *created to Gods owne* <sup>f</sup> *Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it; was at first pure, divine, perfect, happy, <sup>g</sup> *Created after God in true holinesse and righteousness*; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

*Vt dijs consimiles parturiat deos;*

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Heu tristis, & lachrymosa commutatio* (<sup>h</sup> one exclaims) O pittifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. <sup>i</sup> *Man in honour that understandeth not, is like vnto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis, <sup>k</sup> *a fox*, a dogge, an hogge, what not? *Quantum mutatus ab illo?* How much altered

A

from

Mans Excellency.  
a Magnum miraculum.  
b Mundi Epitome, naturæ delictie.  
c Finis rerum omnium cui sub-lunaria seruiunt Scalig. exercie. 365 sec. 3. Vales de sacr. Phil. c. 5.  
d Vt in numismate Caesaris f-mago, sic in homine Dei.  
e Gen. i.  
f Imago mundi in corpore, Dei in anima, Exemplumq; dei quisq; est in imagine parua.  
g Ephel. 4. 24.  
h Palanterius.  
i Psal. 49. 20.  
Mans fall and misery.  
k Lascivia superat Equum, impudentia cand, astu Vulpem, siccitate Leonem.  
chrys. 23. Gen.

2

Gen. 3. 13.  
m Eccles. 40. 1

A description  
of Melancholy.

Impulsive  
cause of mans  
misery and in-  
firmities.

n Gen. 3. 17.  
o *Sila cadens  
tegmen mani-  
bus decussit, &  
vna Pernitiem  
immisit miseris  
mortalibus atrâ.*

Hesiod. 1. oper.

p Hom. 5. ad  
pop Antioch.

p Psal. 107. 17.

r Prov. 1. 27.

s *Quod autem  
crebrius bella*

*educant, quod*

*sterilitas & fa-*

*mes solitudi-*

*nem cumulent,*

*quod serienti-*

*bus maribus va-*

*letudo fraggi-*

*tur, quod huma-*

*num genus luis*

*populatione va-*

*statur ob pecca-*

*tum omnia. Cyp.*

t Si raro dis-

per pluvia de-

cedat, si terra

situ pulveris

squalleat, si vix

iunias & palli-

das herbas, ste-

tilis gleba pro-

ducatur, si turbo

vineam debili-

ter &c. Cyp.

u Mat. 14. 3.

x Philostratus

from that he was, before blessed and happy, now miserable and accursed; <sup>1</sup> *He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. <sup>m</sup> *Great travell is created for all men, and an heavy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death from him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crowne, to him that is cloathed in simple linnen. Wrath, envy, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seavenfold to the vngodly.* All this befalls him in this life, and peradventure eternall misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent *Adam*, <sup>n</sup> in eating of the forbidden fruit, by the Divells instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of <sup>o</sup> *Pandoras* box, which being opened through her curiositie, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sinnes of ours, which pull these severall plagues and miseries vpon our heads. For *Vbi peccatum, ibi procella*, as <sup>p</sup> *Chrysostome* well obserues. <sup>q</sup> *Fooles by reason of their transgressions, and because of their iniquities are afflicted.* <sup>r</sup> *Feare cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not feare God.* <sup>s</sup> *Are you shaken with warres, as Cyprian well vrgeth to Demetrius, are you molested with dearth and famine, is your health crushed with raging diseases? Is mankind generally tormented with Epidemicall maladies; tis all for your sinnes, Haggai the 1. 9. 10. Amos, the 1. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornesse, they will not turne vnto him.* <sup>t</sup> *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit; if your fountaines be dried up, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, tis by reason of your sinnes.* Which like the blood of *Abel* cry lowd to heaven for vengeance, *Lament. Ier. cap. 5. 15. that wee haue sinned, therefore our hearts are heavy, Isay 59. 11. 12. We roare like Beares, and mourne like Doves, and want health, &c. for our sinnes and trespasses.* But this we cannot endure to heare, or to take notice of. *Ier. 2. 30. We are smitten in vaine, and receaue no correction, & cap. 5. 3. Thou hast stricken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned. Pestilence he hath sent, but they haue not turned to him. Amos 4.*

<sup>u</sup> *Herod could not abide Iohn Baptist, nor* <sup>x</sup> *Domitian endure Apollonius to*

tell the causes of the plague at *Ephesus*, his iustice, incest, adultery, and the like. To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgement, in bringing these calamities

lamities vpon vs, to chastise vs, I say, for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut. 28. 15. If they will not obey the Lord, and keep his Commandements and Ordinances, then all these curses shall come vpon them. 1 Cursed in the towne and in the field, &c. 2 Cursed in the fruit of the body, &c. 3 The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, 4 The Lord shall smite thee with the botch of Egypt, and with Emrods, and Scab, and Itch, and thou canst not be healed. 5 With madnesse, blindnesse, and astonishing of heart. This Paul seconds, Rom. 2. 9. Tribulation and anguish on the soule of every man that doth euill. Or else these chastisements are inflicted vpon vs for our humiliation, to exercise and try our patience here in this life to bring vs home, to make vs knowe God and our selues, to informe, & teach vs wisdom. 6 Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, and he hath stretched out his hand vpon them. Hee is desirous of our saluation, 7 Nostra salutis avidus, saith Lemnius, and for that cause pulls vs by the eare many times, to put vs in minde of our duties: That they which erred, might haue vnderstanding (as Isay speaks 29. 21.) and so be reformed. I am afflicted, & at the point of death, so David cōfesseth of himselfe, Ps. 88. 15. v. 9. mine eies are sorrowfull through mine affliction: And that made him turne vnto God. Great Alexander in the midst of all his prosperity, by a company of Parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. In morbo recolligit se animus, as Pliny well perceaued, In sicknesse, the minde reflects vpon it selfe, with iudgement suruaies it selfe, and abhorres it former courses, inso much that he concludes to his friend Marius, & that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which wee promised to doe, being sicke. Who so is wise then, will consider these things, as David did (Ps. 144. verse last,) And whatsoever fortune befall him, make vse of it. If he be in sorrow, need, sicknesse, or any other aduersity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted vpon him; it may be for his good, h sic expedit, as Peter saith of his daughters ague. Bodily sicknesse is for his soules health, perijisset nisi perijisset, had he not beene visited, he had vtterly perished, for i the Lord correcteth him whom he loueth, even as a father doth his childe in whom hee delighteth. If he be safe and sound on the other side, and free from all manner of infirmitie, k & cui*

*Gratia, forma, valetudo contingat abunde,  
Et mundus victus non deficiente crumena.*

And that he haue grace, beauty, fauour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Moses*, Beware that he doe not forget the Lord his God, that he be not puffed vp, but acknowledge them to be his good gifts and benefits, and \* the more he hath, to be more thankfull, (as *Agapetianus* adviseth) and vse them aright.

Now the instrumentall causes of these our infirmities, are as diuerse, as the infirmities themselves, starres, heauens, elements, &c. and all those creatures which God hath made, are armed against sinners! They were indeed once

3

y 16.

z 18.

a 20.

b Vers. 17.

c 28.

Deus quos diligit, castigat.

d Isa. 5. 13.

Vers. 15.

e Nostra salutis

avidus, continenter aures

vellicat, ac calamitate subinde

nos exercet. Lemnius Lemn. l. 2.

c. 29. de oculis

nat: mir.

† Vexatio dicitur intellectum.

Esay, 28. 19.

f Lib 7. Cum

iudicio, mores &amp; facta recognoscit

et se intuetur.

Dum sero languorem, sero religionis amorē

Expers languoris, non sum memor huius amoris.

g Summum esse totius Philosophie, ut tales esse perseveremus,

quales nos futurum esse infirmis proficimur.

h Petrarca.

i Prov. 3. 12.

k Hor. Epist.

lib. 1. 4.

l Deut. 8. 11.

Quis fiat videat, necadat.

m Quanto maioribus beneficiis a deo cumulatur, tanto obligatiorem se debitorum fateri.

Instrumentall

caule of our

Infirmities;

4

good in themselves, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the use of man are water, Fire, Iron, Salt, Meale, wheat, Hony, Milke, Oile, wine, Cloathing*, good to the Godly, to the sinners turned to evill, *Ecclus. 39. 26. Fre, and Haile, and Famin, and Dearth, all these are created for vengeance, Ecclus 39. 29.* The Heavens threaten vs with their Comets, Starres, Planets, with their great coniunctions, *Ecclipses, Oppositions, Quartiles*, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in Egypt, every third yeare, (as it is related by <sup>m</sup> *Boterus*, and others, 300000 dye of the plague, and 200000. in *Constantinople*, every fift or seaventh) at the vtmost. How doth the Earth terrifie and oppress vs with terrible Earthquakes, which are most frequent in <sup>n</sup> *China, Iapan*, and those Easterne Climes, swallowing vp sometimes six Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges, &c. besides shipwracks, whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in <sup>o</sup> *Zeland, Holland*, and many parts of the Continent drowned, as the <sup>p</sup> *Lake Erno* in Ireland? <sup>q</sup> *Nihilq, prater arcium cadauera Patenti cernimus freto.* In the fennes of *Freeoland* 1230, by reason of tempests, \* the Sea drowned *multa hominum millia, & iumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquitie or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruined, and left desolate? In a word,

<sup>m</sup> *Boterus de In: urbium.*

<sup>n</sup> *Lege hist. relationem Lod. Frois de rebus Japonicis ad annum 1596.*

<sup>o</sup> *Guicciard. descript. Belg. anno 1421.*

<sup>p</sup> *Giraldus Cambrensis.*

<sup>q</sup> *Ianus Doufa ep. lib. I. car. 10.*

\* *Munster l. 3. Coscap. 462.*

† *Buchanan. Baptist.*

† *Ignis pepercit, vnda mergit, aeris  
Vis pestilentis aequori ereptum necat,  
Bello superstes, tabidus morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,  
Pestilent ayre doth send to clay,  
Whom warre scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hooves, hornes, tuskes, teeth, tails: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernicious fishes, plants, gummes, fruits, seeds, flowres, &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, tast, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poisons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Divels instigation, is still ready to doe mischief, his own executioner, a Wolfe, a Divell to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no feind can so torment; insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague,

*Homo homini  
lupus, homo ho-  
mini demon.*

famine

famine were offered) into the hands of men, mercilesse and wicked men:

5

---\* *Vix sunt homines hoc nomine digni,*

\* Ovid. de Trist.  
l. 5. Eleg. 7.

*Quamq; lupi, sava plus feritatis habent.*

Sometimes by the Divels helpe, as Magitians, <sup>r</sup> Witches: sometimes by <sup>r</sup> impostures, mixtures, poysons, stratagemes, single combats, warres, Vve hacke and hewe, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, racks, wheelles, strappadoes, gunnes, engines, &c. <sup>f</sup> *Ad unum corpus humanum supplicia plura, quam membra:* Vve haue invented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents by their offences, indiscretion, and intemperance are our mortall enimies. <sup>r</sup> *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our grieffe many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and we are as ready to iniure our posterity; <sup>u</sup> *Hor. l. 3. Od. 6*

---" *mox daturi progeniem vitiosiore*, and the latter end of the world, as <sup>x</sup> *Paul* foretold, is still like to be worst. Vve are thus bad by nature, bad by <sup>x</sup> *2. Tim. 3. 2.* kinde, but farre worse by art, euery man the greatest enemy vnto himselfe. We study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, learning, Art, Memory, to our owne destruction, *y* *Perditio tua ex te.* As <sup>z</sup> *Indas Maccabe-* <sup>y</sup> *Ezech. 18. 31* *us* killed *Apollonius'* friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should helpe vs, as so many instruments to vndoe vs. *Hector* gaue *Ajax* a sword, which so long as he fought against enimies, serued for his helpe and defence, but after he began to hurt harmelesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on vs well imployed, cannot but much auaile vs, but if otherwise perverted, they ruine and confound vs: and so by reason of our indiscretion and weaknesse, they commonly doe; we haue too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physicians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after <sup>a</sup> dilate more at large; they are the causes of our infirmities, <sup>a</sup> *Part. 1. Sec. 2* our sursetting, and drunkennesse, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius,* is a true saying, the boord consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases vpon our heads, that hastens <sup>b</sup> old age, perverts our tempe- <sup>b</sup> *Nequitia est* <sup>que te non finet esse senem.</sup> rature; and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat* by subtraction of his assisting grace God permits it) weaknesse, want of government, our facilitie and pronenesse in yeelding to severall lusts, in giuing way to every passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of <sup>c</sup> *Poets* obserued of *Agamemnon*, that when he was well pleased, and could <sup>c</sup> *Homer. Iliad.* moderate his passion, hee was --- *os oculosq; Ioui par:* like *Iupiter* in feature,

- 6 *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selues to gods word, are as so many living Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow our owne waies, wee degenerate into beasts, transforme our selues, ouerthrowe our constitutions, d provoke God to Anger, and heap vpon vs this of *Melancholy*, and all kindes of incurable diseases, as a iust and deserued punishment of our sinnes.

d *Intemperantia, luxus, Ingluuiet, & infinita huiusmodi flagitia, que diuinas penas merentur.*  
Crato.

SVBSEC. 2.

MEMB. I.

The { Definition }  
Number } of Diseases.  
Division. }

c Fern. Path. l. 1. cap. 1. *morbis est affectus contrarius naturae corpori insidens.*  
f Fusch. Infirm. lib. 3. Sect. 1. cap. 3. *a quo primum vitatur actio.*  
g *Dissolutio saderis in corpore, ut sanitas est consummatio.*  
h Lib. 4. cap. 2. *morbis est habitus contrarius naturam, qui usum eius &c*



That a Disease is, almost euery Physitian defines. c *Fernelius* calleth it an *Affection of the body, contrary to Nature.* f *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the Body, or part of it.* g *Tholosanus*, a *dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health the perfection, and makes to the perseruatiō of it,* h *Labeo* in *Agellius*, an *ill habit of the body, opposite to nature, hindering the use of it.* Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined. i *Pliny* reckones vp 300, from the crowne of the Head, to the sole of the Foot: else- where he saith *morborum infinita multitudo* their number is infinite: Howso- euer it was in those old times, it boots not; in our daies I am sure the num- ber is much augmented: --- † *macies & nova februm.*

*Terris incubuit cohors.* For besides many Epi- demicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippo- crates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbis Gallicus*, &c. we haue many proper and peculiar almost to every part. No man amongst vs so sound, of so good a constitution, that hath not some impedi- ment of Body or Minde. k *Quisq; suos patimur manes*, we haue all our infir- mities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musitian in i *Pliny*, that may happily liue 105 yeares, without any manner of impediment; A *Pollio Romulus*, that can preserue himselfe m *with wine & oile*; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwar- dus*, a Senator of *Ausburrow* in *Germanie*, whom n *Leonitius* the Astrologer brings in for an example & instance of certainty in his art, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars* being a very old man, o *could not remember that euer he was sicke.* p *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if he might bring him vp from his infancy, and diet him as he list; and some Phisicians hold, that there is no certaine period of mans life; but it may still by temperance and Physick be prolonged. Wee finde in the

Number of Diseases.  
i Cap. 11. lib. 7.  
† Horat.  
No man free from some Disease or o- ther  
l Cap 50 lib. 7.  
Centum equinq; vixit annos sine ullo incommodo.  
m Intus mulso, foras oleo.  
n Exemplis ge- nitur. praefixis Ephemer cap. de infirmitat.  
o Qui quoad praeitae vlti- mam memoriam recordari potest, non meminit se egrotum decu- buisse.  
p Lib de vita. longa.

the meanetime, by common experience, that no man can escape, but that of 7  
 1 *Hesiod* is true:

1 Oper. & dies.

Πλεῖν μὲν γὰρ καὶ χερσὶν, πλεῖν δὲ θάλασσα,  
 Νῆσοι δ' ἐν θρώποιον ἐφ' ἡμίση, ἢ δ' σπὶνυκτὶ  
 Ἀυτοματοὶ φοιτᾷσι.----

Th' earth's full of maladies, and full the Sea,  
 Which set vpon vs both by night and day.

If you require a more exact division of these ordinary Diseases, which are incident to men, I referre you to Physitians; they will tell you of *Acute & Chronicke, First & Secondary, Lethales, Salutares, Errant, Fixed, Simple, Compound, Connexed, or Consequent*, belonging to *parts* of the *whole*, in *Habit*, or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of *Body* and of the *Minde*. For them of the *Body*, a briefe Catalogue of which *Fuschius* hath made. *Institut. lib. 3. sect. 1. cap. 11.* I referre you to the voluminous Tomes of *Galen, Aretens, Rhafis, Avicenna, Alexander, Paulus, Aëtius, Gordonius, Guianerius*: And those exact Neotericks, *Sauanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Farventinus, Wecker, Piso*, &c. that haue methodically, and elaborately written of them all. Those of the *Minde* and *Head*, I will briefly handle, and apart.

Division of Diseases.

1 See *Fernilius Path. lib. 1. cap. 9. 10. 11. 12.*

*Fuschius instit. l. 3. sect. 1. c. 7.*

*Wecker. Syntax.*

### SVBSECT. 3.

#### Division of the Diseases of the Head.



Hese Diseases of the *Minde*, forasmuch as they haue their chiefe seat and Organs in the head, are commonly repeated amongst the diseases of the head, which are divers, and vary much according to their site. For in the head, as there be seuerall parts, so there be diuers grievances, which according to that diuision of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which belong to Eyes and Eares, Nostrills, Gummes, Teeth, Mouth, Palat, Tongue, Wefel, Chops, Face, &c.) belonging properly to the *Braine*, as baldnesse, falling of haire, surfaire, lice, &c. <sup>u</sup> Inward belonging to the skinnex next to the *Braine*, called *dura* and *pia matur*, as all head-aches, &c. or to the *Ventricles*, *Caules*, *Kells*, *Tunicles*, *Creekes*, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the *Nerves*; *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the *Brain*, *Catarrhes*, *Sneezing*, *Rumes*, *Distillations*: or else those that pertain to the substance of the *Braine* it selfe, in which are conceiued, *Frensie*, *Lethargie*, *Melancholie*, *madnesse*, *weake memory*, *Sopor*, or *Coma*, *Vigilia* & *vigil Coma*. Out of these againe I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it selfe, which <sup>x</sup> *Laurentius* calls the diseases of the *minde*; and *Hildisheim*, *morbos Imaginationis, aut Rationis lesæ*, which are three or foure in number, *Frensie*, *Madnesse*, *Melancholy*, *Dotage*, and their kindes: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes,

1 *Præfat. de morbis capitis.*

*In capite ut varie habitant partes, ita varie querere ibi eueniunt.*

<sup>u</sup> Of which read *Heurnius, Montanus, Hildesheim, Quercetanus* Praefat.

<sup>x</sup> *Cap. 2 de Melanchol*

- 8 causes, symptomes, prognostickes, cures: As *Lonicerus* hath done de *Aplexia*, and many others of such particular diseases. Not that I finde fault with those which haue written of this subiect before, as *Iason Pratensis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see, that which one contracts, another may enlarge. To conclude with *y Scribanus*, *that which they had neglected, or perfunctorily handled, we may more throughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs;* & so made more familiar and easie for euery mans capacity, and the common good, which is the chiefe end of my Discourse.

y Cap. 2. de Phi.  
siologia sagarū,  
quod alij minus  
recte fortasse  
dixerint, nos ex  
aminare, melius  
diiudicare, cor-  
rigere studea-  
mus.

## SUBSEC. 4.

*Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia;  
Chorus sancti Viti, Extasis.*

Delirium Do-  
tage.

z Cap. 4. de Mol.  
a Art. Med. c. 7.

**D**otage; Fatuity, or Folly, is a common name to all the following Species, as some will haue it. x *Laurentius* and a *Altomarus* comprehend *Madnesse*, *Melancholy*, and the rest, vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is, *naturall* or *ingenite*, which comes by some defect of the Organs, and ouer-moist Braine, as wee see in our common fooles; and is for the most part intended or remitted in particular men, and therevpon some are wiser then other: or else it is *acquisite*, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

*Phrenitis*, which the Greekes deriue from the word φρενις, is a Disease of the Mind, with a continuall *Madnesse* or *Dotage*, which hath an acute feauer annexed, or else an inflammation of the Braine, or the Membranes or Kells of it, with an acute feuer, which causeth *Madnesse*, and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their dotage is without an ague: this continuall, with waking, or Memory decayed &c. *Melancholy* is most part silent; this clamorous, and many such like differences are assigned by Physitians.

Madnesse.

b Plerūq; medici  
vno complexu  
perstringunt hos  
duos morbos,  
quod ex eadem  
causa oriuntur,  
quodq; magni-  
tudine & modo so-  
lum distent, &  
alter gradus ad  
alterum existat.  
*Iason Pratensis*.  
c Lil. Med.  
d Pars manie  
nihil videtur.

*Madnesse*, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which b *Iason Pratensis* especially labours, and that they differ onely *secundum maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith c *Gordonius*, as the humor is intended or remitted. Of the same minde is d *Arctus*, *Alexander Trallianus*, *Guianerius*, *Sauanarola*, *Heurnius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our neotericks doe handle them apart, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or raving without a feuer, farre more violent then *Melancholy*, full of anger and clamor, horrible looks, actions, gestures, troubling the Patients with farre greater vehemency both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing onely in this from *Phrensie*, that it is without

without a Feuei, and their memory is most part better. It hath the same causes as the other, as Choler aduſt, and Blood incens'd, Braines inflamed &c.

° *Fracaſtorius* addes a due time, and ſullage to this definition, to diſtinguiſh it from children, and will haue it a confirmed Impotency, to ſeparate it from ſuch as accidentally come & goe againe, as by taking Henbane, Nightshade, wine, &c. Of this fury there be diuerſe kindes, *Extasie*, which is familiar with ſome perſons, as *Cardan* ſaith of himſelfe, he could be in one when he liſt, in which the *Indian* prieſts deliuer their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth lib. 3. cap. 18. *Extasi omnia prædicere*, anſwere all queſtions in an Extasie you will aſke, as what your friendes doe, where they are, how they fare, &c. The other ſpecies of this Fury are *Enthuſiaſmes*, *Revelations* & *Viſions*, ſo often mentioned by *Gregory* and *Beda* in their workes; *Obſeſſion* or Poſſeſſion of diuels, *Sybilline Prophets*, and Poeticall *Furies*, ſuch as come by eating noxious Herbes, *Tarantulas* ſtinging, &c. which ſome reduce to this. The moſt knowne are theſe, *Lycanthropia*, *Hydrophobia*, *Chorus ſancti Viti*.

*Lycanthropia*, which *Avicenna* calls *Cucubuth*, others *Lupinam inſaniam*, or Wolfe madneſſe, when men runne howling about graues and fields in the night, and will not be perſwaded but that they are Wolues or ſome ſuch beaſts. *Ætius* and *Paulus* call it a kinde of *Melancholy*, but I ſhould rather referre it to *Madneſſe*, as moſt doe. Some make a doubt of it, whether there be any ſuch Diſeaſe. *Donat ab Altomari* ſaith, that he ſaw two of them in his time. *Wierus* tels a ſtory of ſuch a one at *Padua* 1541, that would not beleue to the contrary, but that he was a wolfe. He hath another inſtance of a Spaniard, who thought himſelfe a Beare. *Foreſtus* confirms as much by many examples, one amongſt the reſt of which he was an eye-witneſſe, at *Alemaer* in *Holland*, a pore Husband-man that ſtill haunted about graues, and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such be like or little better, were King *Prætuſ* Daughters, that thought themſelues Kine. And *Nebuchadnezzar* in *Daniel*, as ſome interpreters hold, was onely troubled with this kinde of Madneſſe. This diſeaſe perhaps gaue occaſion to that bold aſſertion of *Pliny*, ſome men were turned into wolues in his time, and from wolues to men againe: and to that fable of *Pauſanias*, of a man that was tenne yeares a Wolfe, and afterwards turned to his former ſhape: to *Ovids* tale of *Lycaon* &c. He that is deſirous to heare of this Diſeaſe, or more examples, let him reade *Auſtin* in his 18 booke de *Civitate Dei*. cap. 5. *Mizaldus* cent. 5. 77. *Skenkius* lib. 1. *Hildeſheim* ſpicel. 2. de *Mania*. *Foreſtus* lib. 10. de morbis cerebri. *Olins Magnus*. *Vincentius Bellavienſis*, ſpec. met. lib. 3. cap. 122. &c. This malady, ſaith *Avicenna*, troubleth men moſt in February, and is now a daies frequent in *Bohemia* and *Hungary*, according to *Heurnius*. *Schernitzius* will haue it common in *Livonia*. They lye hid moſt part all day, and goe abroad in the night, barking, howling, at graues and deſerts they haue uſually hollow eyes, ſcabbed legges and thighes, very dry and pale, ſaith *Altomarus*: he giues a reaſon there of all the ſymptomes, and ſets downe a brieſe cure of them.

*Hydrophobia*, is a kinde of madneſſe, well knowne in euery Village, which comes by the biting of a mad dogge, or ſcratching, ſaith *Aurelianus*, touching or ſmelling alone ſometimes, as *Skenkius* proues, and is incident to

*Insanus eſt, qui etate debita, et tempore debito per ſe non morientianem fugacem, ut viſi, ſolani, Hyofcyami, ſed confirmatam habet impotentiam bene operandicircum intellectum.*  
lib. 2. de intellectu.  
Of which reade *Felix Plater* ca. 3. de mentis alienatione.  
*Lycanthropia.*

g Lib. 6. cap. 11  
h Lib. 3. Cap. 16  
i Cap. 9. *Aræ med.*  
k De præſtig. Demonum, l. 3. Cap. 21.  
l Obſervat. lib. 10. de morbis Cerebri. Cap. 25.

m *Hippocrates* lib. de inſania.

n Lib. 8. cap. 22  
homines interdum lupos fieri, & contra.  
o Met. lib. 1.

p Cap. de Mania  
q Ulcerata crura, ſuis iſſis ad eſt manduca, pallidi, lingua ſicca.

q Cap. 9. art. 1  
Hydrophobia.  
r Lib. 3. cap. 9.  
s Lib. 7. de Venæ.

IO many other creatures as well as men: so called, because the parties affected, cannot endure the sight of water: or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke.<sup>c</sup> *Calius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the Body, or the Minde. The part affected is the Braine; the cause poyson that comes from the mad dogge, which is so hot and dry that it consumes all the moisture in the Body. <sup>u</sup> *Hildesheim* relates of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at 14 daies after they are bitten, to some againe, not till 40 or 60. daies after: commonly saith *Heurnius*, they begin to raue; flye water, and glasses, to looked and swell in the face, about 20 dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive sad, to see strange Visions, to barke and howle, to fall into a fowne, and oftentimes fittes of the Falling sicknesse.

<sup>x</sup> Some say little things like whelpes will bee seene in their vrines. If any of these signes appeare, they are past recovery. Many times these Symptoms will not appeare, till six or seauen moneths after, saith <sup>y</sup> *Codronchus*; and sometimes not till 7 or 8 yeares as *Guianerius*, 12 as *Albertus*, 6 or 8 moneths after as *Galen* holdes. *Baldus* the great lawyer dyed of it; an *Austin Frier*, and a woman in *Delphe*, that were <sup>z</sup> *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head on d eares in Sea water; some vse charmes, euery good wife can prescribe Medicines. But the best cure to be had in such cases, is from the most approved Physitians, they that will reade of them may consult with *Dioscorides* l. 6. cap. 37. *Heurnius*, *Hildesheim*, *Capivaccius*, *Forrestus*, *Skenkius*, & before all others *Codronchus* an *Italian*, who hath lately written two exquisite books of this Subiect.

*Chorus sancti Viti.*  
<sup>a</sup> *Lasciuam choream*, To. 4. de morbis amementum. Tract. 1.  
<sup>b</sup> *Eventu ut plurimum rem ipsam comprobant.*

*Chorus sancti Viti*, or Saint *Vitus* dance, the lasciuious dance, <sup>a</sup> *Paracelsus* calls it, because they that are taken with it, can doe nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to Saint *Vitus* for helpe, & after they had danced there a while, they were <sup>b</sup> certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, even greatbellyed women sometimes (and yet neuer hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musicke about all things they loue, & therefore the Magistrates in *Germany* will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath beene very common in *Germany*, as appeares by those relations of <sup>c</sup> *Skenkius*, & *Paracelsus* in his Book of Madnes, who braggs how many seuerall persons he hath cured of it. *Felix Platerus de mentis alienat.* cap. 3. reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* called it a kinde of *Palsy*. *Bodine* in his 5 Booke de *Repub.* cap. 1. speakes of this infirmity, *Monavius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it.

<sup>c</sup> *Lib. 1. cap. de Mania.*

The last kinde of madnesse or melancoly is if demonically (if I may so call it) obsession or pression of diuells which *Platerus* and others would haue to be

be præternatural: stupend things are said of them their actions, gestures, contortions, fasting, prophesying, speaking languages they were neuer taught &c. many strange stories are related of them which I voluntarily omit.

<sup>d</sup> *Fuscius institut lib. 3. sect. 1. cap. 11. Felix Plater, e Laurentius* adde to these another *Fury* that proceeds from *Loue*, and another from *study*, another *Divine* or *religious Fury*; but these more properly belong to *Melancholy*, of all which, I will speake apart, intending to write a whole booke of them. II

## SVBSEC. 5.

*Melancholy in disposition, improperly so called, Equivocations.*

**M**elancholy, the subiect of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon euery small occasion of sorrow, need, sicknesse, trouble, feare, grieve, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish and vexation of the spirits, any waies opposite to pleasure, mirth, ioy, delight, causing frowardnesse in vs, or a dislike. In which *Æquivocall* and improper sense, we call him *Melancholy* that is dull, sad, sowe, lumpish, ill disposed, solitary, any way moued, or displeased. And from these *Melancholy* Dispositions, <sup>f</sup> no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse some time or other, he feeles the smart of it. <sup>†</sup> *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno, Cato, Socrates* himselfe, whom <sup>g</sup> *Ælian* so highly commends for a moderate temper, that nothing could disturbe him but going out, and coming in, still *Socrates* kept the same continuance, what misery so euer befell him, (if we may beleue *Plato* his Discipline) was much tormented with it. <sup>h</sup> *Q. Metellus*, in whom <sup>i</sup> *Valerius* giues instance of all happinesse, the most fortunate man then liuing, borne in that most flourishing City of *Rome*, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senator, a consul, happy in his wife, happy in his children, &c. yet this man was not void of *Melancholy*, he had his share of sorrow. <sup>j</sup> *Polycrates*, *Samius*, that flung his ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after, by a fish taken as he angled, was not free from *Melancholy* dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne <sup>k</sup> *Poets* put vpon them. In generall, as the heauen, so is our life, sometimes faire, sometimes ouercast, tempestuous, and serene; as in a rose, flowers vnd prickles, in the yeare it selfe, a temperate sommer sometimes, a hard winter, a drouth, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: *Inuicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

----- <sup>m</sup> *medio de fonte lepōrum,*

<sup>i</sup> *Ælian.* <sup>k</sup> *Homer. Iliad.* <sup>l</sup> *Lipsius cent. 3. ep. 45. ut cælum, sic nos homines sumus: illud ex intervallo nubibus obducitur & obsecratur. In rosario flores spinis intermixti. Vita similis aeri vduum modo, sudum, tempestas, ser enitas ita vices rerum sunt præmia gaudiis, & sequaces cure.* <sup>m</sup> *Lucernus lib. 4. 124.*

<sup>d</sup> *Cap. 3. de mentis alienatione.*  
<sup>e</sup> *Cap. 4. de melancholia.*  
<sup>f</sup> *PART. 3.*

<sup>f</sup> *De quo homine securitas, de quo certum gaudium? quocumq; se convertit interuenis rebus: amaritudinem animi inueniet.*  
<sup>g</sup> *Aug. 1. in psal. 85.*

<sup>h</sup> *Iob. 1. 24.*  
<sup>i</sup> *Omni tempore Socratem eodem vultu videri, sue domum rediret, siue d. mo egredereetur.*

<sup>j</sup> *Lib. 7. cap. 1.*  
<sup>k</sup> *Natus in florentissimâ totius Orbis ciuitate, nobilissimis parentibus, corporis vires habuit, & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus, sequentes triumphes &c.*

12

*Surgit amari aliquid quod in ipsis floribus angat.*

*Euen in the midst of laughing there is sorrow,* (as<sup>n</sup> Solomon holdes:) *even in the midst of all our feasting and Iollity: as* ° *Austin* inferrs in his *Com. on the 41 psalme*, there is grieve and discontent. *Inter delicias semper aliquid sa-*

n Prou. 14.3.

Extremū gaudiū

tutius oc cupat.

o Natalitia in-

quit celebra-

tur, nuptie hic

sunt; at ibi quid

celebratur quod

non dolet, quod

non transis?

p Apuleius 4.

floridū, nihil quic-

quam hominē tā

prosperum, divi-

nitus datum,

quin ei admix-

tum sit aliquid

difficultatis, ut

etiam amplissi-

ma quaquā

letitia, subsit

querimonia vel

parva querimo-

nia coniugatione

quadam mellis,

et fellis.

q Caduca nimi-

rum et fragilia,

et puerilibus

consentanea cre-

pundiis sunt ista

que vires et o-

pes humane vo-

cantur, affluunt

subito, repente

delabuntur, nul-

lo in loco, nulla

in persona, stabi-

litas mixta radi-

cibus consistunt;

sed incertissimo

statu fortune,

quos in sublime

extulerunt im-

provisio recurſu

destitutos, in

profundo miseri-

auram valle mi-

serabiliter im-

mergunt, Vale-

rius lib. 6. cap.

11.

r Huic seculo

parum aptus es

aut potius omni-

um nostrum omni-

conditionem ig-

noras, quibus re-

cipro co quodam

nexu etc. Lorchanus Gallobelgicus lib. 3.

ad annum 1598.

f Horſum omnia studia dirigi debent, ut humana fortiter fera-

mus: † 2 Tim. u Epist. 96. lib. 10. affectus frequentes contemptiq; morbum faciunt

Diſtillatio vna nec adhuc in morem adducta,

tussim facit, assidua et violenta pthysim. x Calidum ad octo: frigidum ad qcto. Vna hirundo non facit aestatem.

to looke for a perpetuall tenor of happinesse in this life. Nothing so prosperous and pleasant, but it hath p some gall in it; some complaining, some grudging, it is all a γλυκύπικρον, a mixt passion. We are not here as those Angels, celestiall powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subiect to infirmities, miseries, interrupt, tossed and tumbled vp and downe, carried about with euery small blast, often molested & disquieted vpon each slender occasion, q vncertaine, brittle, and so is all that wee trust vnto. r *And he that knowes not this, and is not armed to endure it, is not fit to line in this world* (as one condoles our time) *he knowes not the condition of it; where with a reciprocaltie, pleasure and paine are still united, and succeed one another in a ring. Exi'e mundo*, get thee gone hence, if thou canst not brooke it, there is no way to avoid it, but to arme thy selfe with patience, with magnanimitie, to f oppose thy selfe vnto it, so suffer affliction as a good Souldier of *Christ*; (as † *Paul* adviseth) constantly to beare it. But forasmuch as so few can imbrace this good counsell of his, or vse it aright, but rather as so many brute beasts, giue way to their passions, voluntarily subiect and precipitate themselves into a Labyrinth of cares, woes, miseries; and suffer their soules to be ouercome by them, cannot arme themselves with that patience as they ought to doe, it falleth out oftentimes that these *Dispositions* become *Habits*, and many *Affects* *condemned*, (as u *Seneca* notes) *make a Disease. Even as one Distillation, not yet growne to cussome, makes a cough; but continuall and inveterate, causeth a consumption of the lungs*: so doe these our Melancholy provocations: and according as the humour it selfe is intended, or remitted in men, as their temperature of Body, or Rationall soule is better able to make resistance; so are they more or lesse affected. For that which is but a flea-biting to one, causeth vn sufferable torment to another, and that which one by his singular moderation, and well composed carriage can happily ouercome, a second is no whit able to sustaine but vpon every small occasion of abuse, iniurie, grieve, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected, winde, crudity, on a sudden ouertake him, & he himselfe ouercome with *Melancholy*. So that as the Philosophers make x eight degrees of heat and cold: we may make 88 of *Melancholy*, as the parties affected are diuersly seized with it, or haue beene plunged more or lesse into this Infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first, or displeasing violent, and tyrannizing ouer those whom they seize on for the time, yet these men are but improperly so called, because they continue not; but come and goe, as by some objects they are moued. This *Melancholy* of which we are to treat, is an Habit, *morbus fonticus* or *Chronicus*, a Chro-

nicke or continuat diseafe, a setled humor, as <sup>y</sup> *Aurelianus*, and <sup>z</sup> others call it, not errant but fixed, and as it was long encreasing, so now being (pleasant, or painefull) growne to an habit, it will hardly be remoued.

13  
y Lib. 1. cap. 6.  
z *Fuschi* lib. 3.  
sec. 1. cap. 7.  
*Hildisheim* fol.  
130.

## SECT. I.

## MEMB. 2.

## SUBSECT. 4.

## Digression of Anatomy.

**B**Efore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the Anatomy of the body, and faculties of the soule, for the better vnderstanding of that which is to follow; because many hard words will often occurre, as *Myrache*, *Hypocondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily bee perceaued, what they are, how sited, and to what end they serue. And besides, it may peraduenture giue occasion to some men, to examine more accurately, search farther into this most excellent subiect, and therevpon with that Roiall \* Prophet to praise God, (*for a man is fearefully & wonderfully made, and curiously wrought*) that haue time and leasure enough, and are sufficiently informed in all other worldly busineses; as to make a good bargaine, buy, and sell, to keepe and make choice of a faire Hauke, Hound, Horfe, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they knowe not what this Body and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthie (as <sup>a</sup> *Melancthon* well inueighes) *then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preservation of his health, and information of his manners.* To stirre them vp therefore to this study, to peruse those elaborate workes of <sup>b</sup> *Galen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, *Remelinus*, &c. Which haue written copiously in Latine; or that which some of our industrious Countrimen haue done in our mother tongue, not long since, as that translation of <sup>c</sup> *Columbus*, and <sup>d</sup> *Microcosmographia*, in 13 bookes, I haue made this brieft Digression. Also because <sup>e</sup> *Wecker*, <sup>f</sup> *Melancthon*, <sup>g</sup> *Fernelius*, <sup>h</sup> *Fuschi*, and those tedious Tracts de *Animâ* (which haue more compendiously handled, and written of this matter) are not at all times ready to be had, to giue them some small taste, or notice of the rest, let this Epitome suffice.

\* Pf. 139. 13.

a De Animâ.  
Turpe enim est homini ignorare sui corporis (ut ita dicam) edificium, præsertim cum ad valetudinem & mores, hæc cognitio plurimum conducit.  
b De vsu partium.  
c History of man.  
d D. Crooke.  
e In Syntaxi.  
f De Anima.  
g Institut. lib. 1.  
h Physiol. lib. 1. & 2.

## Division of the Body. Humours, Spirits.



F the parts of the Body, there be many divisions: The most approved is that of <sup>i</sup> *Laurentius*, out of *Hippocrates*: which is, into parts Contained, or Containing. Contained, are either *Humours*, or *Spirits*.

Humors.

A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and is either innate and borne with vs, or adventitious and acquiste. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquiste, to maintaine these foure first primary Humours, comming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious humours: *Pituita*, and *Bloud* profitable; the other two excrementitious. But <sup>k</sup> *Crato* out of *Hippocrates* will haue all foure to be iuyce, and not excrements, without which no liuing creature can be sustained: which foure though they be comprehended in the Masse of *Blood*, yet they haue their severall affections, by which they are distinguished from one another, and from those adventitious, peccant, or <sup>l</sup> *diseased humours*, as *Melanethon* calls them.

<sup>k</sup> In Micro:  
succos. sine qui-  
bus animal su-  
sistendi non po-  
test.

<sup>l</sup> Morbosus hu-  
mores.

Blood.

*Blood*, is a hot, sweet, temperate, red humour, prepared in the *Mesentericke* veines, and made of the most temperate parts of the *Chylus* in the liver, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Fleagme.

*Pituita*, or Fleagme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liver; his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not over dry.

Choler.

*Choler*, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the naturall heat and senses, and serues to the expelling of excrements.

Melancholy.

*Melancholy*, cold and drie, thick, blacke, and sowre, begotten of the more fæculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humors, *Blood* and *Choler*, preserving them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Serum, Sweat, Teares.

To these humours, you may adde *Serum*, which is the matter of *Vrine*, & those excrementitious humors of the third Concoction, Sweat, and Teares.

Spirits.

*Spirit*, is a most subtile vapour, which is expressed from the *Blood*, & the instrument of the Soule, to performe all his actions; a common tye or *medium*, betwixt the body and the soule, as some will haue it; or as <sup>\*</sup> *Paracelsus*, a fourth soule of it selfe. *Melanethon* holds the Fountaine of these *Spirits* to be the *Heart*, begotten there, and afterward conuaied to the Braine, they take another nature to them. Of these *Spirits* there be three kindes, according to the

<sup>\*</sup> *Spiritualis anima.*

the three principall parts, *Braine, Heart, Liver; Naturall, Vitall, Animall.* The *Naturall* are begotten in the *Liver*, and thence disperſed through the *Veines*, to performe thoſe naturall actions. The *Vitall Spirits* are made in the *Heart* of the *Naturall*, which by the *Arteries*, are transported to all the other parts: if theſe *Spirits* ceaſe, then life ceaſeth, as in a *Syncope* or *Swouning*. The *Animal Spirits* formed of the *Vitall*, brought vp to the *Braine*, and diffuſed by the *Nerues*, to the ſubordinate *Members*, giue ſenſe and motion to them all.

15

## SUBJECT. 3.

## Similar parts.

Containing parts, by reaſon of their more ſolid ſubſtance, are either *Similar parts*, *Homogeneall*, or *Heterogeneall*, *Similiar*, or *Diſimiliar*. ſo *Aristotle* divides them, *lib. 1. cap. 1. de hiſt. Animal.* *Laurentius cap. 20. lib. 1.* *Similar*, or *Homogeneall*, are ſuch, as if they be divided, are ſtill ſeuered into parts of the ſame nature, as water into water. Of theſe, ſome bee *Spermatieall*, ſome *Fleſhie*, or *Carnall*. *m Spermatieall* are ſuch as are imme- *m Laurentius* diately begotten of the Seed, which are *Bones*, *Griſtles*, *Ligaments*, *Mem-* *cap. 20. lib. 1.* *Anat.* *branes*, *Nerues*, *Arteries*, *Veines*, *Skinnes*, *Fibers*, or *Strings*, *Fat*.

The *Bones* are dry and hard, begotten of the thickeſt of the ſeed, to ſtreng- *Bones*, then and ſuſtaine the other parts: ſome ſay there bee 304, ſome 307, or 313 in Mans Body. They haue no *Nerues* in them, and are therefore without ſenſe.

A *Griſtle*, is a ſubſtance ſofter then bones, and harder then the reſt, flexible, and ſerues to maintaine the parts of motion.

*Ligaments*, are they that tie the bones together, and other parts to the *Bones*, with their ſubſeruing tendons: *Membranes* office is to couer the reſt.

*Nerues* or *Sinewes*, are *Membranes* without, and full of Marrow within, *Nerues*, they proceed from the *Braine*, and carry the *Animall Spirits* for ſenſe and motion. Of theſe ſome be harder, ſome ſofter; the ſofter ſerue the ſenſes, and there be ſeauen paire of them. The firſt be the *Opticke Nerues*, by which we ſee; the ſecond moue the *Eyes*; the third paire ſerue for the *Tongue* to taſt; the fourth paire for the taſte in the *Palate*; the fiſt belong to the *Eares*; the ſixt paire is moſt ample, & runnes almoſt ouer all the *Bowels*; the ſeauenth paire moues the *Tongue*. The harder *Sinewes* ſerue for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirtie *Combinations*, ſeauen of the *Necke*, twelue of the *Breſt*, &c.

*Arteries* are long and hollow, with a double ſkinne to conuay the vi- *Arteries*, tall ſpirits; to diſcerne which the better, they ſay that *Vesalius* the *Anatomist* *n*In theſe they was wont to cut vp men aliue. *a* They ariſe in the left ſide of the heart, and obſerue the beating of the are principally two, from which the reſt are deriued, *Aorta*, and *Venoſa*, *Pulſe*, *Aorta* is the root of all the other, which ſerue the whole body; the other goes to the *Lungs*, to fetch ayre to refrigerate the *Heart*.

*Veines*, are hollow and round like pipes, ariſing from the *Liver*, carrying *Veines*, blood and naturall ſpirits, they feed all the parts. Of theſe there bee two chiefe, *Vena porta*, and *Vena Cava*, from which the reſt are corruated. That

Vena

- 16 *Vena porta* is a Veine, comming from the concaue of the Liver, and recea-  
ving those meferaicall veines, by whom hee takes the *Chylus* from the sto-  
macke and guts, and conuaies it to the Liver. The other deriues blood from  
the liver to nourish all the other disperfed members. The branches of that  
*Vena porta* are the *Meferaicall* and *Hæmorrhoides*. The branches of the *Cava*  
are *inward* or *outward*. *Inward*, *feminall* or *emulgent*. *Outward*, in the  
head, armes, feet, &c. and haue severall names.

Fibre, Fat,  
Fle sh.

o Cuius est pars  
familiaris à vi-  
cutifica, ut inte-  
riora munit.  
Capiuacc. Anat.  
pag. 252.

*Fibra* are strings, white and solide disperfed through the whole member,  
and are right, oblique, transfuerse, all which haue their severall vses. *Fat*, is a  
fimilar part moist without blood, composed of the most thicke and vnctuous  
matter of the blood. The o skinne couers the rest, and hath *Cuticulam* or a  
little skinne vnder it. *Flesh* is soft and ruddy; composed of the congealing of  
blood, &c.

## S V B S E C T. 4.

*Disimilar parts.*

*Disimilar parts*, are those which we call *Organicall*, or *Instrumen-  
tall*, and they be *Inward*, or *Outward*. The chiefeft outward parts  
are situate forward or backward: *Forward*, the crowne and foretop  
of the head, skull, face, forehead, temples, chinne, eies, eares,  
nose, &c. necke, breast, chest, vpper and lower part of the belly, hypocon-  
dries, navell, groyne, flanks, &c. *Backward*, the hinder part of the head, back,  
shoulders, sides, loynes, hipbones, os *sacrum*, buttocks, &c. Or ioints, armes,  
hands, feet, legges, thighes, knees, &c. Or common to both, which because  
they are obvious and well knowne, I haue carelesly repeated, *cæq; præcipua  
& grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p Anat. lib. I. c.  
19. Celebris est  
& per vulgata  
partium divisio  
in principes &  
ignobiles partes.

*Inward Organicall* parts which cannot be seene, are diuerse in number, and  
haue severall names, functions, and diuisions; but that of P *Laurentius* is most  
notable, into *Noble*, or *Ignoble* parts. Of the noble there be three principall  
parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liver*.  
According to whose site, three Regions, or a threefold diuision is made of the  
whole body. As first of the *Head* in which the Animal Organes are contai-  
ned, and Braine it selfe, which by his Nerues giues sense and motion to the  
rest, and is (as it were) a priuy Councillour, and Chancellour to the *Heart*.  
The second Region is the Chest, or middle *Belly*, in which the heart as king  
keepe's his court, and by his Arteries communicates life to the whole body.  
The third Region is the lower *Belly*, in which the liver resides as a *Legat à  
latere*, with the rest of those naturall Organes, serving for concoction, nou-  
rishment, expelling of excrements. This lower Region is distinguished from  
the vpper by the *Midriffe*, or *Diaphragma*, and is subdivided againe by  
q D. Crook out  
of Galen and  
others.  
some into three concavities, or regions, vpper, middle, and lower. The vp-  
per of the Hypochondries, in whose right side is the *Liuer*, the left the *Spleene*.  
From which is denominated *Hypocondriacall Melancholy*. The second of the  
Navell and Flanckes, divided from the first by the *Rimme*. The last of the wa-  
tercourse, which is againe subdivided into three other parts. The *Arabians*  
make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or  
lower

lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in briefe, apart: And first of the third Region, in which the naturall Organs are contained.

But you that are Readers in the meane time, Suppose you were now brought into some sacred Temple, or Maiesticall Pallace (as<sup>r</sup> Melanchon saith) to behold not the matter only, but the singular Art, workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it bee considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction: as the *æso-phagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomachke, which is seated in the midst of that part of the belly beneath the *Midriff*, the kitchen (as it were) of the first concoction, and which turns our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomachke it selfe; the lower and neather dore (as wecker calls it) is named *Pylorus*. This stomachke is sustained by a large Kell or Kaul, called *Omentum*: which some will haue the same with *Peritonæum*, or rinne of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gut, which is next to the stomachke, some twelue inches long (saith<sup>r</sup> *Fuschius*.) *Ieiunum* or empty gut, continue to the other, which hath many *Meseraïcke Veines* annexed to it, which take part of the *Chilus* to the Liuer from it. *Ilion* the third, which consists of many crinckles, which serues with the rest to receaue, keepe, and distribute the *Chilus* from the *Stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receaues the excrements, and conuaies them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conuaies the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man bee willing to goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many Veines, Arteries, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liver*, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, Melanchon styles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *watery*, which the other subordinate parts convey. The *Gall* placed in the concaue of the *Liver*, extracts *Choler* to it: the *Spleene*, *Melancholy*; which is situate on the left side, ouer against the *Liver*, a spongie matter, that drawes this blacke choler to it by a secret vertue, and feeds vpon it, conveying the rest to the bottome of the stomachke, to stirre vp appetite, or else to the guts as an excrement. That watery matter the two

De anima.  
Vas vero vel  
luc in templum  
ac sacrarium  
quoddam nos  
duci putatis, &c  
Suaui & utilis  
cognatio.  
The lower Re-  
gion Naturall  
Organs.

Lib. 1. cap. 12.  
Sect. 5.

- 18 Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent drawe this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region.

Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which (as I haue said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skinne consisting of many nerues, membranes, and amongst other vses it hath, is the instrument of laughing. There is also a certaine thinne membrane, full of Sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is tearmed *Mediastinus*, which diuides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sunne of our Body, the king and sole commander of it: The seat and Organe of all passions and affections. *Primum vivens, ultimum moriens*, it liues first, and dies last in all creatures: Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of

ⁱ Hec res est  
precipue digna  
admiratione,  
quod tanta af-  
fectuum varie-  
tate cietur cor,  
quod omnes res  
virescentes lete-  
statim corda se-  
riunt & mouet.

ⁱ admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stirre and command the humours in the body: As in sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly; in sorrow, to call it in; mouing the Humors, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *Right* is like the Moone increasing, bigger then the other part, & receaues blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left Creeke* hath the forme of a *Cone*, and is the seat of life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits ouer the Body, and takes aire from the *Lungs*, by that *Artery* which is called *Venosa*; So that both Creekes haue their Vessells; the *Right* two Veines; the *Left* two Arteries, besides those two common anfractuouse eares, which serue them both, the one to hold blood, the other aire, for seuerall vses.

ⁱ Physic. l. i. c. 8  
x Ut orator Re-  
gi: sic pulmo vo-  
cis instrumentū  
annectitur cor-  
di, &c. Melanc-  
thon.

The *Lungs* is a thinne spungy part, like an Oxe hoofe, (saith <sup>u</sup> *Fernelius*) the *Towne-Clarke*, or *Cryer* (ⁱ one tearmes it) the instrument of voice, as an Orator to a King, annexed to the *Heart*, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speake, or ytter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing; and its office is to coole the *Heart*, by sending ayre vnto it, by the *Venofall Artery*, which veine comes to the lungs by that *aspe-  
ra arteria*, which consists of many gristles, membranes, nerues, taking in ayre at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

In the vpper *Region* seruing the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinnies, and seated within the skull

skull or braine pan, and it is the most noble Organ vnder Heauen, the dwellinghouse and seat of the Soule, the habitation of wisdom, memory, iudgement, reason, and in which man is most like vnto God: and therefore nature hath couered it with a skull of hard bone, and two skinnies or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, about the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate couer of the braine, and not couering onely, but entering into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore-part* hath many concauities, distinguished by certaine ventricles, which are the Receptracles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of these Ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answer to their site, & beget animal Spirits; if they bee any way hurt, sense and motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavitie of them both; and hath two passages; the one to receaue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the back-bone, the least and most solid of all the rest, which receaues the Animal Spirits from the other ventricles, and conuaies them to the marrow in the backe, and is the place where they say the memory is seated.

## SUBJECT. 5.

## Of the Soule and his Faculties.

According to *Aristotle*, the Soule is defined to be *ἐντελεχία, perfectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or first Act of an Organical body, hauing power of life, which most <sup>z</sup> Philosophers approue. But many doubts arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, and subordinated faculties of it. For the *Essence* and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as <sup>a</sup> *Aristotle* himselfe, <sup>b</sup> *Tully*, <sup>c</sup> *Picus Mirandula*, <sup>d</sup> *Tolet*, and other Neotericke Philosophers confesse. Wee can understand all things by her, but what shee is we cannot apprehend. Some therefore make one Soule, divided into three principall faculties; others, three distinct Soules. Which question of late hath beene much controverted by *Piccolomineus*, and *Zabarel*. <sup>e</sup> *Paracelsus* will haue foure Soules, according to the three granted faculties, a *Spirituall Soule*: which opinion of his *Campanella* in his booke de <sup>\*</sup> *Sensu rerum*, much labours to demonstrate and proue, because Carkasses bleed at the sight of the murderer, with many such arguments: And <sup>g</sup> some againe, one soule of all Creatures whatsoever, dis-

y De anima. c. 2

z Scalig. exere.

307. Tolet. in

lib. de anima.

cap. 1. &amp; c.

a 1. De anima.

cap. 1.

b Tuscul. quest.

c Lib. 6. Doctor.

Val. Gentil. c.

13. pag. 1216.

d Aristot.

e Anima quæq;

intelligimus, &amp;

tamen quæ sit

ipsa intelligere

non valeamus.

f Spirit ualeat a-

nimam à reli-

quis distinctam,

tuetur, etiam in

cadavere inbreuentem post mortem per aliquot menses. \* Lib. 3. cap. 52. g Caelius lib. 2. cap. 31. Plutarch. in Grillo, Lips. Cent. 8. q. epist. 50. Iossius de Risu & Flctu, Auerroes, Campanella, & c.

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fering only in Organs: And that Beasts haue reason as wel as Men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part, which is amply discussed in *Zabarella* amongst the rest. The<sup>h</sup> common diuision of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct kinde of liuing Creatures: *Vegetall* Plants, *Sensible* Beasts, *Rationall* Men.

<sup>h</sup> Philip. de Anima cap. 1. Caelius 20 antiq. cap. 3. Plutarch. de placit. Philos. i De vit. & mort. part. 2. c. 3. prop. 1. de vit. & mort. 2. c. 2. 2. Vegetal soule. Subf. 2.

How these three principall faculties are distinguished and connected *Humano ingenio inaccessum videtur*, is beyond humane capacities, as <sup>i</sup> *Taurellus*, <sup>Philip</sup>, <sup>Flavius</sup>, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it (saith *Aristotle*) *ut Trigonus in tetragono*, as a Triangle in a Quadrangle.

*Vegetall*, the first of the three distinct faculties, is defined to be a *substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe*. In which definition, three severall operations are specified, *Altrix*, *Autrix*, *Procreatrix*, the first is <sup>k</sup> Nutrition, whose object is

<sup>k</sup> Nutritio est. alimenti transmutatio, viro naturalis, Scal. exerc. 101. Sec. 17

nourishment, meat, drinke, and the like; his Organ the Liuer in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This

Attraction. <sup>l</sup> See more of Attraction in Scal. exerc. 343.

nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. <sup>l</sup> *Attraction* is a mini-

Retention.

strating facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe doth oyle, and this attractive power is very necessary in

Digestion.

Plants which sucke vp moisture by the root, as another mouth, into the sap, as alike stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill

Maturation.

such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by naturall heat; for as the flame of a Torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this

Elixation.

*Digestion* there be three differences, *Maturation*, *Elixation*, *Affation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to bee ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it,

Order of concoction foure fold.

which Gluttons, Epicures, and idle persons are most subiect vnto, that vse no exercise to stirre vp naturall heat, or else choake it, as too much wood puts out a fire. *Elixation*, is the seething of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is

Expulsion.

opposite. *Affation*, is a concoction of the inward moisture by heat, his opposite is *Semiustulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the

mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the *Liver* to turne this *Chylus* into blood, called *Sanguification*; The last is

*Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haire, nailes, &c.

As this *Nutritiue facultie* serues to nourish the body, so doth the *Augmentatiue facultie* (the second operation or power of the *Vegetall faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, &c.

to make it growe, till it come to his due proportion & perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet. obserues:

*Stat sua cuiq; dies breue & irreparabile tempus*

*Omnibus est vita,* ———

A tearme of life is set to every man,  
Which is but short, and passe it no one can.

The last of these *Vegetall faculties* is *Generation*, which begets another, by means of seed, like vnto it selfe, to the perpetuall preservation of the *Species*. To this facultie they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Necessary concomitants or affections of this *Vegetall facultie* are life, & his privation, death. To the preservation of life the naturall heat is most requisite, though siccity and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying, &c though not so easily perceaued; In all bodies it must haue radicall moisture to preserue it, that it bee not consumed, to which preservation our climate, countrey, temperature, and the good or bad vse of those six non-naturall things auail much. For as this naturall heat and moisture decays, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dried vp by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

Life and death  
concomitants  
of the Vegetal  
faculties.

in *Vita consistit*  
in calido & hu-  
mido.

#### SUBJECT. 6.

#### *Of the sensible Soule.*

**N**Ext in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those *Vegetall powers* included in it. Tis defined an *Act of an organically body, by which it liues, hath sense, appetite, iudgement, breath, and motion*. His object in generall is a sensible or passible qualitie, because the sense is affected with it. The generall Organe is the Braine, from whom principally the sensible operations are deriued. This *Sensible Soule* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensiu* power we perceau the *Species* of Sensible things present, or absent, and retaine them as waxe doth the print of a Seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moued by Spirits and Pulse. The *Apprehensiu* Facultie is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixth Sense of *Titillation*, if you please, or that of *Speech*, which is the sixth externall sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those five outward senses haue their object in outward things only, & such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing*, *Sight*, and *Smell*: Two of necessity, *Touch*, and *Tast*, without which wee cannot liue. Besides the *Sensi-*

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True power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most pretious, and the best, and that by reason of his object; it sees the whole body at once, by it we learne, and discern all things, a sense most excellent for vse. To the *Sight* three things are required, the *Object*, the *Organ*, & the *Medium*. The *Object* in generall is *Visible*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from <sup>n</sup> light, commonly called *Diaphanum*; for in darke wee cannot see: the *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerues, concurring both in one, conueies the sight to the common sense; Betwixt the *Organ* and *Object* a true distance is required, that it be not too neare, or to farre off. Many excellent questions appertaine to this sense, discussed by philosophers: as whether this sight be caused *Intra mittendo*, vel *extra mittendo* &c. By receiuing in the visible Species; or sending of them out, which <sup>o</sup> *Plato*, <sup>p</sup> *Plutarch*, <sup>q</sup> *Macrobius*, <sup>r</sup> *Laetantius*, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius* &c. haue written whole volumes.

n Lumen est ac-  
sus perspicui.  
Lumen à luce  
provenit, lux est  
in corpore lucido.

o Satur. 7 c. 14.  
p In phedon.  
q Lac. c. 2. de  
epif Dei 1.  
r De pract. Phi-  
los. 4.  
Hearing.

*Hearing*, a most excellent outward sense, by which we learne & get knowledge. His object is sound or that which is heard; the *Medium*, ayre, *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musitian; the body strokē, which must be solid and able to resist; as a bell, lute-string, not wooll, or sponge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the *outward* being stricke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisit *Organ* is contained in a little skinned formed like a drumme head, and stricke vpon by certaine small instruments like drumme stickes, conueies the sound by a paire of Nerues, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Bocethius*, and other Musitians.

Smelling.

*Smelling*, is an outward sense which apprehends by the *Nostrills* drawing in ayre; And of all the rest it is the weakest sense in men. The *Organ* is the nose or two small hollow peeces of flesh a little about it: the *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an *Organ of health*, as *Sight* and *Hearing*, saith <sup>f</sup> *Agellius*, are of discipline, and that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

Lib. 19. cap. 2.

Tast.

*Tast*, a necessary sense, which perceives all savours by the *Tongue* and *palat*, and that by means of a thinne spittle, or watry iuyce. His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuice, the *Object*, *Tast*, or sauer, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kindes of savours; bitter, sweete, sharpe, salt, &c. all which sicke men (as in an ague) cannot discern, by reason of

of their organs misaffected.

*Touch*, the last of the senses and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the Body, perceaves any tactile quality. His *Organ* the *Nerves*: his *Object* is those first qualities, hot, dry, moist, colde, and those that follow them, hard, soft, thicke, thinne, &c. Many delightful questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for breuity I omit.

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Touching.

## S V E S E C. 7.

## Of the Inward Senses.

**I**nner Senses, are three in number, so called because they be within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not only things present, but they perceave the sensible Species of things *to Come*, *Past*, *Absent*, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom wee discern all differences of objects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my commō Sense, who iudgeth of Sounds, and Colours: they are but the Organs to bring the Species to be censured, so that all their objects are his, and all their offices are his: The forepart of the braine is his Organ or seat.

Common  
sense.

*Phantasie*, or *Imagination*, which some call *Æstimated*, or *Cogitative* (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaved by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleepe this faculty is free, and many times conceaves strange, stupend, absurd shapes, as in sicke men we commonly observe. His *Organ* is the middle fell of the braine; his *Objects* all the Species communicated to him by the *Common sense*, by comparifon of which hee faines infinite other vnto himselfe. In *Melancholy* men this faculty is most Powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible object, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their severall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subiect and governed by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

Phantasie.

Phil. 1. 5. c. 3

*Memory*, layes vp all the Species which the Senses haue brought in; and records them as a good *Register*, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his Seat and *Organ* the backe part of the braine.

Memory.

The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule, (as *Scaliger* defines it:) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his Commander, *Reason*; as appeares by those I-

Affections of  
the senses,  
Sleep, & wa-  
king.  
u Exercit. 230.

magi-

24 maginary Dreames, which are of diuers kindes, *Naturall*, *Divine*, *Demoniacall* &c. which vary according to Humors, Diet, Actions, Obiects &c. of which *Artemidorus*, *Cardanus*, and *Sambucus*, with their feuerall Interpretations, haue written great volumes. This ligation of Senses, proceeds from an inhibition of Spirits, the way being stopped by which they should come, this stopping is caused of vapors arising out of the stomacke, filling the Nerves, by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *Waking is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause*.

## SVBSEC. 8.

## Of the Mouing faculty.

Appetite.



His *Mouing Faculty*, is the other power of the *Sensitive soule*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *mouing from place to place*. This of *appetite* is threecold, so some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of Sense, but are *Vegetall*, as the Appetite of meate, and drinke, hunger and thirst. *Sensitive* is common to Men and Brutes. *Voluntary*, the third or intellectuall, which commands the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them: and men are led like beasts by sense, giuing reines to their concupiscence and feuerall lusts. For by this Appetite the soule is led or inclined, to follow that good which the Senses shall approue, or auoide that which they hold euill: his obiect being good or euill, the one he embraceth, the other he reiecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense, for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as <sup>x</sup> one translates it) *Coueting*, *Anger invading*, or *Impugning*. *Concupiscible* couets alwaies pleasant and delightfome things, and abhorres that which is distastefull, harsh, and vnpleasant. *Irascible*, *y quasi auersans per iram & odium*, as auoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some obiect of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad obiect present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt-affections, & passions of Anger, which is a desire of reuenge, Hatred which is inueterate anger, Zeale which is offended with him who hurts that

<sup>x</sup> T.W. Iesuite  
in his Passiōs  
of the minde.  
<sup>y</sup> Velcurio.

he loues, and *imagination*, a compound affection of Ioy and Hate, when we reioyce at other mens mischiefe, and are greiued at their prosperity; Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere.

*Moving from place to place*, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by mouing the body from place to place: by this faculty therefore wee locally moue the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause, or End. The end is the obiect, which is desired or eschewed; as in a dogge to catch a hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad obiect: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moues: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which moue the Muscles, or <sup>2</sup> Nerves in the Midst of them, and draw the cord, & so per consequens the ioynt, to the place intended. That which is moued, is the body, or some member apt to moue. The motion of the Body is diuers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward Aire is drawne in by the vocall *Artery*, & sent by mediation of the *Midriff* to the Lungs, which dilating themselves as a paire of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

<sup>2</sup> Nervi à spiritibus mouentur, spiritus ab anima. Melanct.

## SUBSECT. 9.

## Of the Rationall Soule.



IN the precedent Subsections, I haue anatomized those inferior Faculties of the Soule; the *Rationall* remaineth, a pleasant, but a doubtfull subject (as <sup>a</sup> one tearmes it) and with the like brevity to be discussed. Many erroneous opinions are about

<sup>a</sup> Velcurio. Jucundum & anceps. (subiectum).

the Essence and originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it bee Organically or Inorganically; seated in the Braine, Heart, or Blood; mortall or immortall; how it comes into the body. Some hold that it is *extraduce*, as *Phil. l. I. de Anima*, *Tertullian*, *Avicenna*, and many <sup>b</sup> late writers; that one man begets another, Body and soule: or as a candle from a candle, to be produced from the seed. <sup>c</sup> *Galen* supposeth the soule *Crasin esse*, to bee the Temperature it selfe, *Trismegistus*, *Museus*, *Orpheus*, *Homer*, *Pindarus*, *Pherecides* *Syrus*, *Epicetus*, with the *Chaldees* and *Egyptians*, affirmed the soule to be immortall, as did those *Britan* <sup>d</sup> *Druides* of old. The *Pythagorians* defend *Me-*

<sup>b</sup> Goelenius in Vuxon. pag. 302. Bright. in Phys. Scrib. l. I. &c. <sup>c</sup> Lib. an mouet sequantur, &c. <sup>d</sup> Caesar. 6. Cora. dRead Enecas Gazens dial. of the immortality of the soule

- 26 *tempsychoſis*, and *Palingeneſia*, that Soules goe from one body to another, as men into Wolves, Beares, Dogges, Hogges, as they were inclined in their liues, or participated in conditions.

—————\* *ing. ferinas*

\* Ouid. met. 15.

*Possumus ire domus, pecudumq. in corpora condi.*

c In Gallo.

c Lucians Cock was first *Euphorbus* a Captaine:

*Ille ego (nam memini) Troiani tempore belli,*

Idem.

*Panthoides Euphorbus eram,*

f *Nicephorus*

hist. lib. 10 c. 35

a horse, a man, a sponge. f *Iulian* the Apostata, thought *Alexanders* Soul was descended into his body: *Plato* in *Timeo*, and in his *Phaedon* (for ought I can perceiue) differs not much from this opinion, that it was from God at first, & knew all, but being inclosed in the Body, it forgets, and learns anew, which he calls *reminiscentia*, or *recalling*, & that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appears by his pleasant fiction *de sortitione animarum*, lib. 10. de rep. & after 10000 yeares is to returne into the former body againe,

g *Phaedro*.

† *Claudian* lib.

1. de rap. Pro-

serp.

-----† *post varios annos, per mille figuras,*

*Rursus ad humana fertur primordia vite.*

Others deny the immortality of it, which *Pomponatius* of *Padua* decided out of *Aristotle*, not long since. *Plinius* *A vunculus* cap. 7. lib. 2. & lib. 7. cap. 55. *Seneca* lib. 7. epist. ad *Lucilium*. epist. 55. *Dicæarchus* in *Tull. Tusc. Epicurus*, *Aratus*, *Hippocrates*, *Galen*, *Lucretius* lib. 1.

(*Præterea gigni pariter cum corpore, & una*

*Crescere sentimus, pariterq. senescere mentem*)

Hec questio multos per annos variè, ac mirabiliter impugnata &c. † *Colerus* ibid.

*Averroes*, & I know not how many *Neotericks*. This questio of the Immortality of the Soule, is diversly and wonderfully impugned & disputed, especially amongst the *Italians* of late, saith *Iab. Colerus* lib. de immort. animæ, cap. 1. The Popes themselves haue doubted of it, *Leo Decimus* that *Epicurean* Pope, as † some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophaine and atheisticall Moderator, with that verse of *Cornelius Gallus*.

*Et redit in nihilum, quod fuit ante nihil.*

\* De eccles. dog cap. 16.

It beganne of nothing, and in nothing it ends. *Zeno* and his *Stoicks*, as \* *Austin* quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, & longe in quo multa annunciare, and (as that *Clazomenian Hermotimus* averred) saw pretty visions, and suffered I know not what.

† Ouid. 4 Met.

† *Errant exangues sine corpore & ossibus umbra.*

h bonorum Laræ, malorum vero larvas & Lemures.

i Some say at 3. daies, some six weekes, others other-wise.

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like *Plato's* *Elisian fieldes*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (saith h *Austin*) became devils, as they supposed, with many such absurd tenets, which he hath confuted. *Hierome*, *Austin*, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the Child or *Embrio* in his mothers wombe, six moneths after the i conception; not as those of Brutes, which are *ex traduce*, and dying with

with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as Tully did *Atticus*; doubting of this point, to *Plato's Phædon*. Or if they desire Philosophicall proofes and demonstrations, I referre them to *Niphus*, *Nic. Faventinus* tracts of this subiect. To *Fran.* and *John Picus in digress: sup. 3. de Animâ*, *Tholosanus*, *Eugubinus*, *To. Soto*, *Canus*, *Thomas*, *Peresius*, *Dandinus*, *Colerus*, to that elaborat tract in *Zanchius*, to *Tolets* 60 reasons, and *Lessius* 22 arguments, to proue the immortality of the Soule. *Campanella lib. de Sensu rerum*, is large in the same discourse, *Albertinus the Schooleman*, *Iacob: Naëtantus*, *Tom. 2. op.* handleth it in foure questions, *Antony Brunus*, *Aonius Palearius*, *Marinus Marcennus*, with many others. This Reasonable Soule, which *Austin* calls a spirituall substance, mouing it selfe, is defined by Philosophers to bee the first substantiall Act of a Naturall Human, Organicall Body, by which a man liues, perceiues, and understands, freely doing althings, and with election. Out of which definition wee may gather, that this Rationall Soule includes the powers, and performes the ducties of the two other, which are contained in it, and all three Faculties make one Soule, which is inorganicall of it selfe although it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The Vnderstanding which is the Rational power apprehending, the wil, which is the Rationall power mouing, to which two, all the other Rationall powers are subiect and reduced.

## SVBSEC. IO.

## Of the Vnderstanding.

**V**nderstanding is a power of the soule, <sup>k</sup> by which wee perceiue, know, remember, and iudge aswell Singulars, as vniversals: ha- <sup>k Melancthon.</sup> uing certaine innate notices or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines them. Out of this definition (besides his chiefe office, which is to apprehend, iudge all that he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends Singularities, the Vnderstanding Vniversalities. Secondly, the sense hath no innate notions: Thirdly, Brutes cannot reflect vpon themselves. Bees indeed make neat and curious workes, and many other creatures besides, but when they haue done, they cannot iudge of them. His obiect is God, *Ens*, all nature, and whatsoeuer is to be vnderstood: which successiue- ly it apprehends. The obiect first mouing the vnderstanding, is some sensible thing, after by discoursing, the Minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Diuision*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Inuention*, and *Iudgement*. The common Diuisions are of the Vnderstanding; *Agent*, and *Patient*, *Speculative*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *Wit* of Man; *acumen* or subtilty, *sharpnesse* of inuention, when he doth inuent of himselfe without a Teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue Vnderstanding,

28

I Nihil in intellectu est, quod non prius fuerat in sensu.

Velutrio.

m The pure part of the Conscience.

<sup>1</sup> because there is nothing in the *Vnderstanding*, which was not first in the *Sense*: that which the *Imagination* hath taken from the *Sense*, this *Agens* iudgeth of; whether it be true or false; and being so iudged he commits it to the *Passible* to be kept. The *Agent* is a Doctor or teacher, the *Passive* a scholar; and his office is to keepe and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which wee take *Notions* of, and perceiue things; *Habits*, which are durable lights and notions, which wee may vse when wee will. Some reckon vp eight kinde of the, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Errour*, *Opinio*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also <sup>m</sup> *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there bee 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, & vse. *Plato* will haue all to be *innate*: *Aristotle* reckons vp but fiue intellectuall *Habits*: two *speculative*, as that *Intelligence of the principles*, and *Science of conclusion*: Two *practick*, as *Prudency*, whose ende is to practise; *Art* to fabricate; *Wisdom* to comprehend the vse and experiments of all notions and habits whatsoeuer. Which diuision of *Aristotle* (if it be considered aright) is all one with the precedent; for three being *innate*, and fiue *acquisite*, the rest are *improper*, *imperfect*, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following Discourse.

*Synteresis*, or the purer part of the *Conscience*, is an *innate Habit*, and doth signifie a *conservation of the knowledge of the Law of God & Nature*, to know good or euill: And (as our *Divines* hold) it is rather in the *Vnderstanding*, then in the *will*. This makes the *maior* proposition, in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish vs to do Good, or Evil, & is the *minor* in the *Syllogisme*. The *Cōscience* is that which approoues Good or Evil, iustifying or condemning our *Actions*, & is the *Conclusion* of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, & suffered to go to *Rome*, on that condition he should returne againe, or pay so much for his ranfome. The *Synteresis* proposeth the question, his word, oath, promise, is to be religiously kept, although to his enimie, & that by the law of Nature. <sup>n</sup> Doe not that to another, which thou wouldst not haue done to thy selfe. *Dictamē* applies it to him, & dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n Quod tibi fecerim vis, alteri nescieris.

## SUBSECT. II.

### Of the will.

o Res ab intellectu monstratas recipit vel recipit, approbat. vel improbat Philosophus. Ignoti nulla cupido.



<sup>W</sup>ill, is the other power of the *rationall Soule*, <sup>o</sup> which covets or avoids such things as haue beene before iudged, and apprehended by the *understanding*. If good, it approues; if euill, it abhorres it: so that his obiect is either good or euill. *Aristotle* calls this our *rationall*,

small Appetite, for as in the *Sensitive*, we are moued to good or bad by our Appetite, ruled and directed by Sense; so in this wee are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an vniversal, immaterial; That respects only things delectable and pleasant, this Honest. Again, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if euill, avoid it: but this is free in his Essence, & much now depraved, obscured, and false from his first perfection; yet in some of his operations still free, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe; steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsells, Precepts, Rewards, Promises, Threats, and Punishments: and God should bee the Author of sinne. But in 9 spirituall things we will no good, prone to euill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is *anagla*, a confusion in our powers, our whole Will is averse from God and his Law, not in naturall things onely, as to eat and drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite,

P Melancthon.  
Operationes plerumq; ferre, et si libera sit illa in essentia sua.

q In ciuitibus libera, sed non in spiritalibus, Osiander.

r Totā voluntas aversa à Deo.

Omnis homo mendax.

1 Virg.

† Nec nos obniti contra, nec tendere tantum Sufficimus, ———

wee cannot resist, our concupiscence is originally bad, our Heart euill, the seat of our Affections, captiuates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by Nature, by <sup>r</sup> ignorance worse, by Art, Discipline, Custome, we get many bad Habits, suffering them to domineere and tyrannize ouer vs, and the Diuell is still ready at hand with his euill suggestions, to tempt our depraved will to some ill disposed action, to precipitate vs to destruction: except our Will bee not swayed and counterpoised againe, with some diuine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when we are in the full careere of our dissolute courses, So *David* corrected himselfe, when hee had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

r Vel propter ignorantiam, quod bonis studiis non sit instructa mens ut debuit, aut diuinis preceptis exulta.

The Actions of the Will are *Velle*, & *Nolle*, to will & nill: which two words comprehend all, and they are Good or Bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things ineuitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs, and things contingent, howsoeuer in respect of Gods determinate counsell, they are ineuitable and necessary. Some other actions of the will are performed by the inferiour powers, which obey him as the *Sensitive* and *Mouing Appetite*, as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this Appetite is many times rebellious in vs. It was (as I said) once well agreeing with reason, and there was an excellent concent and harmony betwixt them, but that is now dissolued, they often iarre, Reason is ouer borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wild horses runne away with a chariot, and will not be curbed. Wee know many times what is good, but will not doe it, as shee said,

30

u Medea Ovid.

u *Trahit invitam nova vis, aliudq; capido;  
Mens aliud suadet.* —

Luste counsels one thing, reason another, there is a new reluctancy in men.

† Ovid.

† *Odi, nec possum, cupiens non esse, quod odi.*

x Seneca Hipp.

We cannot resist, but as *Phædra* confessed to her Nurse, x *qua loqueris, verâ sunt, sed furor suggerit sequi peiora*: Shee said well and true, she did acknowledge it, but head-strong passion and fury, made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murder, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those *Naturall* and *Vegetall* powers, are not commanded by *will* at all; for *who can adde one cubite to his stature*? These other may, but are not: and thence come all those head-strong Passions, violent perturbations of the Minde; And many times vitious Habits, customes, serall Diseases, because we giue so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*.

MEMB. 3.

SUBJECT. I.

### Definition of Melancholy, Name, Difference.



Having thus briefly Anatomized the Body and Soule of Man, as a preparatiue to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and

y Melancholicos

vocalamus, quos

exuperantia vel

prauitas Melan-

cholic ita male

habet, ut inde

insaniant, vel in

omnibus, vel in

pluribus iisq; ma-

nifestis, siue ad

rectam ratione,

voluntatem, per-

tinent, vel elec-

tionem, vel in-

tellectus opera-

tiones.

z Pessimum &amp;

pertinacissimum

morbum, qui ho-

mines in bruta

degenerare cogit

a Panth. Med.

one defixus,

abq; libe.

*Difference*. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Brueel* obserues, *Μελαγχολία*, quasi *Μίλαινα* & *χολη*, from black Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide; I will not contende about it. It hath severall Descriptions, Notations, and Definitions, y *Fracastorius* in his second booke of Intellect, calls those *Melancholy*, whom abundance of that same depraved humor of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Vnderstanding. z *Melanelius* out of *Galen*, *Ruffus*, *Ætius* describe it to be a bad and peeuish Disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which a *Hercules de Saxoniâ* approoves, lib. 1. cap. 16. calling it a depravation of the principall function: *Fuchsius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Aretæus*, b a perpetuall anguish of the soule, fastned on one thing, without an ague: which Definition of his, *Mercurialis de affect.* cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. c. 1. de *Melan.* for sufficient and good. The common sort define it to bee a kinde

kinde of dotage without a feaver, having for his ordinary companions, feare, and sadnesse, without any apparant occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarius* cap. 7. art. medic. *Iacchius* in com. in lib. 9. *Rhasis ad Almanfor* cap. 15. *Valesius exerc.* 17. *Fuschius institut.* 3. sec. 1. cap. 11 &c. Which common definition, howsoever approued by most, <sup>c</sup> *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm.* lib. 2. cap. 6. he holds it vn sufficient: as <sup>d</sup> rather shewing what it is not, then what it is: as omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The *summum genus* is Dotage, or Anguish of the minde, saith *Arctus*, of a principall part, *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward Sense and motions (depraved) † to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to seperate) in which, those functions are not depraved, but rather abolished (without an ague) is added by all, to sever it from Phrensie, and that Melancholy, which is in a pestilent Feauer. (Feare and Sorrow) make it differ from Madnesse. (without a cause) is lastly inserted to specific it from all other ordinary passions of Feare and Sorrow. Wee properly call that Dotage, as <sup>e</sup> *Laurentius* interprets it, when some one principall facultie of the minde, as Imagination, or reason is corrupted, as all Melancholy persons haue. It is without a Feauer, because the humour is most part cold & dry, contrary to putrefaction. Feare and Sorrow are the true Characters, and inseparable companions of most Melancholy, not all, as *Her. de Saxonia*, *Tract. posthumo de Melancholia*, cap. 2. well excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all manner of feare and grieve, as hereafter shall be declared.

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c Cap. 16. lib. 1.

d Eorum definitio morbus quid non sit potius, quam quid sit explicat.

† Animæ functiones imminuuntur in fatuitate, et mutantur in mania, depravatur solum in melancholia. *Herc. de Sax.* cap. 1. *Tract. de Melanch.* e Cap. 4. de Mel.

## SUBJECT. 2.

Of the part affected. Affection. Parties affected.

**S**ome difference I finde amongst Writers, about the principall part affected in this disease, whether it be the Braine, or Heart, or some other Member. Most are of opinion, that it is the Braine: for being a kinde of Dotage, it cannot otherwise bee, but that the Braine must be affected, as a Similar part, be it by † consent or Essence, not in his Ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as <sup>f</sup> *Laurentius* well obserues; but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this <sup>g</sup> *Hippocrates* confirms, *Galen*, *Arabians*, and most of our new writers. *Marcus de Oddis* (in a consultation of his, quoted by <sup>h</sup> *Hildisheim*) and five others there cited, are of the contrary part, because Feare and Sorrow, which are passions, be seated in the Heart. But this obiection is sufficiently answered by <sup>i</sup> *Montaltus*, who doth not deny that the Heart is affected (as <sup>k</sup> *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the Midriffe, & many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent Imagination, with the Appetite, to whom Spirits obey, and are subiect to those principall

† Per consensum, sive per Essentia  
i Cap. 4. de Mel.  
g Sec. 7. de mor. vulgar. lib. 6.  
h Spicel. de Melancholia.  
i Cap. 3. de Mel. pars affecta cerebri, sive per consensum, sive per cerebrum contingat, et procedit auctoritate & ratione stabilitur.  
k Lib. de Melancholia. cor vero viciniora, is ratione non afficitur. ac septima transuersum cerebri stomachus circa dorsali spina &c.

parts

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1 Lib. 1. cap. 10.  
Subiectum est  
cerebrum inte-  
rius.

m Raro quisquā  
tumorem effici-  
entis, qui hoc  
morbo afficiunt,  
Piso.  
Quis affectus.

n See Dmatum  
ab Altomar.

o Facultas Ima-  
ginandi, non co-  
gitiendi, nec me-  
morandi lesa  
hic.

p Lib. 3. Fen. 1.  
Tract. 4. cap. 8.

q Lib. 3. cap. 5.

r Lib. Med. cap.

19. part. 2. Trac.

15. cap. 2.

s Hildeheim

spicel. 2. de Me-

lanchol. fol. 207.

t Et fol. 127.

Quandoq; etiam

Rationalis si af-

fectus invetera-

tus sit.

\* Lib. posthumus

de Melanch.

edit. 1620. De-

pravatur, fides,

discursus, opinio,

&c per vitium

Imaginationis,

ex Accidenti.

Parties affe-

cted.

t Qui paruum

caput habent, in-

sensati pleriq;

sunt Arist. in

physiognomia

u Areteus lib. 3.

cap. 5.

x Qui prope sta-

tum sunt. Aret.

Mediis convenit

etatibus, Piso.

y De quartano

z Pronus ad

Melancholiam

non tam magis.

parts: the *Braine* must needs primarily be misaffected, as the seat of *Reason*, and then the *Heart*, as the seat of *Affection*, <sup>1</sup> *Capivaccius*, and *Mercurialis*, have copiously discussed this question, and both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, whole Body, Liver, or <sup>m</sup> *Spleen*, which are seldome free, *Pylorus*, *Meseriacke Veines*, &c. For our Body is like a Clocke, if one wheele be amisse, all the rest are disordered, the whole Fabrick suffers: with such admirable Art and Harmony is a man composed, such excellent proportion; as *Lodovicus Vives* in his *Fable of man* hath elegantly declared:

As many doubts almost arise about the <sup>n</sup> *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proves it out of *Galen*, *Ætius*, and *Altomarius*, that the sole fault is in <sup>o</sup> *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this Tenet of theirs, and illustrates the contrary, by many examples: as of him, that thought himselfe a shel-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. *Reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not *Reason* detect the Fallacy, settle & perswade, if she be free? <sup>p</sup> *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by <sup>q</sup> *Areteus*, *Gordonius*, *Guianerius*, &c. To end the controver-sie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with <sup>r</sup> *Albertinus Bottonus* a Doctor of Padua, that it is first in *Imagination*, and afterwards in *Reason*; if the Disease be inveterate, or as it is more or lesse of continuance: but by accident, as <sup>s</sup> *Herc. de Saxonia* addes; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of *Imagination*.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the *Moone*, *Saturne*, *Mercury* misaffected in their genitures, such as live in over-cold, or over-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, that have little heads, that have a hot Heart, moist Braine; hot Liver, & cold stomacke, have been long sicke: such as are solitary by nature, great Students, given to much contemplation, idle, lead a life out of action, are most subiect to *Melancholy*. Of Sexes both, but men more often; yet <sup>u</sup> women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall *Melancholy* is almost an inseparable accident; but this artificiall *Maladie* is more frequent in such as are of a <sup>x</sup> middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iubertus* excepts neither young nor old from this adventitious. *Ætius* and *Areteus* ascribe into the number not onely <sup>z</sup> discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith *Rhasis*, <sup>a</sup> the fi-  
iociosi, cachiinnates, irrisores, & qui plerumq; prærubri sunt. a Quis sunt subtilis ingenii, & multe perspicacitatis de facili incidunt in Melancholiam!

l. 1. com. Tract. 9.

nest wits, and most generous spirits, are before others obnoxious to it; so that I cannot except any complexion, any condition, sexe, or age, but <sup>b</sup> tooles & <sup>b</sup> Nūquam (a-  
stoicks, which according to <sup>c</sup> Synesius, are neuer troubled with any manner nitate mentis  
of passion, but as *Anacreons cicada*, sine sanguine & dolore, similes ferè dīs lore capitur. E-  
sunt. *Erasmus* vindicates fooles from this Melancholy Catalogue, because rasin.  
they haue most part moist braines, and light hearts, <sup>d</sup> they are free from ambi- c In laud. calvit.  
tion, enuie, shame and feare, they are neither troubled in conscience, nor mace. d Vacant con-  
tation, with cares, to which our whole life is so much subiect. (cientie carnisfi-  
cina, nec pudefi-  
unt, nec verent-  
tur, nec dilace-  
rantur millibus  
curarum, quibus  
tota vita ob-  
noxia est.

## SUBSECT. 4.

## Of the matter of Melancholy.



F the Matter of Melancholy, there is much question betwixt *A-  
uicenn* and *Galen*, as you may read in <sup>c</sup> *Cardans* Contradictions, e Lib. 1. tract. 3.  
<sup>f</sup> *Valesius* controversies, *Montanus*, *Prosper Calenus*, *Capivaccius*, conrad. 18.  
<sup>g</sup> *Bright*, <sup>h</sup> *Ficinus*, that haue written either whole Tracts, or f Lib. 1. cont. 21.  
copiously of it, in their severall Treatises of this Subiect. <sup>i</sup> What this humour is g Bright. cap. 16.  
or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any h Lib. 1. cap. 6.  
old Writer hath sufficiently discussed, as *Iacchinus* thinks: the Neoterickes de fant. tuenda.  
cannot agree. *Montanus* in his consultations, holds Melancholy to be mate- i Quisve aut  
riall or immateriall: and so doth *Arculanus*: the materiall is one of the foure qualis sit humor  
humors before mentioned, and naturall. The immateriall or aduentitious, aut que istius  
acquisite, redundant, vnnaturall, artificiall: which <sup>\*</sup> *Hercules de Saxonia* will differentie, &  
haue reside in the spirits alone, and to proceed from an hot, cold, dry, moist dif- qu. modo gignā  
temperature, which without matter, alter the braine and functions of it. tur in corpore.  
*Paracelsus* wholly reiects and derides this diuision of foure humours, haec  
enim in re multi  
veterum labora  
uerunt, nec faci-  
tenter accipere ex  
*Galen*o senten-  
tiam ob loquen-  
di varietatem.  
*Leonari*. *Iacobi*  
*nus* com. in 9.  
*Rafis*, cap. 15.  
Cap. 16. in 9.  
*Rafis*.  
<sup>\*</sup> Tract. postum.  
de Melan. edit.  
Venetiis 1620.  
cap. 7. & 8. ab  
intemperie cali-  
da, humida, &c.  
k Secundum  
magis aut mi-  
nus si in corpore  
fuerit, ad intem-  
periem p'usquam  
corpus salubriter  
ferre poterit: in-  
de corpus mor-  
bosum efficitur.  
Lib. 1. contro-  
uers. cap. 21.  
in Lib. 1. sect. 4.  
cap. 4.  
n Confil. 26.  
o Lib. 2. contra-  
dict. cap. 11.

This materiall Melancholy is either simple, or mixt; offending in Quanti-  
ty or Qualitie, varying according to his place, where it setleth, as Braine, Spleene, Meferiacke veines, Heart, Wombe, and Stomacke: or differing ac-  
cording to the mixture of those naturall humours amongst themselves, or foure vnnaturall adust humours, as they are diuersly tempered and mingled.  
If naturall melancholy abound in the Body, which is cold and dry, so that it  
be more <sup>k</sup> then the Body is well able to beare, it must needs be distempered, saith  
*Fauentinus*, and diseased: and so of the other, if it be depraued, whether it a-  
rise from that other Melancholy of *Choler* adust, or from *Blood*, produceth  
the like effects, & is, as *Montaltus* contends, if it come by adustion of humors,  
most part hot and dry. Some difference I finde, whether this Melancholy mat-  
ter may be ingendred of all foure humors, about the colour and temper of it.  
*Galen* holds it may be ingendred of three alone, excluding *Fleagme* or *Pitui-  
ta*, whose true assertion, <sup>i</sup> *Valesius* and *Menardus* stiffly maintaine; and so doth  
<sup>m</sup> *Fuchsius*, *Montaltus*, <sup>n</sup> *Montanus*. How (say they) should white become  
blacke? But *Hercules de Saxonia*, lib. post. de melan. cap. 8. and *Cardan*, are of  
the opposit part (it may be ingendred of *Fleagme*, et si raro contingat, though  
it seldome come to passe) so is *P. Guainerius* and *Laurentius* cap. 1. with *Me-*

r Varie adu-  
tur & miscetur,  
unde varie a-  
mentium species.  
Melancholion.  
f Humor frigi-  
dus delirij causa:  
furoris calidus,  
&c.

t Lib. 1. cap. 10.  
de affect. cap.

u Nigrescit hic  
humor, aliquan-  
do supercalefa-  
ctus, aliquando  
superfrigefactus,  
cap. 7.

x Humor hic ni-  
ger aliquando  
præter modum  
calefactus, & al-  
ias refrigeratus  
evadit: nam u-  
ventibus carbo-  
nibus ei quid si-  
mile accidit, qui  
durante flamma  
pellucidissime

candent, ea ex-  
tincta prolius  
nigrescunt Hip-  
pocrates.

y Guainerius.  
diff. 2. cap. 7.

z Non est Ma-  
nia, nisi extensa  
Melancholia.

a Cap. 6. lib. 1.  
b 2. Scr. 2. cap. 9

Morbus hic est  
omnisarius.

c Species indefi-  
nite sunt.

d Si aduratur  
naturalis Me-  
lancholia, alia fit

species, si sanguis

alia, si flava bilis

alia, diversa à

primis: maxima  
est inter has dif-  
ferentia, & tot

Doflorum sen-  
tentiarum quot ipsi  
numero sunt.

† Tract. de Mel.  
cap. 7.

e Quædam in-  
cipiens, quedam  
consummata.

† Cap. de humor. lib. de Anima, varie adu-  
tur & miscetur ipsa Melancholia, unde varie amentium species. Cap. 16. in 2. Rasis.

lancthon in his booke de Anima, and Chapter of humours; he calls it *Afini-  
nam*, dull, swinish Melancholy, and saith that he was an eye-witnesse of it: so  
is *q Wecker*. From melancholy adust ariseth one kinde, from *Choler* another,  
which is most brutish: another from *Fleagme*, which is dull; and the last from  
Blood, which is best. Of these some are cold and dry, others hot and dry, & va-  
rying according to their mixtures, as they are intended and remitted. If the  
humour be cold, it is, saith *f Faventinus*, a cause of dotage, and produceth mil-  
der symptoms: if hot, they are rash, yaving mad, or inclining to it. If the brain  
be hot, the animal spirits are hot, much madnesse followes with violent acti-  
ons: if cold, fatuity and sottishnesse, *c Capivaccius*. *u The colour of this mix-  
ture varies likewise according to the mixture, be it hot or cold, tis sometimes  
blacke, sometimes not, Altomarus*. The same *x Melanelius* proues out of *Ga-  
len*: and *Hippocrates* in his booke of melancholy (if at least it be his) giuing in-  
stance in a burning coale, which when it is hot, shines, when it is cold, looks  
blacke, and so doth the humour. This diversitie of Melancholy matter, produ-  
ceth diversity of effects. If it be within the y body, and not putrified, it causeth  
blacke Jaundise: if putrified, a Quartan Ague; if it breake out to the skinne,  
Leprosie; if to parts, severall Maladies, as Scurvy, &c. If it trouble the minde,  
as it is diversly mixt, it produceth severall kindes of Madnesse and Dotage,  
of which in their place.

## SUBSECT. 5.

## Of the species or kindes of Melancholy.



When the matter is divers and confused, how should it otherwise  
be, but that the Species should be divers and confused? Many new  
and old Writers haue spoken confusedly of it, confounding Me-  
lancholy, and Madnesse, as *z Heurnius*, *Guainerius*, *Gordonius*, *Sal-  
lustius Salvianus*, *Iason Pratensis*, *Savanarola*, that will haue Madnesse no o-  
ther then Melancholy in Extent, differing (as I haue said) in degrees. Some  
make two distinct Species, as *Ruffus Ephesus* an old Writer, *Arctaus*, *a Aure-  
lianus*, *Paulus Aegineta*: others acknowledge a multitude of kindes, & leaue  
them indefinite, as *b Aetius* in his *Tetrabiblos*, *c Avicenna lib. 3. Fen. 1. Tract  
4. cap. 18. Arculanus cap. 16. in 9. Rasis. Montanus med. part. 1. d If naturall  
Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third,  
differing from the first; and so many severall opinions there are about the  
kindes, as there be men themselves. † *Hercules de Saxonia* sets downe two  
kindes, *materiall* and *immateriall*; one from spirits alone, the other from hu-  
mours and spirits. *Savanarola Rub. 11. Tract. 6. cap. 1. de agnitud. cap. wil* haue  
the kindes to be infinite, one from the *myrach*, called *mirachialis* of the *Ara-  
bians*; another *stomachalis*, from the stomach, another from the liver, heart,  
wombe, hemrods: one beginning, another consummate. *Melancthon* seconds  
him, *f as the humour is diversly adust and mixt, so are the species diverse*: but  
what these men speake of species, I thinke ought to be vnderstood of Symp-  
tomes, and so doth *g Arculanus* interpret himselfe: infinite species, *id est*,  
Symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medici-*

nall definitions, the species are infinite, but they may bee reduced to three 35  
 kinds, by reason of their seat, *Head, Body, and Hypochondries*. This threefold  
 division is appoued by *Hippocrates* in his booke of *Melancholy*, (if it bee his,  
 which some suspect) by *Galen*, lib. 3. de loc. affectis cap. 6. by *Alexander* lib. 1.  
 cap. 16. *Rasis* lib. 1. *Continent*. Tract. 9 lib. 1. cap. 16. *Avicenna*, and most of our  
 new Writers. *Th. Erastus* makes two kinds; one perpetuall, which is *Head*  
*melancholy*: the other interrupt, which comes and goes by fits, which hee sub-  
 divides into the other two kinds, so that all comes to the same passe: Some  
 againe make foure or fiue kinds. *Rodericus à Castro de morbis mulier.*  
*lib. 2. cap. 3.* and *Lod. Mercatus*, who in his second booke de mulier: affect: cap.  
 4. will haue that melancholy of Nunnes, Widdowes, and more ancient  
 Maids, to be a peculiar species of Melancholy differing from the rest: some  
 will reduce Enthusiastes, Extaticall and dæmoniackall persons to this ranck,  
 adding <sup>h</sup> *Loue melancholy* to the first, and *Lycanthropia*. The most receaued <sup>h</sup> *Laurentius*  
 division is into three kinds. The first proceeds from the sole fault of the *cap. 4. de Mel.*  
*Braine*, and is called *Head melancholy*: the second, sympathetically proceeds  
 from the whole body, when the whole température is Melancholy: The third  
 ariseth from the Bowels, Liver, Spleene, or Membrane, called *Mesenterium*,  
 named *Hypochondriackall*, or *windie melancholy*, which <sup>i</sup> *Laurentius* subdivides <sup>i</sup> *cap. 15.*  
 into three parts, from those three Members, *Hepaticke*, *Spleneticke*, *Meseri-*  
*acke*, *Loue melancholy*, which *Avicenna* calls *Ilisbi*: and *Lycanthropia*, which  
 he calls *Cucubathe*, are commonly included in head Melancholy: but of this  
 last, which *Gerardus de Solo* calls *Amorcos*, and most *Knight melancholy*, with  
 that of *Religious melancholy*, *Virginum & Viduarum*, maintained by *Rod. à*  
*Castro* and *Mercatus*, and all the other kinds, of *Loue melancholy*, I will speak  
 apart by themselves in my third Partition. The three precedent species are  
 the subiect of my present discourse, which I will anatomize, and treat of,  
 through all their causes, symptoms, cures, together, and apart; that euery  
 man that is in any measure affected with this malady, may knowe how to ex-  
 amine it in himselfe, and apply remedies vnto it.

It is a hard matter, I confesse, to distinguish these three Species, one from  
 the other, to expresse their seuerall causes, symptoms, cures, being that they  
 are so often confounded amongst themselves, hauing such affinitie, that they  
 can scarce be discerned by the most accurate Physicians; and so often inter-  
 mixt with other diseases, that the best experienced haue been plunged. *Mon-*  
*tanus* consil. 26. names a patient that had this disease of Melancholy, and *Ca-*  
*ninus Appetitus* both together. And consil. 23. with *Vertigo*. <sup>1</sup> *Julius Caesar* 1480. & 1116.  
*Claudius* with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, consil. consil. 12  
*Caninus Appetitus*, &c. <sup>m</sup> *Paulus Regoline*, a great Doctor in his time, consul- <sup>m</sup> *Hildsheim.*  
 ted in this case, was so confounded with a confusion of Symptoms, that he <sup>specul. 2. fol. 66.</sup>  
 knewe not to what kinde of Melancholy to referre it. <sup>n</sup> *Trincavellius*, *Fallo-*  
*pius*, and *Francanzanus*, famous Doctors in Italy, all three conferred with a <sup>n</sup> *Trincavellius*  
 bout one party, at the same time, gaue three different opinions. And in ano- <sup>Tom. 2. consil. 15</sup>  
 ther place, *Trincavellius* being demanded what he thought of a melancholy <sup>& 16.</sup>  
 young man, to whom he was sent for, ingeniously confessed, that hee was in-  
 deed melncholy, but he knewe not to what kinde to reduce it. In his 17 con-  
 sultation, there is the like disagreement about a melancholy Monke. Those  
 Symptoms, which others ascribe to misaffected parts and humours, <sup>†</sup> *Herc.* <sup>†</sup> *Cap. 13. tract.*  
*de Saxonia* attributes wholly to distempered spirits, and those immateriall, as <sup>posit. de melan.</sup>

36

I haue said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* He and *D<sup>r</sup> Brande* both agreed, that the Patients disease was Hypochondriacall melancholy. *D<sup>r</sup> Mattholdus* said it was *Asthma*, and nothing else. *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongst themselves. The Species are so confounded, as in *Cesar Claudinus* his 44 consultation for a *Polonian* Count, in his iudgement *P he laboured of Head melancholy, and th<sup>e</sup> which proceeds from the whole temperature both at once.* I could giue instance of some that haue had all three kindes, *semel & simul*, and some successiue. So that I conclude of our melancholy Species, as *† many* polititians doe of their pure Formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practise they are temperate and vsually mixt, as the *Lacedemonian*, the *Roman* of old, *German* now and many others, What *Phisitians* say of distinct Species in their bookes, it much matters not, since that in their Patients bodies they are commonly mixt. In such obscurity therefore, varietie and confused mixture, of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty or distinction amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia*? 'Tis hard, I confesse, yet neuerthelesse I will aduenture through the midst of these perplexities, and led by the clue or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

o *Guarion. consil. med. 2.*

P *Labouravit per essentiam, & a toto corpore.*

† *Machiauel. & c. Smithus de rep Angl. cap 8. l. 1. Buscoldus discurs. polit. discurs. 5. cap. 2. Arist. l. 3. polit. cap. ult. Keckerm. alij, & c.*

## SECT. 2.

## MEMB. I. SUBSEC. I.

Causes of Melancholy.  
GOD a cause.

p *Primo artis curatiue.*

r *Nostri primuū sic propositi affectionum causas*

*indagare, respicere hortari videtur, nam aliqui earum curatio manca & inutilis esset.*

† *Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec precare licet.*

† *Tamen enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit, Melanctius & Galeno.*



*T is in vaine to speake of Cures, or thinke of remedies, untill such time as we haue considered of the Causes, so *9 Galen* prescribes *Glauco*: and the common experience of others confirms, that those cures must be vnperfect, lame, and to no purpose, wherein the causes haue not first beene searched, as *† Prosper Calenius* well obserues, in his Tract *de Atrabile* to Cardinal *Cæsius*. Infomuch that *† Fernelius* puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to cure or preuent any manner of disease. Emperickes may ease, and sometimes helpe, but not thoroughly root out: *sublat à causâ tollitur effectus* as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such variety to say what the beginning was. *u* He is happy that can performe it aright. I will aduenture to guesse as neere as I can, and rip them all vp, from the first to the*

last,

last, *Generall* and *particular* to euer y *Species*, that so they may the better bee descried.

37

*Generall* causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his *Angells*, or by Gods permission from the *Diuell*, and his *Ministers*. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs, *Psal.* 107. 17. *Foolish men are plagued for their offence and by reason of their wickednesse*. *Gebazi* was stroken with Leprosie, *2. Reg.* 5. 27. *Iehoram* with disenterie and flux, and great diseases of the bowels, *2. Chron.* cap. 21. 15. *Dauid* plagued for numbring his people, *1. Par.* 21. *Sodom* and *Gomorah* swallowed vp. And this disease is peculiarly specified. *Psal.* 127. 12. *He brought downe their heart through beauienesse*. *Deut.* 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart*. \* *An euill spirit was sent by the Lord vpon Saul, to vex him*. y *Nabuchadnezzar* did eate grasse like an Oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the Country, was by *Bacchus* driuen into madnesse: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. *Censor Fulvius* ran mad for vntiling *Iuno's* Temple, to couer a new one of his owne, which he had dedicated to *Fortune*, *and was confounded to death, with grieve and sorrow of heart*. When *Xerxes* would haue spoiled *† Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 4000 men dead, the rest ran mad. \* A little after, the like happened to *Brennus*, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleue our Pontificall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How *b Clodoveus* sometime king of *France*, the son of *Dogebert*, lost his wits for vncovering the body of *S. Denis*: and how a *c sacrilegious Frenchman*, that would haue stolne away a siluer Image of *S. Iohn*, at *Birburge*, became franticke on a suddaine, raging, and tyrannizing ouer his owne flesh: Of a *d Lord of Rhadnor*, that coming from hunting late at night, put his Dogges into *S. Avans* Church, (*Llan Avon* they called it) and rising betimes next morning, as hunters vse to doe, found all his dogges mad, himselfe being suddenly stroken blind. Of *Tyridates* an *c Armenian* King, for violating some holy Nunnes, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or by the *Diuels* meanes may be deluded; we finde it true, that *Vltor à tergo Deus*, *He is God the Avenger*, as *Dauid* stiles him; and that it is our crying sinnes that pull this and many other maladies on our owne heads. That he can by his *Angels*, which are his *Ministers* strike and heale (saith *g Dionysius*) whom he will; that he can plague vs by his Creatures, Sunne, Moone, and Starres, which he vseth as his instruments, as a Husbandman (saith *Zanchius*) doth an Hatchet: Haile, Snow, Windes &c.

*h Et coniurati veniunt in classica venti:*

as in *Iosuahs* time, as in *Pharaos* raigne in *Egypt*; they are but as so many Executioners of his iustice. He can make the proudest spirits stoope, and cry out with *Julian* the *Apostate*, *Vicisti Galilæe*: or with *Apollo's* Priest in *Chryso-*

*31. Sam.* 16. 14  
y *Dan.* 5. 21.

*z Lactant. insit.*  
lib. 2. cap. 8.

*a Mente capius,*  
et summo ani-  
mi morore con-  
sump. us.

*† Munster, cof-*  
mog. lib. 4. cap.

*43. de celo sub-*  
sternabantur,

*ta: quam insani*  
*de sexis præci-*  
*pita i &c.*

*\* Linus lib. 38.*

*b Gaguinus lib.*

*3. cap. 4. quod*

*Dionysius corpus*

*discooperuerat,*

*in insania incidit*

*c Idem lib. 9.*

*sub. carol. 6. sa.*

*croii contemp-*

*tor templi fori-*

*bus effraçtis, dñ*

*D. Iohannis ar-*

*gentium simula-*

*crum rapere*

*contendit, simu-*

*lacrimum aversa*

*facie dorsum ei*

*versat, nec mo-*

*ras sacri egus*

*mentis inops, atq;*

*in semet insani-*

*ons in proprios*

*artus descendit.*

*d Giraldus cñ-*

*brensis lib. 1.*

*cap. 1. Itinerar.*

*Cambrice.*

*e Delio Tom. 3.*

*l. 6. sect 3. que. 3*

*f Psal. 44. 1.*

*g Lib. 8. cap. de*

*Hierar.*

*h Claudian.*

*i De Babilã*

*Martyre,*

38 *stone, Ocalum! ô terra! unde hostis hic?* What an enemy is this? And pray with *Dauid*, acknowledging his power, *I am weakned and sore broken, I roare for the griefe of mine heart, mine heart panteth, &c.* *Psal. 38, 8.* O Lord rebuke me not in thine anger, nether chastise me in thy wrath. *Psal. 38, 1.* make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, *Psal, 51, 8.* & verse 12. Restore to me the ioy of thy saluation, and stabliss me with thy free spirit. For these causes belike<sup>k</sup> *Hippocrates* would haue a Physitian take special notice whether the disease come not from a diuine supernaturall cause, or whether it follow the course of Nature. But this is farther discuffed by *Fran: Valefius de sacr. philos. cap. 8.*<sup>l</sup> *Fernelius*, and<sup>m</sup> *I. Cesar Claudinus*, to whom I referre you, how this place of *Hippocrates* is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Diseases (for so he calls them) are spiritually to be cured, and not otherwise. Ordinary meanes in such cases will not auail: *Non est reluctandum cum Deo.* When that monster taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at last in an vnknown shape wrestled with him; the victory was vncertaine, till at length *Iupiter* descryed himselfe, and *Hercules* yeilded, No struuing with supream powers. *Nil inuat immensos Cratero promittere montes.* Phy sitians and Physick can doe no good, † we must submit our selues vnder the mighty hand of God, acknowledge our offences, call to him for mercy. If he strike vs, *vna eademq. manus vulnus opemq. feret*, as it is with them that are wounded with the speare of *Achilles*, hee alone must helpe; otherwise our diseases are incurable, and wee not to be releiued:

<sup>k</sup> Lib. I. cap. 5. prog.

<sup>l</sup> Lib. I. de Ab-  
dus rerum.  
causis.  
<sup>m</sup> Respons. med.  
12. resp.

† 1. Pet. 5. 6.

## SVBSEC. 2.

*A Digression of the nature of Spirits, bad Angels or Diuels,  
and how they cause Melancholy.*



Ow farre the power of Spirits and Diuels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a brieffe digression of the nature of Spirits.

<sup>n</sup> Lib. I. c. 7.

da orbis concor-  
dia, In nulla re  
maior suis alter  
catio, maior  
obscu- itas minor  
opinionum con-  
cordia, quam de  
demonibus &  
substantiis sepa-  
ratis.

† Lib. 3. de Tri-  
nit. cap. 1.

And although the question be very obscure, according to<sup>n</sup> *Po-  
stellus*, full of controverſie and ambiguity: beyond the reach of humane capa-  
citie, *sateor excedere vires intentionis meae*, saith † *Austin*, I confesse I am not  
able to vnderstand it, *finitum de infinito non potest statuere*, and all our quic-  
kest wits, as an Owles eyes at the sunnes light, waxe dull, and are not sufficient  
to apprehend it, yet as in the rest I will adventure to say something to this  
point. In former times, as we read, *Acts 23.* The *Sadducees* denied, that there  
were any such Spirits, Diuels or Angels. So did *Galen* the Physitian, the  
*Peripateticks*, even *Aristotle* himselfe, as *Pomponatius* stoutly maintaines, and  
*Scaliger* in some sort grants. Though *Dandinus* the Iesuite, *com. in lib. 2. de  
animâ*, stiffly denies it; *substantia separata* & *Intelligences*, are the same, which  
Christians call Angels, and *Platonists*, Diuels, for they name all Spirits *demo-  
nes*, be they good or bad Angels, as *Iulius Pollux Onomasticon. lib. I. ca. 1.* ob-  
serues. *Epicures* and *Atheists* are of the same minde in generall, because they  
never saw them. *Plato*, *Plotinus*, *Porphyrus*, *Iamblicus*, *Proclus*, insisting in the  
steps

steps of *Trismegistus* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eve*, and of her hee begat nothing but Diuells. The *Turkes* *P. Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them with his associats, fell from heauen for his pride, and ambition; created of God, placed in heauen, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and deliuered into Chaines of darknesse (2. Pet. 2. 4.) to be kept vnto damnation. There is a foolish opinion which some hold, that they are the soules of men departed, good and more noble were deified, the baser groueled on the ground, or in the lower partes and were diuells, the which with *Tertullian*, *M. Tyrius* ser. 27. main- taines. These spirits, he \* saith, which wee call Angels and Diuells, are nought but soules of men departed, which either through loue & pittie of their friends yet liuing, help and assist them, or else persecute their enimies, whom they hated, as *Dido* threatned to persecute *Aeneas*,

*Omni bus umbra locis adero, dabis improbe penas:*

They are (as others suppose) appointed by those higher powers to keep men from their natiuity and to protect, or punish them as they see cause; and are called *boni* and *mali genij* by the Romans. *Socrates* had his *Demonium*, *Saturninum* & *igneum*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the *Platonists* supposed; *Plotinus* his; and wee *Christians* our assisting Angels, as *Zanchius* and some *Diuines* thinke. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his booke *de Animâ & demone*.

*Pfellus* a *Christian*, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of *Greece*, a great obseruer of the nature of Diuells, holds they are corporeall, and haue aeriall bodies, that they are mortall, liue and dye (which our *Christian* philosophers explode) that they are nourished and haue excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* iustly laughs him to scorne for; *si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in *Gen. lib. 3. lib. arbit.* approues as much, *mutata casu corpora in deteriore qualitate aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*. *Tertullian*, *Lactantius*, and many ancient fathers of the Church: That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselves, that they are most swift in motion, can passe many miles in an instant; and so likewise transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place; that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, & cause smells, favours, &c. deceiue all the senses, most writers of this subiect credibly beleeue; & that they can foretell future euents, and doe many strange

*o Perius in Genesim lib. 4. in cap. 3. v. 23. p See Stronizius Cicogna omni- faria. Mag. lib. 2. ca. 15. lo. Au- banus, Brede- bachius.*

*q Angelus per superbiam sepa- ratus a deo, qui in ueritate non stetit, Austin. Nature of Di- uells.*

*† Nihil aliud sunt Demones quam nude ani- me que corpore deposito priorem miserati vitam, cognatis succur- runt commoti misericordia &c. He liued 500 yeares since.*

*‡ Apuleius: spi- ritus animalia sunt animo pas- sibilis, mente ra- tionalia, corpore aëria, tempore sempiterna.*

*‡ Nutriuntur, & excrementa habent, quod pulsata doleant solido, percussa corpore.*

*u Cyprianus in Epist. montes etiam & anima- lia transferri possunt: as the diuell did*

*Christ to the top of the pi- nacle: & Wit- ches are often translated. See more in Siroz- zius Cicogna: lib. 3. cap. 4. om- nis. mag. Per aë-*

*na subducere & in sublime corpora ferre possunt, Biarmanus. Percussi dolent & uruntur in conspicuos cineres, Agrippa, lib. 3. cap. 4. de occult. Philof. † Agrippa. de occult. Philof. lib. 3. cap. 18.*

miracles

40 miracles. *Ianos* image spake to *Camillus*, and *Fortunes* statue to the *Roman* matrons, with many such, *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of salt; *Vlysses* companions into Hogges and Dogs by *Circes* charmes: Turne themselves and others, as they doe Witches into Cats, Doggs, hares, Crowes &c. *Strozzius Sicogna* hath many examples, lib. 3. *omnif. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth de *civit. Dei* lib. 18. That they can be seene when and in what shape, and to whom they will, saith *Psellus*, *Tamet si nil tale viderim, nec optem videre*, though he himselfe neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall \* proue more at large) with women and men. Many will not beleue they can be seene, *Marcus* of his credit told *Psellus* that he had often seene them. *Paracelsus* confesseth that he saw them diuers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lauater de spectris*, part. 1. c. 2. & part. 2. c. 11. because they neuer saw the themselves, But as he reports at large all ouer his booke, especially cap. 19. part. 1. they are often seene and heard, and familiarly conuerse with men, as *Lod. Vives* assureth vs, and all travellers besides; in the West Indies and our Northern climes, *nihil familiarius quam in agris & urbibus spiritus videre*; and ire, qui vetent, iubeant &c. *Cardan lib. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, An: 1491: 13: August, hee coniured vp seauen Diuells in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale; as he thought: he asked them many questions and they made ready answer, that they were aeriall Diuels, that they liued and died as men did, saue that they were farre longer liued, (7 or 8 hundred<sup>2</sup> yeares) they did as much excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboute them: our \* gouernours & keepers they are moreouer, which † *Plato* in *Critias* deliuered of old, and subordinate to one another, *ut enim homo homini, sic demon demoni dominatur*, they rule themselves as well as vs, and the spirits of the meaner sort had commonly such offices, as wee make horsekeepers, neat-herds, and the basest of vs, ouersers of our cattle; and that wee can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reueale them to men; and ruled and dominered ouer vs, as wee doe ouer our horses: the best Kings amongst vs, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men: and communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (for so he calls them) to be<sup>a</sup> desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as serpents, and care not for them, <sup>b</sup> Generally they farre excell men in worth, as a man the meanest warme, though some of them are<sup>c</sup> inferiour to those of their owne ranke in worth, as the black guard in a Princes Court, and to men againe, as some degenerate, base, ratioll creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan*, many other  
Divines

x Part. 3. sect. 2.  
Memb. 1. Sub. 1.  
Loue Melancholy.

y Genial. dieti.  
Ita sibi visum  
& compertum  
quum prius an  
essent ambige-  
ret.

Fid. suam li-  
beret.

† Lib. 1. de verit.  
Fidci. Benz.

&c.

z Sic. Hesiodus  
de Nymphis vi-  
uere dicit 10.

etates phenici  
vel 9. 7. 20.

\* Custodes ho-  
minum & pro-  
vinciarum, &c.  
tanto meliores  
hominibus, quan-  
to hi bratisani-  
mantibus.

† Praesides, pa-  
stores, guberna-  
tores hominum,  
& illi animalium.

a Natura fami-  
lires ut canes  
hominibus, mul-  
ti auersantur &  
abhorrent.

b Ab homine  
plus distant quā  
homo ab ignobi-  
lissimo vermozet  
tamen quidam  
ex his ab homi-  
nibus superan-  
tur ut homines a  
feris, &c.

Divines and Philosophers hold. The <sup>c</sup> *Platonists* and some *Rabbines*, *Prophyrius* and *Plutarch*, as appeares by that relation of *Thamus*: <sup>d</sup> *The great God Pan is dead: Apollo Pythius ceased; & so the rest.* *S. Hierome* in the life of *Paule* the *Ermite* tells a story, how one of them appeared to *S<sup>t</sup> Antony* in the wilderness, and told him as much. <sup>e</sup> *Paracelsus* of our late writers stiffly maintains that they are mortall, liue and die, as other creatures doe. *Zoëmus*, l. 2. farther addes, that religion and policy dies and alters with them. The <sup>f</sup> *Gentiles* Gods, he saith, were expelled by *Constantine*, and together with them, <sup>c</sup> *Cibo & potu vii, & veneremur cum hominibus, ac tandem mori.* *Imperij Romani maiestas, & fortuna, interijt, & profligata est*, The fortune & maiestie of the Roman Empire, decayed and vanished, as that Heathen in <sup>g</sup> *Cicogna*, l. 1. part. lib. 2. c. 3. <sup>d</sup> *Plutarch*, de de sect. oraculorum. c. Lib. de Zulpis & Pigmeis. <sup>e</sup> *Minutius* formerly bragged, when the *Iewes* were overcome by the *Romans*, the *Iewes* God was likewise captiuated by that of *Rome*, and <sup>\*</sup> *Ratsketh* to the *Israelites*, no God should deliuer them out of the hands of the *Affyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch*, cap. 10. lib. 4. *Pererius* in his *Comment*, & *Tostatus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erasmus, Delrio*, To. 2. lib. 2. quest. 29. *Sebastian Michaelis*, cap. 2. de *spiritibus*, *D<sup>r</sup> Reinolds Lect.* 47. They may deceaue the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proues at large: they are <sup>g</sup> *illusoria & praestigiatrices transformationes, omnif. mag. lib. 4. cap. 4.* meere illusions and cosenings; like that tale of *Autolykus*, *Mercuries* sonne that dwelt in *Pernassus*, who got so much treasure by cosenage and stealth. His father *Mercury* because he could leaue him no wealth, taught him many fine trickes to get meanes, <sup>†</sup> for hee could driue away mens cattle, and if any persued him, turne them into what shapes he would, and so did mightily enrich himselfe, *hoc astu maximam pradam est adsequutus*. This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they haue vnderstanding farre beyond men, can probably coniecture, and <sup>h</sup> foretell many things; they can cause and cure most diseases, deceaue our senses, they haue excellent skill in all Arts & Sciences: & that the most illiterate Diuell is *Quouis homine scientior*, as *Cicogna* maintains out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds Beasts, the foure Elements, Starrs, Planets can aptly apply and make vse of them as they see good, perceauiug the causes of all Meteors, and the like. <sup>k</sup> They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, giue victories, helpe, further, hurt, crosse, and alter humane attempts and projects (*dei permissu*) as they see good themselues. <sup>†</sup> When *Charles* the great intended to make a channell betwixt the *Rhene* & *Danubi*, look what his workmē did in the day, these spirits flung down in the night, *vt conatu rex desisteret, peruicere*. Such feates can they doe. But that which *Bodine* lib. 4. *Theat.* thinks, (following *Tyrius* belike and the *Platonists*) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false: His reasons are weake, and sufficiently confuted by *Zanch*, lib. 4. cap. 9. *Hierom*, lib. 2. comm. in

<sup>k</sup> *Quum tanta sit & tam profunda spirituum scientia, mirum non est tot tantasq; res visis admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis & temporibus applicare norunt, quam homo, Cicogna. Orders. Auentinas quicquid interdum exhaurebatur, noctu explebatur. Inde pauesacti curatores &c. h. De Deo Sericis, adeſt mihi diuina forte Demoniū quoddam à prima pueritia me sequutum, sepe dissuadet, impellit nunquam inflat vocis, Plato.*

42 *Math. ad cap. 15 Athanasius quest. 27. ad Anthiochum principem*, and others.

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genij*, are to be exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *an sint mali non conveniunt*, some will have all spirits good, or bad to vs by a mistake, as if an oxe or horse could discourse, hee would say the butcher was his enemy because he killed him, the grasier his friend because he fed him, an hunter preserves and yet kills his game, &c. but *Iamblicus*, *Pfellus*, *Plutarch*, and most Platonists acknowledge bad, & ab eorum maleficijs cauendum, for they are enemies of mankinde, and this *Plato* learned in *Aegypt*, that they quarrelled with *Iupiter*, and were driven by him downe to hell. That which *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Demonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Demonio*; and that which *Porphyrus* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei. Euseb. lib. 4. preparat. Euangel. cap. 6.* and others. Yet thus much I finde, that our Schoolemen and iother Divines make nine kinde of bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in severall Idols, and gave Oracles at *Delphos*, and elsewhe, whose Prince is *Beelzebub*. The second ranke is of Liers, and Equivocateurs, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischief, as that *Theutus* in *Plato*; *Esay* calls them vessels of fury; their Prince is *Beliall*. The fourth are malicious revenging Diuels, and their prince is *Asmodeus*. The fifth kinde are coseners, such as belong to Magicians and Witches; their prince is *Satan*. The sixth are those aeriall Diuells that corrupt the aire & cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the princes of the ayre: *Meresin* is their prince. The seauenth is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*. The eight is that accusing or calumniating Diuel, whom the Greekes call *Διόβολος*, That drives men to despaire. The ninth are those tempters in severall kindes, and their prince is *Mammon*. *Pfellus* makes 6 kindes, yet none about the Moone: but *Gazens* cited by *Lipsius* will haue all places full of Angells, spirits, and Diuels, aboue and beneath the Moone, ætheriall and aeriall; which *Austin* cites out of *Varro lib. 7. de Ciuit. Dei cap. 6. The celestiaall diuells aboue, and aeriall beneath*, or as some will, Gods aboue, *Semidei*, or halfe Gods beneath, *Lares*, *Heroes*, *Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes*, *Lemures* &c. They will haue no place void but all full of Spirits, Diuels, or some other inhabitants; *Plenum cælum, aer, aqua, terra, & omnia sub terrâ*, saith *P Gazens*; Not so much as a haire breadth empty in heauen, earth, or waters, aboue or vnder the earth. The aire is not so full of flies in summer, as it is at all times of invisible Diuels: this *Paracelsus* stiffely maintaines, and that they haue euery one their seuerall *Chaos*. *Gregorius*, *Tholosanus* makes seauen kinds of ætheriall Spirits or Angels, according to the number of the seauen Planets,

† In lib 2 de Anim. 1. text. 29.

*Homerus* discriminatim omnes spiritus demones vocat.

† A foue ad inferos pul's. &c.

i Agrippa lib. 3. de ocul. ph. c. 1. Zach. Pistorius, Pererius Cicogaa. l. 3. c. 1. & Vasa ira. c. 13.

Quibus datum est nocere terræ & mari, &c. in Physiol. Steicorum e Scnce. lib. 1. cap. 28. n Vñ ad lunâ animas esse æthereas vocariq; heroes, lares, genios.

o Mari Capella. p Nihil vacuum ab his ubi vel capillum in aere vel aqua jaceas

q Lib. de Zilph.

nets, Saturne, Iouial, Martial, of which *Cardan* discourfeth *lib. 20 de subtil.* 45  
 he calls them *substantias primas*, and will haue them to be good Angels a-  
 boue, Diuells beneath the moone, their feuerall names and offices he there  
 fets downe, and with *Dionifius* of Angels, will haue feuerall fpirits for feue-  
 rall countries, men, offices: &c. which liue about them, and ss so many affifting  
 powers caufe their operations and will haue in a word, innumerable, as many  
 of them as there be ftarres in the Skies. *Marcilius Ficinus* feemes to fecond  
 this opinion, out of *Plato*, or from himfelfe, I know not (ftill ruling their in-  
 feriors, as they doe thofe vnder them againe, all subordinate, & the neareft to  
 the earth rule vs, whom wee fubdiuide into good and bad angels, call Gods  
 or Diuells, as they helpe or hurt vs, and fo adore loue or hate) but it is moft  
 likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam*  
*mentiri voluiffe fcribit*, out of *Socrates* authority alone, made nine kinds of  
 them: firft God, fecondly *Ideaæ*, 3 Intelligences, 4 Archangels, 5 Angels,  
 6 Diuells, 7 Heroes, 8 Principalities, 9 Princes: of which fome were absolute-  
 ly good, as Gods, fome bad, fome indifferent *inter deos & homines*, as heroes  
 & demones, which ruled men, and were called *geny*, principalities and princes,  
 which commanded and fwayed kings and countries; and had feuerall places  
 in the Sphaeres perhaps, for as euery Spheare is higher, fo hath it more ex-  
 cellent inhabitant: which belike is that *Galilaus à Galileo*, and *Kepler* aimes  
 at in his *nuncio Syderio*, when hee will haue *† Saturnine* and *Iouiall* inhabi-  
 tants: And which *Tycho Brahe* doth in fome fort touch or infinuate in one of  
 his Epiftles: but thefe things \* *Zanchius* iuftly explods, *cap. 3. lib. 4. P. martyr.*  
*in 4. Sam. 28.*

So that according to thefe men, the number of ætheriall Spirits muft  
 needs be infinite. For if that be true that fome of our Mathematicians fay: if a  
 ftone could fall from the ftarry heauen, or eight Spheare, and fhould paffe  
 euery houre an hundred miles, it would bee 65 yeares, or more, before it  
 would come to ground, by reafon of the great diftance of heauen from  
 earth, which containes, as fome fay 170 Millions 803 miles, befides thofe  
 other heauens whether they be Chrifalline or watery which *Maginus* ads,  
 which peradventure holds as much more, how many fuch Spirits may it con-  
 taine? And yet for all this <sup>u</sup> *Thomas*, *Albertus*, and moft hold that there  
 be farre more Angels then Diuells.

But be they more or leffe, *Quod fupra nos nihil ad nos*. Wee are onely to  
 fpeake in brieft of thefe fublunary Spirits or Diuells: for the reft, our Diuines  
 determine that the Diuell had no power ouer ftarres, or heauens. \* *Carmini-*  
*bus cælo poffunt deducere lunam, &c.* Thofe are poeticall fictions, & that they  
 can *† fiftre aquam fluuiis, & vertere fydera retrò, &c.* as *Canidia* in *Horace*,  
 'tis all falfe. <sup>z</sup> They are confined vntill the day of iudgement, to this fublunary  
 world, and can worke no farther then the foure Elements, and as God  
 permits them. Wherefore of thefe fublunary Diuells, *Pfellus* makes fixe kinds,  
 fiery, aeriall, terreftriall, watery, and fubterranean diuells, befides thofe Fai-  
 ries, Satyres, Nymphes, &c.

Fiery fpirits or diuells are fuch as commonly worke by blazing ftarres, fire-  
 drakes, and counterfeit Sunnes and Moones, ftarres oftentimes, and fit on  
 fhip Mafts, which neuer appeare, faith *Cardan*, but they fignifie fome mif-  
 chicke or other to come vnto men: Our ftories are full of fuch apparations.

44 Some thinke they keepe their residence in that *Hecla*, a mountaine in *Island*, *Ætna* in *sicily*, *Lypera*, *Vesuvius* &c. These diuels were worshipped heretofore by that superstitious *Pugonaria*, and the like.

d *Domus dirunt, muros dei-cucut, janniscunt se turbinibus & procellis, & pal-verem instar co-lumnae evolvunt, Cicogna, l. 5. c. 5.*

† *Ante mutatio-nes imperiorum seditiones pug-nas, &c.*

b *Quest. in Liu*

c *De bello Neo-politano, lib. 5.*  
d *Sufficiens gau-dent. Idem Iust. Mart. Apol. pro Christianis.*

e *In Dei imita-tionem, saith Eusebius.*

† *Dii gentium Demonia, &c. ego in eorum sta-tuas pelli.*

f *Et nunc sub di-vorum nomine coluntur à Pon-tificiis.*

g *Lib. 18. de re-rum var.*

h *Lib. 3 cap. 3. de magis & ve-nificis, &c. Ne-reides.*

Aëriall Spirits or Divels, are such as keep quarter most part in the<sup>a</sup> aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men & Beasts, make it raine stones, as in *Livies* time, *Wooll*, *Frogges*, &c. Counterfeit armies in the ayre, strange noises, swords, &c. as at *Vienna*, before the coming of the *Turkes*, & many times in *Rome*, as *Scheretzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Julius Obsequens*, an old *Roman*, in his booke of prodigies, *ab urb. cond.* 505. <sup>b</sup> *Machiavell* hath illustrated by many examples, and *Iosephus* in his booke *de bello Iudaico*, before the destruction of *Ierusalem*. They cause whirlwindes on a fudden, and tempestuous storms, as when a desperate man makes away himselfe, which by hanging or drowning they frequently doe, as *Kornmannus* obserues, *de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing & reioycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesse, storms, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in <sup>c</sup> *Iovianus Pontanus*: And nothing so familiar (if wee may beleue those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell windes to Marriners, & cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Diuels are much delighted in Sacrifice (saith *Porphyry*) held all the world in awe, and had severall names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*, and at this day tyrannize ouer, and deceaue those Ethnicks, & Indians, being adored and worshipped for <sup>e</sup> Gods. For the Gentiles Gods were Divels (as <sup>†</sup> *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images, by Magicke spells: And are now as much respected by our Papiests (saith <sup>f</sup> *Pictorius*) under the name of *Saints*. These are they which *Cardan* thinkes, desire so much carnall copulation with witches, (*Incubi* and *Succubi*) transforme bodies, & are so very cold, if they be touched; & that serue Magitians. His father had one of them (as he is not ashamed to relate) an aëriall Divell, bound to him for twenty and eight yeares. As *Agrippa's* dogge had a diuell tyed to his coller; some thinke that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell: others weare them in rings, &c. *Iannes* & *Iambres* did many things of old by their helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after shee was dead, & *verrucam in collo eius* (saith <sup>h</sup> *Godelman*) so much as the wart in her neck. *Delrio lib. 2.* hath diuerse examples of their feats: *Cicogna lib. 3. cap. 3.* and *Wierus* in his booke *de præstigiis demonum*.

Water Divels, are those *Naiades* or water Nymphes, which haue beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene: these cause Inundations, many times shipwracks, and deceaue men diuerse waies, as *Succubæ*, or otherwise. <sup>i</sup> *Paracelsus* hath severall stories of them that haue liued and beene married to mortall men, and so continued for certaine yeares with them, and after, vpon some dislike, haue forsaken

i *Lib. de Zilphis.*

forfaken them. Such a one was *Ageria*, with whom *Numa* was fo familiar, 45  
*Diana, Ceres, &c.* <sup>k</sup> *Olaus Magnus* hath a long narration of one *Hotherus* a <sup>k</sup> *Lib. 3.*  
 King of *Sweden*, that hauing loft his company, as he was hunting one day,  
 met with these water Nymphes or Fairies, and was feasted by them. And  
*Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they  
 were wandering in the Woods, had their Fortunes told them, by three  
 strange Women. To these heretofore they did vse to sacrifice, by that  
*ἰσπομαντία*, or diuination by Waters.

Terrestriall Diuels, are those <sup>l</sup> *Lares, Genij, Faunes, Satyrs, † Wood-*  
 nymphes, *Foliots, Fairies, Robin goodfellowes, Trulli, &c.* Which as they are  
 most conuersant with men, so they doe them most harme. Some thinke it  
 was they alone that kept the Heathen people in awe of old, and had so many  
 Idols and Temples erected to them. Of this range was *Dagon* amongst the  
 Philistims, *Bell* amongst the Babylonians, *Astartes* amongst the Sydonians,  
*Baal* amongst the Samaritans, *Isis* and *Osiris* amongst the Egyptians, &c.  
 Some put our Fairies into this ranke, which haue beene in former times a-  
 dored with much superstition, with sweeping their houses, and setting of a  
 payle of cleane water, good victuals, and the like, and then they should not be  
 pinched, but finde mony in their shooes, and be fortunate in their enterprises.  
 These are they that dance on heaths and greenes, as <sup>m</sup> *Lavater* thinks; and  
 as <sup>n</sup> *Olaus Magnus* addes, leaue that Greene circle, which we commonly finde  
 in plaine fields, which others hold to proceed from a Meteor falling, or some  
 accidentall ranknesse of the ground, so Nature sports her selfe: they are some-  
 times seene by old women and children. *Hieron. Pauli*, in his description to  
 the City of *Bercino* in *Spaine*, relates how they haue beene familiarly seene  
 neere that towne, about fountaines and hills. <sup>o</sup> *Paracelsus* reckons vp many  
 places in *Germany*, where they doe vsually walke in little coats, some two foot  
 long. A bigger kinde there is of them, called with vs *Hobgoblins*, and *Robin*  
*Goodfellowes*, that would in those superstitious times, grinde corne for a messe  
 of milke, cut wood, or doe any manner of drudgery worke. They would  
 mend old Irons in those *Æolian* Iles of *Lypara*, in former ages, and haue  
 beene often seene and heard. <sup>p</sup> *Tholosanus* calls them *Trullos* and *Getulos*, &  
 saith, that in his daies they were common in many places of *France*. *Dithma-*  
*rus Bleskenius* in his description of *Island*, reports for a certainty, that almost  
 in every family they haue yet some such familiar spirits; And *Felix Malleo-*  
*lus* in his booke de *crudel. demon.* affirms as much, that these *Trolli*, or *Tel-*  
*chines*, are very common in *Norway*, and <sup>q</sup> seene to doe drudgery worke: To  
 drawe water, saith *Wierus lib. 1. cap. 22.* dresse meat, or any such thing. Ano-  
 ther sort of these there are, which frequent forlorne <sup>r</sup> houses, which the Itali-  
 ans call *Foliots*, most part innoxious, <sup>\*</sup> *Cardan* holds: *They will make strange*  
*noises in the night, howle sometimes pittisfully, and then laugh againe, cause*  
*great flame and sudden lights, sling stones, rattle chaines, shauemen, open dores,*  
*and shut them, sling downe platters, stooles, chests, sometime appeare in the like-*  
*nesse of Hares, Crows, black Dogges, &c.* of which read <sup>†</sup> *Pet. Thyraus* the Ie-  
 suite in his Tract. de *locis infestis*, part. 1. cap. 1. & cap. 4. who will haue them to  
 be Diuels, or the foules of damned men that seeke revenge, or else soules out  
 of Purgatory that seeke ease, for such examples peruse <sup>†</sup> *Sigismundus Scheret-*

<sup>l</sup> Pro salute ho-  
 minum excuba-  
 re se simulant,  
 sed in eorum  
 perniciem omnia  
 moluntur, Aust  
<sup>†</sup> Dryades, Ori-  
 ades, Hamady-  
 ades.

<sup>Eluas</sup> *Olaus*  
 vocat. lib. 3.

<sup>m</sup> Part. 1. c. 19.

<sup>n</sup> Lib. 3. cap. 11.

<sup>Elvarum</sup> *chob-*  
*reas* *Olaus* lib. 3

vocat. salum

adeo profunde

in terras impri-

munt, ut locus

insigni deinceps

viore orbiculi-

ris sit, & gra-

men non pereat.

<sup>o</sup> Lib. de Zilph.

& *Pigmeis.*

*Olaus* lib. 3.

<sup>p</sup> Lib. 7. cap. 14.

qui & in famu-

lilio viris & fe-

minis inserviunt

conclavia scopis

purgant, patinas

mundant, ligna

portant, equos

curant, &c.

<sup>q</sup> *Ad* ministria

utuntur.

<sup>r</sup> Where trea-

sure is hid (as

some thinke)

or some mur-

der, or such

like villany

committed.

<sup>\*</sup> Lib. 16. de re-

rum varietat.

<sup>†</sup> *Vel spiritus*

sunt huiusmodi

damnatorum,

vel & purgatorio

vel ipsi demones

cap. 4.

<sup>†</sup> *Quidam* le-

mures domesti-

cis instrumentis

noctis ludunt:

patinas, ollas,

cantaros, & a-

lia vasa delici-

unt, & quidam voces emittunt, eiulant, risum emittunt, &c. ut canes nigri, feles, variis formis, &c.

46

† Epist. lib. 7.

zins lib. de spectris, part. I. cap. I. which he saith, he tooke out of *Luther*, most part, there be many instances. † *Plinius Secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. *Austin. de civit. dei lib. 22. cap. 8.* relates as much of *Hesperius* the Tribunes house of *Zubeda* neere their city of *Hippos*, vexed with evill spirits to his great hinderance, *cum afflictione animalium & servorum suorum*. Many such instances are to be read in *Niderius Formicar. l. 5. c. 12. 3.* &c. Whether I may call these *Zim* and *Ophim*, which *Isay cap. 13. 21.* speaks of, I make a doubt: see more of these in the said *Scheret. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Divells many times appeare to men, &c

† Meridionales  
Dæmones Cicog-  
na cals them,  
or Alastores l. 3  
c. 9.  
\* Sueton. cap. 69  
in Caligula.

affright them out of their wits, sometimes walking at † noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*; which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, & the house where he died, \* *nulla nox sine terrore transfacta, donec incendio consumpta*; every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene *circa sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries and about Church-yards, *loca paludinosâ, ampla edificia, solitaria, & cede hominum notata, &c.* *Thyreus* addes, *vbi gravius peccatum est commissum, impij, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signes, as knocking, gronings, &c. † Neere *Rupes nova* in *Finland*, in the kingdom of *Sweden*, there is a Lake, in which, before the Gouvernour of the Castle dies, a *spectrum* in the habit of *Arion* with his Harpe appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death

† Sirozius Ci-  
cogna lib. 3.  
mag. cap. 5.

to the Master of the family: or that \* Oke in *Lanbadran Parke* in *Cornwall*, which foreshewes as much, Many families in *Europe*, are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleeve *Paracelsus*) by familiar spirits, in diverse shapes, as Cocks, Crowes, Owles, which often houer about sicke mens chambers, *vel quia morientium*

\* M Cary. Sur-  
way of Cornw.  
lib. 2. fol. 145.

† Horto Geni-  
ali fol. 137.  
x Part. I. c. 19.  
Abducunt eos à  
recta via, & vi-  
am iter facien-  
tibus interclu-  
dunt.

*feditatem sentiunt*, as † *Baracellus* coniectures, & *ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as *Bernardinus de Bustis* thinketh) God permits the Divell to appeare in the forme of Crowes, and such like creatures, to scarre such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noise about him, *tumultuose perstreptentes*, they pulled the pillow from vnder his head.

\* Lib. 1. cap. 44.  
Dæmonum cer-  
nuntur ex au-  
diuntur ibi fre-  
quentes illusio-  
nes, unde viato-  
ribus cavendum  
ne se dissiocent,  
aut à tergo ma-  
neant, voces e-  
nim singuat so-  
niorum, v. à re-  
flecti utinere ab-  
ducant, &c.

Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infectis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, l. 3. cap. 9.* Negromancers take vpon them, to raise & lay them at their pleasures. And so likewise those which *Mizaldus* cals *Ambulones*, that walke about mid-night on great Heaths and desart places, which (saith \* *Lavater*) *drame men out of the way, and lead them all night a byway, or quite barre them of their way*: these haue severall names in severall places; wee commonly call them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceaued, as you may read in *M. Paulus the Venetian* his travels: If one loose his company by chance, these Diuels will call him by his name, and

coun-

counterfeit voices of his companions to seduce him. Hieronym. Pauli in his booke of the hills of *Spaine*, relates of a great y mount in *Cantabria*, where such *y M* *ns* *terilis* *&* *nuvosus*, *&* *intempesta no-* *cto umbra ap-* *parent.* *† Lib. 2. cap. 21.* *Offendiculo fa-* *ciunt trans-* *gredientibus in via* *&* *petulantier* *ridet cum vel* *hominem vel in-* *venum eius pe-* *des atterere fa-* *ciant, & maxi-* *me si homo ma-* *ledictis & cal-* *caribus seuiat.* *z In Cosmog.* *a Vestiti more* *metallorum,* *gestus & opera* *ea um imitan-* *tur.* *b Immisso in* *terre carceres* *vento horribiles* *terremotus effi-* *ciunt, quibus se-* *pe non domus* *modo & turres* *sed civitates in-* *tegra, & insule* *hauſe sunt.* *Their offices,* *operations,* *study.* *† Hierom. in 3.* *Ephes. Idem Mi-* *chaelis cap. 4. de* *spiritibus. Idem* *Thyrens de locis* *insistis.* *c Lactantius 2.* *de origine erro-* *ris cap. 15. hi* *maligni spiritus* *per omnem ter-* *ram vagantur,* *& solatium per-* *ditionis sue per-* *dendis homini-* *bus operantur.* *d Mortalium* *calamitates e-* *pule sunt mala-* *rum demonum.* *Synecius.* *47*

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Subterranean Divels are as common as the rest, and doe as much harme. *Olaus Magnus, lib. 6. cap. 19.* makes six kindes of them, some bigger, some lesse. These (saith *z Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall men in many places account it good lucke, a signe of treasure, and rich Ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus*, cap. 37. reckons two more notable kindes of them, which he calls *a Getuli* and *Cobali*, both are cloathed after the manner of mettall-men, & will many times imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure in the earth, that it be not all at once revealed: and besides, *b Cicogna* averres, that they are the frequent causes of those horrible Earth-quakes, which often swallow up, not only houses, but whole Islands and Citties: in his 3. booke cap. 11. he giues many instances.

Thus the Divell raignes, and in a thousand severall shapes, *As a roaring Lion still seekes whom he may devowe*, *1. Pet. 5.* by Earth, Sea, Land, Ayre, as yet vnconfined, though *†* some will haue his proper place the ayre, all that space betwixt vs and the Moone, for them that transgressed least, & hell for the wickedest of them, *hic velut in carcere ad finem mundi, tunc in locum fustiosiore* *trudendi*, as *Austin* holdes *de civit. Dei cap. 22. lib. 14. cap. 3. & 23.* but be where he will, he rageth while he may to comfort himselfe, as *c Lac-tantius* thinks, with other mens falls, he labours all he can to bring them in to the same pit of perdition with him. For *d mens miseries, calamities & ru-* *ines, are the Divels banqueting dishes.* By many temptations and severall engines, he seekes to captivate our soules. The Lord of lies, saith *e Austin*, as he was deceaued himselfe, hee seekes to deceaue others, the ring-leader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrhah*, so would he doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. He studies our ouerthrowe, and seekes our destruction. And although he pretend many times humane good, and venditate himselfe for a God, by curing of severall diseases, *agris sanitatem, & cecis luminis v-* *sum restituendo*, as *Austin* declares, *lib. 10. de Civ. Dei cap. 6.* as *Apollo*, *Æscu-* *lapius*, *Isis*, of old haue done, divert plagues, assist them in wars, pretend their happinesse, yet *nihil his impurius, scelestius, nihil humano generi infestius*, no-

*e Dominus mēdaciū ā seipso deceptus alios decipere cupit, aduersarius humani generis, fauētor mortis, superbie institutor, radiis malitie, celerum caput, princeps omnium vitiorum, fuit inde in dei conuēliam, hominum perniciem, de horum conatibus & operationibus lege Epiphaniū 2. Tom. lib. 2. Dionysium cap. 4. Ambros. Epistol. lib. 10. ep. 8. & 84. August. de civ. dei lib. 5. cap. 9. lib. 8. c. 22. lib. 9. 18. lib. 10. 21 Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. 60. Theoderet. in 11. Cor. ep. 2. Chrysostom. 53. in 12. Genes. Greg. in 1. cap. Joh. Barthol. de prop. l. 2 c. 20 Zanch. l. 4 de malis angelis, Perer. in Gen. lib. 8. in cap. 6. 2. Origen. sepe preliis inter-* *sunt, itinera & negotia nostra quecumq; dirigunt clandestinis subsidia optatos sepe prębent successus, Pet. Mart. in Sam. &c.*

thing

48 thing so impure, nothing so pernicious; as may well appeare by their tyrannicall, and bloody sacrifices of men to *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and coustenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, observations of meats, times, &c. by which they<sup>f</sup> crucifie the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari;* as, *Bernard* expresseth it, by Gods permissiō he rageth a while, hereafter to be confined to hell and darknesse, *which is prepared for him and his Angells,* *Mat. 25.*

How farre their power doth extend; it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gaue out that these spirits or Diuells, were mens governours and keepers, our Lords and Masters as wee are of our cattle. \* *They governe Provinces and Kingdomes by oracles, auguries, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diuersity of spirits, they send warres, plagues, peace, sicknesse, health, dearth, plenty, &c. as appears by those histories of Thucidides, Livius, Dionysius Halicarnassens,* with many others, that are full of their stratagems, & were therefore by those Roman and Greeke commonwealths adored and worshipped for Gods, with prayers, and sacrifices, &c. *Tritemius* in his booke *de septem secundis*, assignes names to such Angels, as are governours of particular Provinces, by what authority I knowe not, and glues them seuerall iurisdiccions. *Aselepiades a Grecian, Rabbi Achiba the Iew, Abraham Auenezra, and Rabbi Azariell, Arabians,* (as I finde them cited by † *Cicogna*) farther adde, that they are not our governours only, (*sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so doe we & our Princes, or disagree, stand or fall, *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aequa Venus Teucris, Pallas iniqua fuit*: some are for vs still, some against vs, *Premente Deo fert Deus alter opem*. Religion, pollicy, publike and priuate quarrels, warres, plagues, dearths, depend on them, our *bonè* and *malè esse*, and almost all our other peculiar actions, preferments, losses, weddings, deaths, rewards and punishments, &c. when the *Arcades* in that battle at *Cheronea*, which was fought against king *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *dys Gracie ultoribus* (saith mine author) they were miserably slaine by *Metellus* the Roman. So likewise in smaller matters they will haue things fall out, as these *boni* and *mali Genij* favour or dislike vs: *Saturnini non conveniunt Iovialibus*, &c. he that is *Saturninus*, shall neuer likely be preferred. \* That base fellows are often aduanced, vnderferuing *Gnatōe's*, and vitious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrewarded, they referre to these domineering spirits, or subordinate *Genij*, as they are inclined, or fauour men, so they thrive. All particular events almost they refer to these private spirits: and (as *Paracelsus* addes) they, direct, teach, inspire, and instruct men: Neuer was any man extraordinary famous in any Art, or great commander, that had not *familiarem demonem* to informe him, as *Numa, Socrates*, and many such. But these are most erroneous paradoxes, *ineptæ*

Et velut man-  
cipia circumfert  
Pellus.

g Lib. de trans-  
mut. Malac. ep.

\* Custodes sunt  
hominum & e-  
orum ut nes a-  
nimalium, tum  
& provinciis  
prepositi regunt  
auguria, somnia  
oraculis, penis,  
& premiis, &c.  
† Omnis mag.  
lib. 2. cap. 23.

Quoties fit.  
ut principes no-  
vitiū aulicū  
diuitiis & dig-  
nitatibus pene  
obruant, & mul-  
torum annorum  
ministri, qui  
non semel pro  
hero periculum  
subiit, ne terua-  
tio donent, &c.  
Idem. Quod  
Philosophi non  
remunerentur,  
cura scurræ &  
ineptus ob inis-  
sum iocum sape  
premium repor-  
tet inde sit, &c.

& *fabulosa nuga*, reiected by our Divines, and Christian Churches. 'Tis true they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies & minds.

At *Hammel* in *Saxony*, An. 1484. 20 Iunij, The Diuell in likenesse of a piper, carried away 130 children, that were neuer after seene. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. cap. 4.* and severally molested by his meanes. *Plotinus* the *Platonist lib. 14. aduers. Gnost.* laughs them to scorne, that hold the Diuell or Spirits can cause any such diseases. Many thinke hee can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, c. 27. *k* that he can cause both sicknesse and health, and that secretly. *1 Taurellus* addes, by clancular poisons he can infect the bodies, and hinder the operations of the bowels, though we perceauie it not, closely creeping into them, saith *m Lipsius*, and so crucifie our soules: † *Et nocuā melancholia furiosos efficiunt.* For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine* sufficiently declares, He *o* beginnes first with the phantasie, & moues that so strongly, that no reason is able to resist. Now the Phantasie he mooues by mediation of humours: Although many Physitians are of opinion, that the Diuell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith *P Avicenna*, *quod Melancholia contingat à demonio.* Of the same minde is *Psellus* and *Rhasis* the *Arab. lib. 1. Tract. 9. Cont. 9* That this disease proceeds especially from the Diuell, and from him alone. *Arculanus cap. 6. in 9. Rhasis*, *Alcianus Montaltus* in his 9. cap. confirme as much, that the Diuell can cause this disease; by reason many times that the parties affected prophecy, speake strange language, but *non sine interuentu humoris*, not without the humour, as he interprets himselfe: no more doth *Avicenna*, *si contingat à demonio, sufficit nobis vt convertat complexionem ad cholera nigram*, & sit causa eius propinqua cholera nigra, the immediate cause is cholera adust: and therevpon belike this humour of Melancholy, is called *Balneum Diaboli*, the Diuels bath: the Diuell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c, mingling himselfe amongst those humours. This is that which *Lemnius* goes about to prone, *Immiscent se maligni prauis humoribus, atq; atrabili, &c.* And *1 Lison Praetensis*, that the Diuell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, & shake our minde with furies. And in another place, *These vncleane spirits settled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselues as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so provoke & tempt

49

h God. *hmanus*  
cap. 3. lib. 1. de  
Magi, Idem  
Zanchius lib. 4.  
cap. 10. & 11.  
de malis angelis.  
i Noctua Me-  
lancholia furio-  
sos efficiunt, &  
quandocq; peni-  
tus interficiunt.  
G Piccolomineus  
Idemq; Zanch.  
cap. 10 lib. 4. si  
Deus permittat,  
corpora nostra  
mouere possunt,  
alterare, quouis  
morbora. &  
malorum gcere  
afflic. re. imo &  
in ipsa penetra-  
re & seuire.  
k Inducere po-  
test morbos &  
sanitates.  
l Viscerum ac-  
tiones potest in-  
hibere latenter,  
& venenis nobis  
ignotis corpus  
inficere.  
m Irrepentes  
corporibus occul-  
te morbos sin-  
guar. mentes ter-  
rent. membra  
distorquent Lips.  
Phil. Stoic. lib. 1.  
c. 19.  
n De eorum vtr.  
l. 16. c. 93.  
o Quum mens  
immediatè deci-  
pi nequit, primū  
mouet phanta-  
siam, & ita ob-  
firmat vanis cō-  
ceptibus vt ne  
quem facultati  
estimatiue, ra-  
tione locum re-  
linquat. Spiritus  
malus invadit  
animam, turbat  
sensus, in furorē  
conicit. *Aufim.*  
de vit. Beat.

p Lib. 3. Fén. 1. Tract. 4. cap 18. q A Demone maxime proficisci, & sepe solo. r Cap. de mania lib. de morbis Cerebri; Dæmones, quum fiat tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operati valetudinem vitare, somnis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetrabilibus, intus ibiq; considant & deli-  
siantur, tanquam in regione clarissimorum siderum, coguntq; animum furere.

Lib. 1. cap. 6.  
ecclesi. Philos.  
Part. 1. cap. 1. d.  
spectris.  
Sine cruce &  
sanctificatione  
sic à demone  
obsessa. dial.  
Greg. pag. cap. 9.

vs as they perceauē our temperature inclined of it selfe, and most apt to bee deluded. <sup>f</sup> *Agrippa* and <sup>t</sup> *Lavater* are perswaded that this humour invites the Divell to it, wherefoeuer it is in extremity, and of all other, melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them, and the Divell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Iesuit, *Tom. 3. lib. 6. Springer* and his Colleague, *mall. malef. Pet. Thyreus*, the Iesuit, *lib. de demoniacis, de locis Infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dām.* and others of that rancke of pontificiall writers, it seemes, by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice <sup>t</sup> *without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand. lib. 6. Rational. cap. 86. num. 8.* relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhalloved Pomegranet, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselves so often with the signe of the Crosse, *ne demon ingredi auit*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmino* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their own credits: some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a *Coupers* daughter, A<sup>o</sup> 1571. that had such strange passions and convulsions, three men could not sometimes hold her: she purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited some 24 poūd of fulsome stuffe of all colours, twice a day for foureteene daies: and after that, she voided great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergie. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure knives in his belly, *Instar serræ dentatos*, indented like a saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his gutts, he concludes, *Certe non alio quam demonis astutiâ & dolo. Langius epist. med. lib. 1. epist. 38.* hath many relations to this effect, & so hath *Christophorus à Vega: Wierus, Skenkius, Scribanus*, all agree that they are done by the subtilty and illusion of the Diuell. If you shall aske a reason of this, 'tis to exercise our patience, for as <sup>†</sup> *Tertullian* holds, *virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try vs and our faith, 'tis for our offences, and for the punishment of our sinns, by Gods permission they doe it, *Carnifices vindictæ iuste Dei*, as <sup>u</sup> *Tolosanus* stiles them, Executioners of his will: or rather as *David*, *Psal. 78. vers. 49. He cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill angells*: So did he afflict *Iob*, *Saul*, the lunatickes and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9 Tobit.*

† *Penult. de opific. Dei.*

u *Lib. 28. cap. 26. Tom. 2.*

*Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c. 51

## SUBJECT. 3.

*Of Witches and Magitians, how they cause Melancholy.*

**Y**ou haue heard what the Diuell can doe of himselfe, now you shall heare what he can performe by his instruments; who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischief, *multa enim mala non egisset demon, nisi provocatus a sagis*, as *Erastus* thinkes; much harme had neuer beene done, had he not beene prouoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si saga quiescerent*; men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there bee any, they can doe no harme: of this opinion is *Wierus lib. 3. cap. 53. de prestig. dem.* *Austin Lerchemer* a Dutch writer, *Biarmanus, Emichius, Ewaldus*, our countriman *Scot*: but on the contrary are most Lawyers, Divines, Phisitions, Philosophers, *Austin, Hemingius, Danaus, Chytrens, Zanchius, Aretius, &c. Delrio, Springer, † Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine demonant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c.* The parties by whom the Diuell deales, may be reduced to these two, such as command him in shew at least, as Coniurers, or such as are commanded, as witches that deale *ex parte implicite*, or *explicite*, as the *King* hath well defined; many subdiuisions there are, and many seuerall species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publicly professed in former times, in *Salamanca, Cracovia*, & other places, though after censured by seuerall <sup>a</sup> Vniuersities, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway, Island*, as I haue proued. They can make friends enimies, and enimies friends, by philters, <sup>b</sup> *turpes amores conciliare*, enforce loue, tell any man where his friends are, about what employed, though in the most remote places. And if they will, <sup>†</sup> *bring their sweet hearts to them by night, vpon a Goats backe flying in the ayre.* *Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had beene so carried many miles, and that he heard witches themselues confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants, make women abortiue, not to conceaue, barren, men and women vnapt and vnable, married and vnmarried, so seuerall waies, saith *Bodine*: flye in the ayre, meet when and where they will, as *Cicogna* proues, and *Lauat. de spect. part. 2. cap. 17. steale young children out of their cradles, ministerio demonum, & put deformed in their roomes, which wee call Changelings*, saith <sup>\*</sup> *Scheretzius, part. 1. cap. 6. make*

x De Lamiis.

† Et quomodo venefici sunt enarrat.

y Rex Jacobus Demonol. l. 1. cap. 3.

z An Vniuersity in Spaine in old Castile. a Oxford and Paris, see fine. P. Lumbardi.

b Erastus.

† Ministerio hirci nocturni

† Steriles nuptas &amp; inhabiles.

\* Infantes matribus suffurantur, aliis suppositi in locum verorum conis- titis.

c Mille.  
d D. Luther in-  
primum precep-  
tum, & Leon.  
Varus lib. 1. d2  
Fascino.  
e L. water, Cicog.  
f Erasms.  
g Adolphus  
Scribanus.  
h Verg. Æneid.  
i incantatricem  
describens:  
Hec se carmini-  
bus promittit  
soluere mentes:  
Quas velut, ast  
aliis duras im-  
mittere curas.  
h Godsmannus  
cap. 7. lib. 1. nu-  
triciū mamma  
præfucant, solo  
tactu podagrit,  
Apoplexiam,  
Paralyfin & a-  
lios morbos quos  
medicina curare  
non poterat.  
i Factus inde  
Maniacus, spic.  
2. fol. 147.  
k Omnia Philira  
et si inter se dif-  
ferant hoc ha-  
bent commune,  
quod hominem  
efficiant melan-  
cholicum epist  
231. Scholtzi.

men victorious, fortunate, eloquent. And therefore in those ancient Mono-  
machies and combats they were searched of old, they had no Magicall  
charmes; they can make <sup>d</sup> stick frees, such as shall endure a rapiers point, or  
musket shot, and neuer bee wounded, <sup>e</sup> represent dead mens shapes, alter  
and turne themselues and others into seuerall formes, at their pleasures: Last  
of all, cure and cause most diseases, to such as they hate, and this of <sup>g</sup> Melan-  
choly amongst the rest. Paracelsus To. 4. de morbis amentium, Tract. 1. in ex-  
presse words affirms, *Multi fascinantur in melancholiam*: many are bewit-  
ched into Melancholy, out of his experience. The same, saith Danaus l. 3. de  
*sortiarijs. Vidi, inquit, qui melancholicos morbos grauissimos induxerunt*:  
I haue seen those that haue caused Melancholy in the most grievous manner,  
<sup>b</sup> dried up womens pappes, cured gout, palsie, this and Apoplexie, Falling Sick-  
nesse, which no physicke could helpe, solo tactu, by touch alone. Ruland in his  
3. Cent, Cura, 91. giues an instance of one *Danid Helde* a young man, who by  
eating cakes which a Witch gaue him, *mox delirare cepit*; began to dote on  
a suddaine, and was instantly mad: *F: H: D: in<sup>i</sup> Hildesheim*, consulted about a  
Melancholy man, thought his disease was partly Magicall, and partly natu-  
rall, because he vomited peeces of iron and lead, and spake such Languages  
as he had neuer beene taught: but such examples are common in *Scribanus*,  
*Herc. de Saxonia* and others. The meanes by which they worke, are vsually  
Charmes, Images, as that in *Hector Boethius* of king *Duffe*: characters stam-  
ped of sundry mettals, and at such and such constellations, knots, amulets,  
words, Philters, &c. which generally make the parties affected, melancholy;  
as <sup>k</sup> *Monanius* discourseth at large in an Epistle of his to *Acolsius*, giuing in-  
stance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not  
that there is any power at all in those spels, charmes, characters, and barbar-  
ous words: but that the diuell doth vse such meanes to delude them.

## SVBSEC. 4.

Starres a cause. Signes from Physiognomy, Meto-  
poscopy, Chiromancy.



At all causes, are either *Primary* and *Vniuersall*, or *Secondary*,  
and more *Particular*. *Primary* causes are the Heauens, Planets,  
Sarres, &c. by their influence (as our astrologers hold) produ-  
cing this and such like effects. I will not here stand to discusse ob-  
i-  
t-  
ter, whether starres be causes, or Signes; or to apologize for Iudiciall Astro-  
logy. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pe-  
rerius*, *Erasmus*, *Chambers*, &c. haue so farre preuailed with any man, that he  
will attribute no vertue at all to the Heauens, or to Sunne and Moone, more  
then he doth to their signes, at an In-keepers post, or tradesmans shop, or  
generally condemne all such Astrologicall Aphorismes approued by expe-  
rience: I referre him to *Bellantius*, *Pirovanus*, *Marascallerus*, *Goclenius*, *S<sup>r</sup>  
Christopher Heyden* &c. If thou shalt aske me what I thinke, I must answer,  
*nam & doctis hisce erroribus versatus sum*, they doe incline, but not com-  
pell; no necessity at all: <sup>m</sup> *agunt non cogunt*: and so gently incline, that a  
wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God  
rules

m Astra regunt  
homines, & re-  
git astra deus.

rules them. All this (me thinkes) <sup>n</sup> *Ioh. de Indagine* hath comprised in brieft  
*Queris à me quantum in nobis operantur astra? &c.* Wilt thou know how farre  
the Starres worke upon vs? I say, they doe but incline, and that so gently,  
that if wee will be ruled by reason, they haue no power over vs; but if wee fol-  
low our owne nature and be led by sense, they doe as much in vs, as in brute  
beasts, and wee are no better. So that, I hope, I may iustly conclude with, <sup>o</sup> *Cae-*  
*ietan, Calum* is *vehiculum diuinae virtutis &c.* that the heauen is Gods in-  
strument, by mediation of which, he gouernes and disposeth these elemen-  
tary bodies; or a great booke, whose letters are the starres, (as one calls it)  
wherein are written many strange things for such as can reade, <sup>p</sup> or an excel-  
lent harpe, made by an eminent workeman, on which, hee that can but play,  
will make most admirable musicke. But to the purpose.

<sup>q</sup> *Paracelsus* is of opinion, that a physitian without the knowledge of  
starres, can neither vnderstand the cause or cure of any disease, either of this,  
or gout, not so much as tooth ache: except he see the peculiar geniture and  
Scheme of the party affected. And for this proper malady, hee will haue the  
principall and primary cause of it proceed from the Heauen, ascribing more  
to Starres then humors <sup>r</sup> and that the constellation alone many times, produ-  
ceth melancholy, all other causes set apart. He giues instance in Lunatick per-  
sons, that are depraued of their wits by the Moones motion; and in ano-  
ther place, refers all to the Ascendent, and will haue the true and chiefe  
cause of it to be sought from the Starres. Neither is it his opinion only, but  
of many *Galenists* and Philosophers, though they not so stiffly and peremp-  
torily maintaine as much. This variety of melancholy-symptomes, proceeds  
from the Starres, saith <sup>f</sup> *Melancthon*: The most generous melancholy, as that  
of *Augustus*, comes from the coniunction of *Saturne* and *Iupiter*. in *Libra*:  
the bad, as that of *Catlines* from the meeting of *Saturne* and the *Moone* in  
*Scorpio*. *Iovianus Pontanus* in his 10 booke, and 13. Chap. *de rebus celesti-*  
*bus*, discourseth to this purpose at large. *Ex atrabile varij generantur mor-*  
*bi &c.* <sup>r</sup> many diseases proceeded from black choler, as it shal be hot or cold: &  
though it be cold in its owne nature, yet it is apt to be heated, as water may  
be made to boyle, and burne as bad, as fire: or made cold as Ice: & thence pro-  
ceed such variety of symptomes, some mad, some solitary, some laugh, some  
rage &c. The cause of all which intemperance, he will haue chiefly and pri-  
marily proceede from the Heauens, <sup>u</sup> from the position of *Mars*, *Saturne*, &  
*Mercury*. His Aphorismes be these: <sup>x</sup> *Mercury* in any geniture, if he shall be  
found in *Virgo* or *Pisces* his opposite signe, and that in the Horoscope, irradia-  
ted by those quartile aspects of *Saturne* or *Mars*, the child shall be mad or me-  
lancholy. Againe, <sup>y</sup> He that shall haue *Saturne* or *Mars*, the one culminating,  
the other in the 4. house, when he shall be borne, shall be melancholy, of which he  
shall be cured in time, if *Mercury* behold them. <sup>z</sup> If the *Moone* be in coniunction  
or opposition at the birth time with the *Sun*, *Saturne*, or *Mars*, or in a quar-  
tile aspect with the, (è malo celi loco, *Leouitius* addes) many diseases are signi-

<sup>Li. de anima ca. de humorib. Ea varietas in Melancholia, habet caelestis causa. §. A. & B. in. §. C. & Cuius m. Ex atrabile  
varij generantur morbi, perinde vt ipse multum calidi aut frigidi in se habuerit, quon vtrij, suscipiendo quam apurissima sit, tamen  
si suapte natura frigida sit. An non aqua sic afficitur à calore vt ardeat. & à frigore, vt in glaciem concreseat, & hec varietas di-  
stinctionum, alij flent, vident, &c. u. Hanc ad intemperantiam gignendam plurimum confert §. & A. potius &c. x. Quoties  
alicuius genitura in vii & X aduerso signo positus, horoscopus partiliter tenuerit, atq; etiam a §. vel A. □ radio percussus fuerit,  
natus ab infania vexabitur. y. Qui A. & B. habet, alterum in culmine alterum imo celo, cuius in locum venerit melancholicus  
erit, à qua sanabitur, si §. illos irradiarit. z. Hac configuratione natus, Aut Lunaticus, aut mune capius.</sup>

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fied, especially the Head and Braine is like to be misaffected with pernicious humors, to be melancholy, lunatick, or mad. Cardan addes, quartâ lunâ natos, Eclipses, Earth-quakes. Garceus and Leovitius will haue the chiefe Iudgement to be taken from the Lord of the geniture or when there is no aspect betwixt the Moon and Mercury, and neither behold the Horoscope: or Saturne and Mars shall be Lord of the precedent coniunction or opposition in Sagittary or Pisces, of the Sonne or Moone, such persons are commonly Epilepticke, dote, Dæmoniackall, Melancholy: but see more of these Aphorismes in the aboue named Pontanus. Garceus cap. 23. de Iud. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of <sup>a</sup> Ptolomy, Albubater, and some other Arabians, Iunctine, Ranzouius, Lindhout, Origan &c. but these men you will reiect peraduenture, as Astrologers, and therefore partiall Iudges; Then heare the testimony of Physitians, Galenists themselves. <sup>b</sup> Crato confesseth the influence of starres to haue a great hand to this peculiar Disease, so doth Iason Pratensis, Lonicerus præfat. de Apoplexiâ, Ficinus, Fernelius &c. <sup>c</sup> P. Cnemander acknowledgeth the starres an vniuersall cause, the particular from parents, and the vse of the six nonnaturall things. Baptista. Porta mag. lib. 1. Cap. 10. 11. 15: will haue them causes to euery particular individuum. Instances and examples, to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises. Cardan in his 37 geniture, giues instance in Math. Bolognius. Camerâr. hor. natalit. centur. 7. genit. 6. & 7. of Daniel Gare, and others: but see Garceus cap. 33. Luc. Gauricus Tract. 6: de Azemenus, &c. The time of this Melancholy is, when the significators of any geniture are directed according to Art, as the Hor: moone, Hylech &c: to the hostile beames or tearmes of ♄ and ♀ especially, or any fixed star of their nature, or if ♄ by his revolution, or transitus, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because Ioh. de Indagine, and Rotman the Landgraue of Hassia his Mathematician, not long since in his Chiromancy; Baptista Porta in his celestiall Physiognomy, haue proued to hold great affinity with Astrology to satisfie the curious, I am the more willing to insert.

The generall notions <sup>d</sup> Physiognomers giue, be these: Blacke colour, argues naturall melancholy: so doth leanness, hirsutenesse, broad veines, much haire on the browes, saith <sup>e</sup> Gratianolus cap. 7: and a little Head, out of Aristotle, high sanguine, red colour shewes head melancholy; they that stutter and are bald will be soonest melancholy (as Avicenna supposeth) by reason of the drynesse of their braines: but he that will know more of the seuerall signes of humors and wits out of Physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase vpon Aristotles Physiognomy, Baptista Porta's foure pleasant bookes, Michael Scot de secretis nature, Iohn de Indagine, Montaltus, Antony Zara, anat. ingeniorum, sect. 1. memb. 13. & lib. 4.

Chiromancy hath these Aphorismes to foretell melancholy. Tasneir lib. 5. cap. 2: who hath comprehended the summe of Iohn de Indagine: Tricassus, Coruinus, & others, in his booke, thus hath it: The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy: so if the Vitall and Naturall make an

acute

<sup>a</sup> Ptolomeus centiloquio, & quadripartito tribuit omnium melancholicorum symptomata syderum influentia.

<sup>b</sup> Arie Medicea, accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentia celestia. Velut.

<sup>c</sup> Hildischheim spicel. 2. de mel.

<sup>d</sup> Ioh. de Indag. c. 9. Montaltus c. 22.

<sup>e</sup> Caput parvum qui habent cerebrum spiritus plerumque angustos, facile incidunt in Melancholiam rubicundam. Atrius. Idem Montaltus cap. 21. & Galeno.

♄ Saturnina a Rascetta per mediam manum decurrens, usque ad radicem montis Saturni, a parvis lineis intersecta, arguit Melancholicos. Aphor. 78.

acute angle, Aphorisme 100. The Saturnine, Epaticke, and naturall lines, making a grosse triangle in the hand, argue as much; which Goclenius cap. 5. Chi-  
 ros: repeates verbatim out of him. In generall they conclude all, that if Sa-  
 turnes mount be full of many small lines & interfections, such men are most  
 part melancholy, miserable, & full of disquietnesse, care, & trouble, continually  
 vexed with anxious & bitter thoughts, alway sorrowfull, fearefull, suspitious: g. Agitantur mi-  
 seris, continuis  
 inquietudinibus,  
 neq. unquam à  
 solitudine liberi  
 sunt, anxie affli-  
 guntur amarissi-  
 mis intra cogita-  
 tionibus, semper  
 tristes, suspitiosi,  
 meticulosi: cogi-  
 tationes sunt,  
 velle agrum co-  
 lere, stagna a-  
 mant & palu-  
 des &c. Io. de-  
 Indagine lib. 1.  
 h. Celsus Physi-  
 ognom. lib. 10.  
 i. Cap. 14. lib. 5.  
 Id. m. macule in  
 ungulis nigre,  
 lites, vias, me-  
 lancholiam sig-  
 nificant, ab hu-  
 more in corde  
 tali.  
 they delight in husbandry, buildings, pooles, Marshes, springs, woods, walks  
 &c. Thaddæus Haggensis in his *Metopescopia*, hath certaine Aphorismes  
 deriued from Saturnes lines in the fore-head, by which he collects a melan-  
 choly disposition: and <sup>h</sup> Baptista Porta makes obseruations from those other  
 parts of the body, as if a spot be ouer the spleene; <sup>i</sup> or in the nailes, if it ap-  
 peare blacke, it signifieth much care, grieve, contention, and melancholy: The  
 reason he refers to the humors, and giues instance in himselfe, that for seauen  
 yeares space, had such black spots in his nailes, & all that while, was in per-  
 petuall Law-sutes, controuersies for his inheritance, feare, losse of honour,  
 banishment, grieve, care &c. and when his miseries ended, the blacke spots  
 vanished. Cardan in his booke *de libris proprijs*, tells such a story of his owne  
 person, that a little before his sonnes death, he had a blacke spot; which  
 appeared in one of his nailes; and dilated it selfe, as hee came neerer to his  
 end. But I am ouer tedious in these toyes, which howsoeuer, in some mens  
 too seuerer censures, they may be held absurd and ridiculous, I am the bolder  
 to insert, as not borrowed from circumforanean Rogues and Gipsies, but  
 out of the writings of worthy Philosophers, and Physitians, yet liuing some  
 of them, and Regious Professors in famous Vniuersities, who are able to pa-  
 tronize that which they haue said, and vindicate themselves from all cauilers  
 and ignorant persons.

## SUBSECT. 5.

## Old age a cause.

**S**Ecundary, peculiar causes, efficient, so called, in respect of the o-  
 ther precedent, are either *congenite, interna, innata* as they terme  
 them, inward, innate, and inbred: or els outward and adventitious  
 which happen to vs after we are borne: congenite or borne with  
 vs, are either naturall, as old age; or *præter naturam* (as <sup>b</sup> Fernelius calls it) b Lib 1. Path.  
 cap. 11.  
 that distemperature, which we haue from our Parents seede, it being an he-  
 reditary disease. The first of these which is naturall to all, and which no man  
 liuing can auoide, is <sup>c</sup> olde age, which being cold and dry, and of the same  
 quality as melancholy is, must needs cause it, by diminution of spirits and  
 substance, and increasing of adust humors, Therefore <sup>d</sup> Melancthon averres  
 out of Aristotle, as an vndoubted truth, *senes plerumq. delirasse in senectâ*,  
 that old men familiarly dote, *ob atram bilem*, for blacke choler, which is  
 then superabundant in them. And Rhasis that Arabian Physitian in his *Cont.*  
*lib. 1. cap. 9.* calls it <sup>e</sup> a necessary and inseparable accident, to all old and de-  
 crepit persons. After <sup>f</sup> 70 yeares (as the Psalmiste saith) *all is trouble and sor-*  
*row*, and common experience confirms the trueth of it in weake old per-  
 sons, especially in such as haue liued in action all their liues, had great  
 employ- c Venit enim  
 præparata malis  
 inopina senectus  
 et dolor ætatem  
 inuasi: inesse mæd  
 Boethius met. 1.  
 de consol. Philos.  
 d Cap de humo-  
 ribus lib. de Ani-  
 ma.  
 e Necessarium  
 accidens decre-  
 pitis, & insepa-  
 rabile.  
 f Psal. 90. 12.

56 employment, much businesse, much command, and many seruants to ouersee, and leaue off *ex abrupto*: as <sup>f</sup> Charles the fift did to King Philip, resigne vp all on a sudden: they are ouercome with melancholy in an instant. Or if they doe continue in such courses, they dote at last: (*senex bis puer*) and are not able to manage their estates, through common infirmities incident to their age: full of sache, sorrow; and griefe, children againe, dizardes, they Carle many times as they sit, and talke to themselues, they are angry, wastish, displeased with euery thing. *suspicious of all, wayward, couetous, hard,* (saith Tully) *selfe willed, superstitious, selfe-conceited, braggers and admirers of themselves*, as <sup>s</sup> Balthasar Castalio hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, liue in most base esteeme and beggery, or such as are witches; Inso much that *Wierus Baptista, Porta, Vtricus Molitor, Edmicius*, doe referre all that witches are said to doe, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the Ayre vpon a coultstaffe, out of a chimney top- transforme themselues into Cattes, Doggs, &c, translate bodies from place to place, meete in companies, and dance, as they doe, or haue carnall copulation with the Diuell, they ascribe all to this redundant melancholy, which domineeres in them, to <sup>k</sup> somniferous potions, and naturall causes, the Diuels policy. *Non ledunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamijs lib. 3. cap. 36*) *ut putatur, solam vitiatam habent phantasiam*: they doe no such wonders at all, only their <sup>m</sup> Braines are crazed. <sup>m</sup> They thinke they are Witches, and can doe hurt, but doe not. But this opinion *Bodine, Erasius, Daneus, Scribanus, Sebastian, Micaelis, Campanella de Sensu rerum lib. 4. cap. 9.* <sup>†</sup> *Dandinus* the Iesuite, *lib. 2. de Anima* explode: *Cicogna* confutes at large. That witches are melancholy, they deny not, but not out of a corrupt phantasie alone, so to delude themselues and others, or to produce such effects.

## SVBSEC. 6.

## Parents a cause by propagation.



Hat other inward inbred cause of Melancholy, is our temperature, in whole, or part, which we receiue from our parents, which <sup>†</sup> *Fernelius* calls *Præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maximè patris semen obtigerit, tales evadunt similes, spermaticæ partes quocunq; etiam morbo pater quum generat tenetur, cum semine transfert in Prolem*: such as the temperature of the father is, such is the sonnes; and looke what disease the father had when he begot him, such his sonne will haue after him, <sup>p</sup> and is as well inheritor of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there (saith <sup>r</sup> Roger Bacon) the complexion and constitution of the son must needes be corrupt, and so the corruption is deriued from the father to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of *Hippocrates*,

<sup>†</sup> Lib. 1. cap. 11. path.

<sup>o</sup> Vt arbitrici Epilep. &c.

<sup>p</sup> Vt filii non tam possessum quam morborum heredes sint.

<sup>q</sup> Epil. de secretis artis & nature cap. 7. nam in hoc quod patres corrupti

sunt, generant filios corruptæ complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corruptio à patribus ad filios.

inquabit,

*in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:*

*Et patrum in natos abeunt cum semine mores.*

*Seleucus* had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 15. Lepidus* in *Pliny lib. 7. cap. 17.* was purblind, so was his sonne. That famous family of *Ænobarbi*, were knowne of old, and so turnamed from their red beardes, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes* as *† Buxdorfus* observes: their voyce, pace, gesture, lookes, is likewise deriued with all the rest of their conditions and infirmities; such a mother, such a daughter; their very <sup>u</sup> affections *Lemnius contends to follow their seede, and the malice and bad*

Non tam (inquit Hippocrates) gibbos & cicatricis oris & corporis habitum agrosctis ex iis, sed verum iacessum, gestus, mores, morbos &c.  
 τ Synagge. Iud.

u Affectus pa-  
rentum in fetus  
transseunt, &  
puerorum mali-  
tia parentibus  
imputanda li. 4.  
cap 3. de occul-  
ta mirac.

x Ex pustulis  
pustulis, ex bili-  
osis, bilis si bili-  
enosis & melan-  
cholicis, melan-  
chelici,

y Epist. 174. in  
Sexto nasci-  
tur nobiscum illa  
alium q. & una  
cum parentibus  
habemus malum  
hunc affert. 10.  
Peleusius lib. 2. de  
curâ humanorū  
affectuum.  
z Lib. 10. obser-  
vat. 15.

a Maginus Geog.  
b Sepe non qua-  
dam, sed simi-  
lem producit ef-  
fectum, & illa se  
parente, transiit  
in nepotem.  
c Dial. præfix.  
genituris Leoni-  
tii.

H

infr-

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infirmities, which by our lust and intemperance we had contracted. A sound generation of strong & able men were sent amongst vs, as those Northerne mē vsually are, innocuous, free from riot, and free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late <sup>e</sup> Writer obserues) in the Ile of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without help of Physicke they liue commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is deriued vnto vs.

*Filij ex senibus nati, raro sunt firmi temperamenti*, old mens children are feldome of a good temperament, as *Scoltzius* supposeth, *consult* 177, and therefore most apt to this disease: and as <sup>f</sup> *Levinus Lemnius* farther addes, olde men beget most part wayward, peeuish, sad, melancholy sonnes, and feldome merry. He that begets a child on a full stomacke, will either haue a sicke child or a crazed sonne (as <sup>g</sup> *Cardan* thinkes) *Contradiēt. med. lib. 1. contradiēt. 18.* or if the parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronimus* <sup>h</sup> *Wolffius* doth instance in a child of *Sebastian Castalio*'s) or if a drunken man get a childe, it will never likely haue a good braine, as *Gellius* argues *l. 12. cap. 1. Ebrj gignunt ebrios*, one drunkard begets another (saith <sup>i</sup> *Plutarch* *symp. lib. 1. quæst. 5.*) whose sentence <sup>k</sup> *Lemnius* approoues *l. 1. c. 4. Alfarus Crutius Gen. de quisit. med. cent. 3. fol. 182. Maacrobij lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8.* and *Aristotle* himselfe *sect. 3. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children like vnto themselves, *morosos & languidos*, and so likewise, he that lies with a menstruous woman. Intemperantia Veneris, quam in nautis præsertim insectatur <sup>l</sup> *Lemnius*, qui vxores ineunt, nullâ menstrui decursus ratione habitâ, nec obseruato interlunio, præcipua causa est, noxia, pernitiōsa, concubium hunc exitiale ideò, & pestiferum vocat, † *Rodericus à Castro Lusitanus*, detestantur ad vnum omnes medici, tum & quartâ lunâ concepti, infælices plerumq; & amentes, deliri, stolidi, morbofi, impuri, inualidi, tetralue fordidi, minimè uitales, omnibus bonis corporis atque animi destituti: *ad laborem nati*, si saniores, inquit *Eustathius*, vt *Hercules*, & alij. <sup>m</sup> *Iudei* maximè insectantur foedum hunc, & immundum apud *Christianos* concubium, vt illicitum abhorrent, & apud suos prohibent: & quod *Christiani* toties leprofi, amentes, tot morbilli, impetigines, alphi, pforæ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbis, & venenosis sint, in hunc immundum concubium reijciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hac mensium illuie concubium hunc non perhorrescunt. Damnauit olim diuina Lex, & morte multauit huiusmodi homines, *Lev. 18. 20.* & inde nati, si qui deformes aut mutili, pater dilapidatus, quod non contineret ab <sup>n</sup> immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud <sup>o</sup> *Eritannos* huiusmodi concubium toleraret, seuerè prohibuit, viris suis tum misceri fæminas in consuetis suis menstruis &c; I spare to English this which I haue said. Another cause some giue, inordinat Diet, as if a man eate garlicke, onions, fast ouer much, stōody to hard, be ouer-forrowfull, dull, heauy, deiected in minde, perplexed in his thoughts, fearefull, &c. *their children* (saith <sup>p</sup> *Cardan* *subtil. lib. 18.*) *will be much subiect to madnes*

e *Claudius Abauille* Capuchian, in his voyage to *Maragnan* 1614. cap. 45. *Nemo fere egrotus, sano omnes & robusto corpore, viuunt annos 120. 140. si e Medicina.*  
Idem Hæctor Boethius de *Insis* *Orchad* & *Damianus à Goe de Scandia.*  
f *Lib. 4. cap. 3. de occult. nat. mir.*  
Tetricos plerumq; filios senes p. o. generant, & tristis rarius exhibent.  
g *Coitus super repletionem pestis, & filij qui tum gignuntur, aut morbofi sunt, aut stolidi.*  
h *Dial. præfix.*  
Lequitio.  
i *L. de ed. libris.*  
k *De occult. nat. mir. temden. & stolidi mulieres, liberos plerumq; producunt sibi similes.*  
l *Lib. 2. c. 8. de occult. nat. mir.*  
Good Master Schoolmaster doe not English this.  
m *De nat. mul. lib. 3. cap. 4.*  
n *Buxdorpius c. 31. Synag. Iud. Ezek. 18.*  
o *Drusus obseru. lib. 3. cap. 20.*  
p *Beda eccl. lib. 1. cap. 27. respons. 10.*  
p *Nam spiritus cerebri si tum male afficiantur, tales procreant, & qualis fuerint affectus, tales filiorum ex tristibus tristis, ex iucundis iucundi nascuntur, &c.*

madnes and melancholy: for if the spirits of the braine be fustled, or mis-affected by such meanes, at such a time, their children will be fustled in the braine: they will be dull, heavy, timorous, discontented all their liues. Some are of opinion and maintaine that paradoxe or probleme, that wise men beget commonly fooles; and which <sup>q</sup> *Erasmus* vrgeth in his *Moriâ*, fooles beget wise men. *Cardan* sub<sup>t</sup>: lib. 12, giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolued by study, and turned into animall, drawne from the Heart, & those other parts to the braine.<sup>r</sup> *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *quod persoluant debitum languide, & obscurantur, unde fetus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wiues remissely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceed from the mother: If she be ouer, dull-heavy, angry peeuish, discontented & melancholy, not only at the time of conception, but even all the while shee carries the childe in her wombe. (saith *Fernelius* path. lib. 1. 11.) her sonne will be so likewise affected, and worse, as<sup>f</sup> *Lemnius* addes, lib. 4. cap. 7. if shee grieue ouer much, be disquieted, or by any casualty be affrighted and terrified by some fearefull object, heard or seene, shee endangers her child, and spoiles the temperature of it: for the strange Imagination of a woman, works effectually vpon her Infant, that as *Baptista Porta* proues *Physiog: cælestis*, lib. 5. cap. 2. shee leaues a marke vpon it, which is most especially seene in such as prodigiously long for such and such meates, the child will loue those meates, saith *Fernelius*, and be addicted to like humours: <sup>r</sup> If a great bellied woman see a hare, her child will often haue a hare lip, as wee call it. *Garcens de Iudiciis geniturarum* cap. 33, hath a memorable example of one *Thomas Nickell* borne in the city of *Brandeburge*, A<sup>o</sup> 1551. <sup>u</sup> that went reeling and staggering all the daies of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such another I finde in *Martin Wenrichius* com: de ortu monstrorum cap. 17. I saw (saith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkasse, † I asked him the cause, he replied, his mother when she bore him in her wombe, saw a carkasse by chance: and was so sore affrighted with it, that Ex eo fetus ei assimulatus, from a gastly impression the child was like it.

So many feuerall waies are wee plagued and punished for our fathers defaults: insomuch, that as *Fernelius* truely saith, <sup>\*</sup> it is the greatest part of our felicity to be well borne, & it were well for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry. An husbandman will sowe none but the best and choicest seed vpon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permitt him to couer a Mare, except he be well assured of his breed: wee make choice of the best Rammes for our sheepe, reare the neatest kine, and keepe the best doggs, *quantò id diligentius in procreandis liberis obseruandum?* And how carful then should we be in begetting of our children? In former times some y Countries haue beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or minde, they made him away: so did the *Indians* of old by the relation of *Curtius*, and many other well go-

39  
q Fol. 129. mer.  
Socrates children were fooles, Sabel.

r Lib 1. cap. 4.  
de occult. nat. mir.

De occult. nat. mir.

Pica moribus mulierum.

Baptista Porta loco p. ed.

Ex laporum intuitu pleriq; infante sedunt bido superiore

labello

u Quasi mox in terram collapsurus, per omnem vitam incidebat cum mater gruida ebrum hominē sic incedētem viderat.

† Cinem facie codauerosa, quid dixit, &c.

x Optimum bene nasci.

maxima pars felicitatis nostræ bene nasci. quā obrem præclare humano generi consilium videretur, si soli parentes bene habitū & sani, liberis operam darent,

y Infantes infirmi præcipio necati. Eobarnus

13. cap. 3. Apud Lacones olim.

Lipsius epist. 85, cent. ad Belgas, Dionysio Villero

si quos aliqua membrorum parte inutiles notaverint, necari iubent.

z Lib. 1. De veterum Scotorum moribus. Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti facta indagine, inventos, ne gens feda contagione lederetur, ex iis nata, castraverunt, mulieres huiusmodi procul à virorum consortio ablegarunt, quod si barum aliqua concepisset inveniatur, simul cum foetu nondum edito, defodiebatur viva. a Euphormio Salyr.

verned cōmonwealths, according to the discipline of those times. Heretofore, in Scotland, saith <sup>2</sup> Heet: Boëthius, if any were visited with the falling sicknes, madnesse, gout, leprosie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance having some such disease, shee were found to be with child, she with her brood were buried alive: and this was done for the common good, least the whole nation should be iniured or corrupted. A severe doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, <sup>2</sup> iure hereditario sapere iubentur; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body & minde, many ferall diseases raging amongst vs, crased families, parentes, peremptores; our fathers bad, and we are like to be worse.

## MEMB. 2.

## SUBSECT. I.

*Bad diet a cause. Substance. Quality of meats.*

According to my proposed method, having opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and adventitious, which happen vnto vs after we are borne. And those are either Evident, Remote, or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in every consultation, whereas they shall come to speake of the causes, the fault is found, and this most part obiected to the patient, *peccauit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: and in his 244 counsell, censuring a melancholy souldier, assigns that reason of his malady, <sup>b</sup> *hee offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions:* and so in the rest.

b Fecit omnia delicta que fieri possunt circa res sex non-naturales, & ea fuerunt cause extrinsece, ex quibus postea orie sunt obstructions.

These six non-naturall things, are Diet, Retention and Evacuation, which are more materiall then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality,

or

or the like. And well it may be called a materiall cause, since that as <sup>c</sup> *Fernelius* holds: *It hath such a power in begetting of diseases, and yeelds the matter and sustenance of them: for neither aire, nor perturbations, nor any of those ether evident causes take place, or worke this effect, except the constitution of body, and preparation of humours doe concurre. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise.* Many Physitians, I confesse, haue written copious volumes of this one subiect, of the nature and qualities of all manner of meats; as namely *Galen*, *Isaac the Jew*, *Halyabbas*, *Avicenna*, *Mesue*, all foure *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Johannes Bruerinus* *sitologia de Esculentis & Poculentis*, *Michael Sauanarola*, *Tract. 2. c. 8.* *Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his *Comment on Schola Salerna*, *Godefridus Stekius arte med*, *Marsilius Cagnatus*, *Ficinus*, *Ranzonius*, *Fonseca*, *Le Sius*, *Magninus*, *regim. sanitatis*, *Frietiagus*, *Hugo Friedevalius*, &c. besides many other in <sup>d</sup> English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: yet because these bookes are not at hand to euery man, I will briefly touch what kinde of meats ingender this humour, through their seuerall species, & which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserued, and the constitution of our body, *Fernelius* and others will shew you. I hasten to the thing it selfe: And first of such Diet as offends in substance.

*Beefe*, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded meats in every species are held best) or if old, <sup>e</sup> such as haue beene tired out with labour, are preferred. *Auban* and *Sabellicus* commend *Portingall* *Beefe* to be the most sauory, best, and easiest of digestion; we commend ours: but all is reiected, and vnfit for such as lead a resty life, any waies inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facili melancholicis agritudinibus capiuntur.*

*Porke*, of all meats is most nutritiue in his owne nature, but altogether vnfit for such as liue at ease, are any waies vnfound of body or minde: Too moist full of humours, and therefore *noxia delicatis*, saith *Sauanarola*, *ex earum v-su vt dubitetur, an febris quartana generetur*: naught for queasie stomachs, in so much, that frequent vse of it may breed a quartan ague:

*Sauanarola* discommends *Goats* flesh, and so doth <sup>f</sup> *Bruerinus*, *lib. 13. cap. 19.* calling it a filthy beast, and rammish, and therefore supposeth it will breed ranke and filthy substance: yet *Kid*, such as are young, and tender, *Isaac* accepts, *Bruerinus* and *Galen lib. 1. cap. 1. de alimentorum facultatibus.*

*Hart*, and *Redde Deere* <sup>g</sup> hath an euill name, it yeeldes grosse nutriment; a strong and great grained meat, next vnto a Horse. Which although some countries eat, as *Tartars*, and they of *China*: yet <sup>h</sup> *Galen* condemnes: Young Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Nauies, about *Malaga* especially, often vsed; but such meats aske long basking, or seething, to qualifie them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood; a pleasant meat in great

61  
c *Path. lib. 1. cap. 2.* Maximam in gignendis morbum obtinet, pabulum, materiamq; morbi suggerens: nam nec ab aere, nec a perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis praeparatio, & humorum constitutio. Et semel dicam una gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sepe emanant, nulla alia cogente causa.  
d *Cogan*, *Eliot*, *Vauban*, *Vener*, *Beefe*.  
e *Frietiagus*.  
f *Porke*.  
g *Haack*.  
h *Goat*.  
i *Non laudatur, quia melancholicum prebet alimentum.*  
j *Hart*.  
k *Male audie cervina (inquit Frietiagus) crassissimum & a tribularium supeditat alimentum.*  
l *Lib. de subtili dicta. Equina caro & asina, equinis danda est hominibus & asinis.*  
m *Venison*, *Fallow Deere*.

62 esteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* besides) in our solemne feasts. 'Tis somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, and seldome to be vsed.

Hare.

*Hare*, a black meat, melancholy, and hard of digestion, it breedes *Incubus* often eaten, and caueth fearefull Dreames, so doth all *Venison*, and is condemned by a Iury of Physicians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, & not otherwise to be vnderstood.

Conies.

*Parum absunt à natura Leporum. Bruerius lib. 1. cap. 25. pul- lorum tenera & optima. k Illaudabilis succi nauseam prouocant.*

<sup>i</sup> *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbets, by all men are ap- proued to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *A- retens lib. 7. cap. 5.* reckons vp heads and feet, <sup>k</sup> bowels, braines, entrals, mar- row, fat, blood, skinnies, and those inward parts, as Heart, lungs, liuer, spleen, &c. They are reiected by *Isaac. lib. 2. part. 3. Magninus part. 3. cap. 17. Brueri- nus lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke.

*Piso. Altemar.*

Milke, and all that comes of milke, as Butter and Cheese, Curds, &c. in- crease melancholy (Vhhey only excepted, which is most wholsome:) <sup>l</sup> some except Asses milke. The rest, to such as are found, is nutritiue and good, especially for young children, but because soone turned to corruption, <sup>m</sup> not good for those that haue vncleane stomacks, are subiect to head-ach, or haue greene wounds, Stone, &c. Of all Cheeses, I take that kinde which wee call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourfeth in his epistle to *Melancthon*, cited by *Mizaldus, Isaac part. 5. Galen lib. 3. de cibis boni succi, &c.*

*m Curia. Frieta- gius. Magninus. part 3. cap. 17.*

*Mercurialis de affect lib. 1. cap. 10. excepts all milke meates*

*in Hypocon- driacali Me- lancholy.*

Fowle.

*n Wecker Syn- tax. Theor. p. 2.*

*Isaac. Bruerius lib. 15. c. 30. &*

31.

Amongst Fowle, <sup>n</sup> Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnies, Cranes, Coots, Didappers, Waterhens, with all those Teales, Currens, Sheldrakes, and peckled Fowles, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Freisland*, which halfe the yeare are couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good outside, like Hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat: *gravant & putrefaciunt stomachum*, saith *Isaac part. 5. de vol.* their young ones are more tolerable, but young Pigeons hee quite dis- proues.

Fishes

*o Cap. 18 par. 3*

*Rhasis*, and <sup>o</sup> *Magninus* discommend all Fish, and say they breed *Visco- sities*, slimy nutriment, little and humerous nourishment, *Savanarola* addes cold: moist, and phlegmaticke, *Isaac*: and therefore vnwholsome for all cold and melancholy complexions. Others make a difference, reiecting onely a- mongst fresh-water fish, Eeele, Tench, Lampray, Crawfish (which *Bright* ap- proues *cap. 6.*) and such as are bred in muddy and standing waters, and haue a taste of mud, as *Franciscus Bonisuetus* poetically defines, *lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusq; frequentant, Semper plus succi deterioris habent.*

All Fish, that standing pooles and lakes frequent,  
Doe ever yeeld bad iuyce and nourishment.

Lam-

Lampreyes, *Paulus Iovius cap. 34. de piscibus fluvial.* highly magnifies, and saith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but *P. Eeles cap. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice. Gomefius lib. 1. cap. 22. de sale* doth immoderately extoll Sea fish, which others as much vilifie, and about the rest, dried, sowced, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stock-fish, Habberdine, poore Iohn, all shellfish. *¶ Tim. Bright* excepts Lobstar and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib. 22. cap. 17. Magninus* reiects Congre, Sturgeon, Turbet, Mackerell, Skate.

Carpe, is a fish, of which I knowe not what to determine. *Franciscus Bonfuctus* accompts it a muddy fish, *Hippolitus Salvianus* in his booke *de Piscium natura & preparatione*, which was printed at Rome in fol. 1554. with most elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approues of it: So doth *Dubravius* in his bookes of Fish ponds. *Freitagius* extols it for an excellent wholsome meat, and puts it amongst the Fishes of the best ranke: and so doe most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controuersie is easily decided, in my iudgement, by *Bruerinus lib. 22. cap. 13.* The difference riseth from the site and nature of Pooles, sometimes muddy, sometimes sweet: they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius lib. 7. cap. 22. Isaac. lib. 1.* especially *Hippolitus Salvianus*, who is *instar omnium solus, &c.* Howsoeuer they may be wholsome and approued, much vse of them is not good; *P. Forestus* in his Medicinall obseruations, relates that *Carthusian* Friers, whose liuing is most part Fish, are more subiect to melancholy then any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph in Holland.* He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well likeing, that by solitary liuing and fish eating became so misaffected.

Amongst hearbes to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially cabbage. It causeth troublesome dreames, and sends vp blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all hearbes condemnes Cabbage, And *Isaac lib. 2. cap. 1. animę gravitatem facit*, it brings heauinesse to the Soule. Some are of opinion, that all raw hearbes and sallets breed melancholy blood, except Buglosse and Lettice. *Crato consil. 21. lib. 2.* speaks against all hearbs and worts, except Borrage, Buglosse, Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbe simpliciter male, viâ cibi*, All hearbes are simply euill to feed on (as he thinks.) So did that scoffing Cooke in *Plantus* hold,

— Non ego carnem condio ut alij coqui solent.

Qui mihi condita prata in patinis proferunt,  
Boves qui convivias faciunt, herbasq; aggerunt.

Like other Cookes I doe not supper dresse,  
That put whole meddowes into a platter;  
And make no better of their Guests then Beeves,  
With hearbes and grasse to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and sallets,  
(which

p Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.  
q Cap 6. in his Tract of Melancholy.

r Optimè nutrit omnium iudicio inter prime notę pisces gustu præstanti.  
1 Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differencias, alibi suavioris alibi luculentiores.  
t Observat. 16. lib. 10.

Hearbes.

u Pseudolus, act 3. scen. 2.

64 (which our said *Plautus* calls *cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which meanes as he followes it,

\* *Plautus ibid.*

\* *Hic homines tam brevem vitam colunt, —  
Qui herbas huiusmodi in album suum congerunt,  
Formidolosum dictu, non esu modo,  
Quas herbas pecudes non edunt, homines edunt.*

Their liues that eat such hearbs, must needs be short,  
And 'tis a fearefull thing for to report,  
That men should feed on such a kinde of meat,  
Which very iuments would refuse to eat.

y *Quare recti-  
us valerudini  
sue quisq; con-  
sulet, qui lapsus  
priorum paren-  
tum memor, eas  
plane vel omise-  
rit vel parce de-  
gustarit* *Kerſei-  
us cap. 4. de ve-  
ro usu med.  
z In Mizaldo  
de Horto P.  
Creſcenti. Herba-  
ſtein &c.  
Rootes.*

a *Cap. 13. part. 3*  
Bright in his  
Tract, of Mel.  
c *Intellectum  
turbant, produ-  
cunt insaniam.*  
b *Audiui(in-  
quit Magnin.)  
quod si quis ex  
ys per annum  
continue come-  
dat, in insaniam  
caderet* *cap 13.*  
Fruits.  
Improbisucci-  
fani. *Cap. 12.*  
d *De verum va-  
rietat.*  
In Fessa plerūq;  
morboſi, quod  
fructus come-  
dant ter in die.  
e *Cap de Mel.*  
f *Lib. 11. cap. 3.*  
Pulſe.

y They are windie, and not fit therefore to bee eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every Husbandman and Herbalist. Rootes, *Et si quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlicke, Scallions, Turneps, Carrets, Radishes, Parsnips; *Crato lib. 2. consil. 11.* disallows all Roots, though a some approve of Parsnips, and Potatoes. *b Magninus* is of *Crato's* opinion, c *they trouble the minde, sending grosse fumes to the braine, make men madde,* especially Garlick, Onions, if a man liberally feed on them a yeare together. *Guianerius Tract. 15. cap. 2.* complains of all manner of Roores, and so doth *Bruerinus*, euen Parsnips themselves, which are the best, *l. 9. c. 14. pastinacarum usus succos gignit improbos. Crato consil. 11. lib. 1.* vtterly forbids all manner of fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, & putrifie it, *Magninus* holds, and must not therefore be taken, *viâ cibi, aut quantitate magnâ*, not to make a meale of, or in any great quantite. *d Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africke*, because *they liue so much on fruits, eating them thrice a day.* *Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmaines, Pippins, as good against Melancholy. But to him that is any way inclined to, or touched with this malady, e *Nicholas Piso* in his Practicks, forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits f *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for ever applied to Melancholy men, *à fabis abstine- te*, Eat no Pease, nor Beanes: yet to such as will needs eat them, I would giue this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

Spices.

g Bright cap. 6  
excepts hony.  
h *Hor. apud  
Scolizium con-  
ſil. 186.*

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates, &c; Hony and Sugar. g Some except Hony, to those that are cold it may be tolerable, but h *Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid san- guinem*

*vinem adurit*: so doth *Fernelius* *consil.* 45. *Guianerius* *tract.* 15. *cap.* 2. *Mercurialis* *consil.* 189. To these I may adde all sharpe and sowre things, luscious and ouer sweet; or Fat, as Oyle; Vineger, Veriuiice, Mustard, Salt, as sweet things are obstructiue, so these are corrosiue. *Gomesius* in his bookes *de Sale* *lib.* 1. *cap.* 21. highly commends Salt; so doth *Codronchus* in his *Tract de sale* *Abstrahij. Lemm.* 1. 3. *cap.* 9. *de occult. nat. mir.* yet common experience finds Salt, and salt meats, to be great producers of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, euen so much as in their Bread, *ut sine perturbatione animae esset*, saith mine Author, that their soules might be free from perturbations.

Bread that is made of baser graine, as Pease, Beanes, Oates, Rye or<sup>k</sup> ouer hard baked, crusty & black, is often spoke against, as causing melancholy iuice and winde. *Ioh. Major* in the first booke of his History of *Scotland*, contends much for the wholsomenesse of Oaten Bread; It was objected to him that liuing at *Paris* in *France*, that his Countrymen fed on Oates and base graine, as a disgrace: but he doth ingeniously confesse, *Scotland*, *Wales*, and a third part of *England*, did most part vse that kinde of Bread, that it was as wholsome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for iuments, then men to feed on. But read *Galen* himselte *lib.* 1. *de cibis boni & mali succi*, more largely discoursing of Corne and Bread.

All black Wines, ouer hot, compound, strong thick drinks, as Muscadine, Malmesie, Allegant, Runny, Brownebastard, Metheglen, and the like, of which they haue 30 seuerall kinds in *Muscovy*; all such made drinks are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus* *cap.* 16. in 9. *Rhasis*, puts in Wine for a great cause, especially, if it be immoderately vsed. *Guianerius* *Tract.* 15. *cap.* 2. tells a story of two Dutchmen, to whom he gaue entertainment in his house, that in one months space were both melancholy by drinking of wine, one did nought but sing, the other sighe. *Galen* *lib.* *de causis morb.* *cap.* 3. *Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius* *lib.* 3. *cap.* 18. 19. 20. haue reckoned vp those inconueniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cuppe of Wine is good Physicke, and so doth *Mercurialis* grant, *consil.* 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beere, if it be ouer-new or ouer-stale, ouer-strong, or not sod, smell of the caske, sharp or sowre is most vnwholsome, frets and gaules, &c. *Henricus Syrerus* in a<sup>u</sup> consultation of his, for one that laboured of Hypochondria. call melancholy discommends Beere. So doth *Crato* in that excellent counsell of his *lib.* 2. *consil.* 21. as two windie because of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beere vsed in some other parts of *P Ger-* many,

— nil spissius illa  
Dum bibitur, nil clarius est dum mingitur, unde  
Constat quod multas faces in corpore linguat.

Bread.

b Ne comedas  
crustam, chole-  
ram quia gignit  
adusiam. Schol.  
Sal.

Wine.

1 Vinum turbi-  
dum.

m Ex vini pa-  
tentis bibitione,  
duo Alemanni in  
vno mense me-  
lancholici facti  
sunt.

Cider. Perry.

Beere.  
n Hildishems  
spicel. fol. 273  
o Crassum gene-  
rat sanguinem.

p About Dan-  
rick in Spruce,  
Hamburg, Lip-  
sike.

Nothing

Nothing comes in so thick  
 Nothing goes out so thinne,  
 It must needs follow then  
 The dregges are left within.

q Henricus A-  
 brincensis.

r Potus cum sa-  
 lubritum us-  
 cundus, lib. 1.  
 Waters.

f Galen l. 1. de  
 san tuend. Ca-  
 vende sunt aque  
 que ex stagnis  
 hauriuntur, &  
 que turbide &  
 male oleres,  
 &c.

r Imoxium red-  
 dit & bene o-  
 lentem.

u Contendit hæc  
 vitia coctione  
 non emendari.

x Lib. de bonita-  
 te aque, hydro-  
 pè, iugel, febris  
 putridas, splene,  
 tussis, nocet ocu-  
 lis, malum babi-  
 tum cor, poris &  
 colorem.

\* Maginus: ni-  
 gritatem indu-  
 cit si pecora bi-  
 berint.

y Aque ex ni-  
 vibus coactæ  
 strumofos faciunt  
 † Cosmog. lib. 3.  
 cap. 36.

z Method. hist.  
 cap. 5. balbuti-  
 unt Labdani in  
 Aquitania ob a-  
 quas a q. hi mor-  
 bi ab aquis in  
 corpora deri-  
 vantur.

a Edulia ex san-  
 guine & suffo-  
 cato parata, Hil-  
 deheim.

b Cupedia r ero,  
 placenta, bella-  
 ria, commenta q.  
 alia curiosa pi-  
 storum & coquo-  
 rum, gustui ser-  
 vientium concu-  
 liant morbos

tum corpori tum  
 animo insanabi-  
 les. Philo Judeus  
 lib. de victimis.  
 P. Jov. vita  
 eius.

As that old Poet scoffed, calling it *Stygia monstrum conforme paludi*, a mon-  
 strous drinke, like the riuer *Styx*. But let them say as they list, to such as are  
 accustomed vnto it, *it is a most wholesome* (so *Polidor Virgil* calleth it) *and a*  
*pleasant drinke*, it is more subtile and better for the hop that rarifies it; hath  
 an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius*  
 approoves, lib. 2. sect. 2. *Instit. cap. 11.* and many others.

Standing Waters, thicke and ill coloured, such as come forth of Pooles,  
 and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vn-  
 wholesome, putrified and full of mites, creepers, slimy, muddy, vncleane, cor-  
 rupt, impure, by reason of the Sunnes heat, and still standing: they cause foule  
 distemperatures in the body and minde of man, are vnfit to make drinke of,  
 to dresse meat with; or to be vsed about men inwardly or outwardly. They  
 are good for many domestically vses, to wash horses, water Cattle, &c. or in  
 time of necessity, but not otherwise. Some are of opinion, that such fat stan-  
 ding waters make the best Beere, and that seething doth defecate it, as *Car-*  
*dan* holds lib. 12. subtil. *It mends the substance and saour of it*, but it is a para-  
 doxe. Such beere may be stronger, but not so wholesome as the other, as *Io-*  
*bertus* truly iustifieth out of *Galen*; *Paradox. dec. 1. Paradox. 5.* that the se-  
 thing of such impure waters doth not purge or purifie them. *Pliny lib. 31. c. 3.*  
 is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap. 11. & c. 45*  
*Pamphilus Herilacus, lib. 4. de nat. aquarum*, such waters are naught, not to  
 be vsed, and by the testimony of *Galen*, *Breed Agues, Dropsies, Pleuresies,*  
*Spleneticke and melancholy passions, hurt the eyes, cause a bad temperature, and*  
*ill disposition of the whole body, with bad colour.* This *Robertus* stiffly main-  
 taines, *Paradox. lib. 1. part. 5.* that it causeth bleare eyes, bad colour, and many  
 loathsome diseases to such as vse it: This which they say stands with good  
 reason: for as Geographers relate, the water of *Astracan* breeds wormes in  
 such as drinke it. *Axius*, or as now called *Verduri*, the fairest riuer in *Ma-*  
*cedonia*, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, ano-  
 ther streame in *Theffaly*, turnes Cattle most part white, *si potuiucas. I. Au-*  
*banus Bohemus* referres that *Struma*, or poke of the *Bavarians* and *Styrians*  
 to the nature of their waters, as *Munster* doth that of the *Valesians* in the  
*Alpes*, and *Bodine* supposeth the stutting of some families in *Aquitania* a-  
 bout *Labden*, to proceed from the same cause, *and that the filth is deriued*  
*from the water to their bodies.* So that they that vse filthie, standing, ill co-  
 loured, thicke, muddy water, must needs haue muddy, ill coloured, impure, and  
 infirme bodies. And because the body workes vpon the mind, they shall haue  
 grosser vnderstandings, dull, foggy, melancholy spirits, and bee really subiect  
 to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of com-  
 pound, artificiall made dishes, of which our Cookes afford vs a great varie-  
 ty, as Taylers doe fashions in our apparell. Such are <sup>a</sup> Puddings stuffed with  
 bloud, or otherwise composed, Baked meats, sowed, indurate meats, fried,  
 and broyled, buttered meats, condite, powdred, and over-dried, <sup>b</sup> all Cakes,  
 Simnels,

Simnels, Bunnes, Cracknels made of butter, spice, &c. Fritters, Pancakes, Pies, Sallages, and those severall sauces, sharp or over sweet, of which *Scientia popina*, as *Seneca* calls it, hath served those *Apician* trickes, and perfumed dishes, which *Adrian* the 6. Pope, so much admired in the accounts of his predecessour *Leo Decimus*: And which prodigious riot and prodigality have invented in this age. These doe generally ingender grosse humours, fill the stomacke with crudities, and all those inward parts with obstructions. *Montanus consil. 22.* giues instance in a melancholy Jew, that by eating such tart sauces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evill affected. Such examples are familiar and common.

e As Lettice steeped in Wine, Birds fed with Fennell & Sugar, as a Popes Concubine was sed in Avignon. Stephan. d *Anime negotium ista facessit, & de templo dei immundum stabulum f. cii. Pet. letius, 10. cap.*

## S V B S E C T. 2.

## Quantity of Diet a cause.

**H**ere is not so much harme proceeding from the substance it selfe of meat, and quality of it, in ill dressing and preparing, as there is from the quantitie, disorder of time and place, vnseasonable vse of it, *d* intemperance, over much, or over little taking of it. A true saying it is, *Plures crapula quam gladius*, this gluttony kills more then the sword, this *omnivorantia*, & *homicida gula*, this al-devouring and murdering gut. And that of *Pliny* is truer, *Simple diet is the best, heaping vp of severall meats is pernicious, and sauces worse, many dishes bring many diseases.* *Avicenna* cries out, that *nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and 'tis the fountaine of all diseases, which arise out of the repugnancy of grosse humours.* Thence, saith *S Fernelius*, come crudities, winde, oppilations, *cachymia*, *plethora*, *Cachexia*, *Bradiopepsia*, \* *Hinc subita mortes, atq; intestata senectus*, sudden death, &c. and what not.

e Lib. 11. cap. 52. *Homini cibus vilissimus simplex, acervatio ciborum pestifera, & condimenta perniosa, multos morbos multa seculula ferunt.* f 3. 1. dec. 2. cap. Nihil deterius quam si tempus iusto longius commedendo protrahatur, & varia ciborum genera coniungantur: inde morborum scaturigo, que ex repugnantia humorum oritur. g Path. l. 1. c. 1 & Juu. Sat. 5. h Nimia repletio ciborum facit melancholicum, i Comestio superflua cibi, & perus quantitas nimia.

As a Lampe is choaked with a multitude of oyle, or a little fire with overmuch wood quite extinguished: so is the naturall heat with immoderate eating stang'ed in the body. *Pernitiosa sentina est abdomen insaturabile*; one saith, an insatiable paunch is a pernicious sinke, and the fountaine of all diseases both of body and minde. *Mercurialis* will have it a peculiar cause of this priuate disease. *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestivis comessationibus*, vnseasonable feasting. *Crato* confirms as much, in that often cited counsell, 21. lib. 2. putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, lib. 2. *Aphor. 10.* *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vitious humours.*

k Impura corpora quanto magis nutritis tanto magis laedis: putrefaciu enim alimentum vitiosus humor. l Vid. Guelen. de portentosis cecis, &c. i Amb. lib. de Iem. cap. 14. \* *Luvenal;*

And yet for all this harme, which apparently followes sursetting & drunkenesse, see how we luxuriate and rage in this kinde, quam *portentose cena*, prodigious suppers, † *qui dum invitant ad cenam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apitios*, *Helionables* our times afford? *Lucullus* Ghost walks still, and every man desires to sup in *Apollo*: *Aesops* costly dish is ordinarily served vp, ——— \* *Magis illi iuvant, que plures emuntur.*

68

† Guicciardini.  
 \* Nat. quest. 4.  
 cap. ult. subsidio  
 est lumen gra-  
 uitum, dolet  
 quod solem,  
 quod spiritum  
 emere non possi-  
 mus, quod hic  
 aer non emptus  
 ex facili, &c.  
 adeo nihil placet,  
 nisi quod carum  
 est.  
 m Ingeniosi ad  
 Gulam.  
 † Olim vile mā-  
 cipium, nunc in  
 omni estimatio-  
 ne, nunc ars ha-  
 beri capta, &c.  
 n Epist. 28. l. 7.  
 quorum in ven-  
 tre ingenium, in  
 palinis, &c.  
 o Iulucem co-  
 nat Sertorius.  
 p Seneca.  
 r Mancipia gu-  
 le, dapes non ja-  
 pore sed sumptu  
 aestimantes. Se-  
 neca consol. ad  
 Helvidium.  
 \* Seueritia gut-  
 tura satiare non  
 possunt fluvii &  
 maria, Aeneas  
 Sylvius de mi-  
 ser. curial.

† Plautus.

The dearest cates are best, and 'tis an ordinary thing to bestow 20 or 30<sup>l</sup> on a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. *we loath the very light* (some of vs, as *Seneca* notes, *because it comes free, and we are offended with the Sunnes heat, & these coole blasts, because we buy them not.* This aire we breath is so common, *we care not for it*, nothing pleaseth but what is deare. And if we bee<sup>m</sup> witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the pallat, and to satisfie the gut, *A Cooke of old was a base knave* (as *Livy* complaines) *but now a great man in request: Cookery is become an art, a noble science, Cookes are Gentlemen; Venter Deus; They weare their braines in their bellies, and their guts in their heads,* as<sup>n</sup> *Agrippa* taxed some Parasites of his time, rushing on their owne destruction, as if a man should runne vpon the point of a sword, *vsq; dum rumpantur comedunt*, ° all day, all night, let the Physitian say what he will, imminent danger, and serall diseases are now ready to seize vpon them, they wil eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith *Seneca*; which *Dion* relates of *Vitellius*, *solo transitu ciborum nutriti iudicatus*, his meat did passe through, and away: or till they burst againe. P *Strage animantium ventrem onerant*, and rake ouer all the world, as so many<sup>r</sup> slaues, belly-gods, and landserpents, & *totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. \* *Sea, land, rivers, lakes, &c. may not giue content to their raging guts.* To make vp the messe, what immoderate drinking in euery place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous Roman parasite, *qui dum vixit, aut bibit aut minxit*; as so many Caskes to hold wine, yea worse then a Cask that marres wine, and it selfe is not marred by it, yet these are braue men, *Silenus Ebrius* was no brauer. *Et que fuerunt vitia mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò redijt* (as *Chrysostome* ser. 30. in 5. *Ephes.* comments) *Vt effeminata ridendeq; ignavia loco habeatur, nolle inebriari*, 'tis now come to that passe that he is no Gentleman, a very milkesop, a clowne, of no bringing vp, that will not drinke, fit for no company: he is your only gallant, that plaies it off finest, no disparagement now to stagger in the streets, reele, raue, &c. but much to his fame and renowne: as in like case *Epidicus* told *Thesprio* his fellow seruant, in the † Poet. *Ædipol facinus improbum*, one vrged, the other replied: *at iam aliq; fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many braue examples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, *tant à dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Vt magna pars non aliud vitæ premium intelligat*, they will labour hard all day long to be drunk at night, and convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*, when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq; ubi primus equis oriens afflavit anhelis, illis sera rubens accendit lumina vesper.*

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

————— \* *Noctes vigilabat ad ipsam*

\* Hor.

Mane

*Mane, diem totum stertebat.----- Verres, against whom* 69

*Tully* so much inueighs, in winter he neuer was *extra tectum, vix extra lectum*, neuer almost out of bed, † still wenching, and drinking; so did he spend his time, and so doe *Myriads* in our daies. They haue *gymnasia bibonum*, schooles and randeuouz, these *Centaures* and *Lapithæ*, tosse pots, and boles, as so many bals, invent new tricks, as *Sausages*, *Anchoues*, *Tobacco*, *Caveare*, pickled *Oysters*, *Herrings*, *Fumados*, &c. innumerable salt meats to increase their appetite, and study how to hurt themselues by taking *Antidotes*, † to carry their drinke the better: † And when naught else serues, they will goe forth, or be conueighed out to empty their gorge, that they may return to drink afresh. They make lawes *insanas leges, contra bibendi fallacias*, and † bragge of it when they haue done, crowning that man that is soonest gone, as their drunken predecessours haue done, ---- † *quid ego video? Ps: Cum coronâ pseudolum ebrium tuum.* ---- And when they are dead, will haue a Can of wine with \* *Marons* old woman to bee engrauen on their tombes. So they triumph in villany, and iustifie their wickednesse, with *Rablaï's* that *French Lucian*, drunkenesse is better for the body then physicke, because there bee more old drunkards then old Phisitians. Many such frothy arguments they haue, \* inviting and incouraging others to doe as they doe, and loue them dearly for it (no glew like to that of good fellowship) So did *Alcibiades* in *Grece*, *Nero*, *Bonosus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was styled of old, (as † *Ignatius* proues out of some old coynes.) So doe many great men still, as \* *Heresbachius* obserues. When a Prince drinke till his eyes stare, like *Bitias* in the Poet, ---- (\* *Ille impiger hausit*

*Spumantem vino pateram*) ---- and comes off cleerely, found *Trumpets*, *Fife* and *Drummes*, the spectators will applaud him, the \* *Bishop himselfe* (if he bely them not) with his *Chaplain* will stand by and doe as much, O *dignum principe haustum*, 'twas done like a Prince. Our *Dutchmen* invite all commers with a payle and a dish, *velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu*, as † one of their owne countrimen complains: *Quantum liquoris immodestissima gens capiat, &c.* How they loue a man that will be drunke, crowne him and honour him for it, hate him that will not pledge him, stab him, kill him, a most intolerable offence, and not to bee forgiuen. \* *He is a mortall enemy that will not drinke with him, as Munster* relates of the *Saxons*. So in *Poland*, hee is the best seruitor, and the honestest fellow, saith *Alexander Gaguinus*, \* *that drinketh most healths to the honour of his master*, he shall be rewarded as a good servant, accounted a most valiant man, for † *Tam inter epulas fortis vir esse potest ac in bello*, as much valor is to be found in feasting as in fighting, and some of our Citty Captaines, & Carpet Knights will make this good, and proue it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strange nature, and degenerate into beasts.

Some againe are in the other extreame, and drawe this mischief on their heads by too ceremonious and strict diet, being ouerprecise, Cockney-like, and curious in their obseruation of meats, times, as that *Medicina statica*

† *Dici breuitas conviviis, noctis longitudo stupris contrebatur.*

† *Et quo plus capiant, irritamenta excogitantur.*

† *Foras portantur ut ad conviviium reportentur, replevi ut exhauriant & exhauriri ut bibant.* Ambros.

u *Ingentia vasa velut ad estimationem, &c.*

† *Plautus.*

\* *Lib. 3. Anthol. cap 20.*

x *Gratiam conciliant potando.*

y *Nois ad Cesares.*

\* *Lib. de edulcandis principum lieris.*

\* *Virg.*

\* *Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps.*

z *Bohemus in Saxonia. Adeo immoderate & immodeste ab ipsis bibitur, ut in computationibus suis non cyathis solum & cantharis sat infundere possint, sed impletum multivale apponant, & scutella iniecta hortantur quemlibet ad libitum potare.*

a *Dictu ineditibile, quantum huiusce liquoris immodesta gens capiat, plus potantem amicissimum habent, & serto coronant; inimicissimum contra qui non*

vult & cede & sustibus expiant. \* *Qui potare recusat, hostis habetur, & cede nonnunquam res expiatur.* \* *Qui melius bibit pro salute domini melior habetur minister.* † *Grec. Poeta apud Stobæum, ser. 18.*

70 prescribes, iust so many ounces at dinner, which † *Lessius* enioynes, so much at supper, not a little more, nor a little lesse, of such meat, and at such houres, a diet drinke in the morning, Cock-broth, China-broth at dinner, Plumbe-broth, a Chicken, a Rabbet, ribbe of a Racke of mutton, winge of a capon, the merry thought of a hen, &c. to sounder bodies this is to nice & most absurde. Others offend in ouermuch fasting: Pining adaies, saith <sup>b</sup> *Guianerius*, and waking a nights, as many *Moores* & *Turkes* in these our times doe: *Anchorites*, *Monks*, and the rest of that superstitious ranke (as the same *Guianerius* witnesseth that he hath often seene to haue happened in his time) through immoderate fasting, haue beene frequently mad. Of such men belike *Hippocrates* speakes, 1. *Aphor.* 5. when as he saith <sup>b</sup> They more offend in too sparing diet, and are worse dammified, then they that feed liberally, and are ready to surfet.

<sup>b</sup> Qui de die  
ieiunant et  
nocte vigilant  
facile cadunt in  
melancholiam;  
et qui nature  
modum exce-  
dunt. c. 5. tract.  
15. cap. 2. Longa  
famis toleran-  
tia, ut iis sepe  
accidit qui tanto  
cum seruire Deo  
seruire cupiunt  
per ieiunium,  
quod mani aci efficiantur, ipse viti sepe.  
fit error tenui quam plenore victu.

c Fa tenui victu agri delinquant, ex quo fit ut maiori afficiantur detriment o, maiora

## SVESEC. 3.

Custom of diet, Delight, Appetite, Necessity,  
how they cause or hinder.



O rule is so generall which admits not some exception: to this therefore which hath beene hitherto said, (for I shall otherwise put most men out of commons) and those inconueniences which proceed from the substance of meates, a intemperate or vnseasonable vie of them, custome somewhat detracts, and qualifies according to that of *Hippocrates*, 2. *Aphorif.* 50. <sup>d</sup> Such things as wee haue beene long accustomed to, though they be euill in their owne nature: yet they are lesse offensive. Otherwise it might well be obiected, that it were a meere <sup>e</sup> tyranny to liue after those strict rules of Physicke. For <sup>f</sup> custome doth alter nature it selfe, and to such as are vsed to them it makes bad meates wholsome, and vnseasonable times to cause no disorder. Cider and Perry are windie drinke, so are all fruits windy in themselues, cold most part, yet in some shires of <sup>g</sup> England, Normandy in France, Guipuscoa in Spaine, 'tis their common drinke, and they are no whit-offended with it. In Spaine, Italy, and Affricke, they liue most on roots, raw hearbes, <sup>h</sup> Camels milke, and it agrees well with them, which to a stranger will cause much grieuance. In Wales, *lactinijs vescuntur*, as *Hunfry Lluyd* confesseth, a *Cambro-Brittaine* himselfe in his elegant Epistle to *Abraham Ortelius*. They liue most on whit-meates, in Holland on Fish, Roots, Butter: and so at this day in Greece, as <sup>i</sup> *Bellonius* obserues they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, we feed on Flesh most part, saith <sup>k</sup> *Polydor Virgil*, as all northerne countries doe; and it would be very offensive to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vse oyle, we butter: wee in the north are <sup>l</sup> great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well

<sup>d</sup> Que longō tē-  
pore consueta  
sunt, etiam si de-  
teriora, minus in  
assuetis molesta-  
re solent.  
<sup>e</sup> Qui medicē  
vini, misere vi-  
uit.  
<sup>f</sup> Consuetudo  
altera natura.  
<sup>g</sup> Hereford-  
shire, Glouc-  
stershire, Wor-  
cestershire.  
<sup>h</sup> Leo Afer, l. 1.  
solo camelorum  
lacte contenti,  
nil preterea de-  
litiarum ambi-  
unt.  
<sup>i</sup> Delectantur  
Græci piscibus  
magis quam  
carnibus.  
<sup>j</sup> Flandri vinum  
butiro dilatum  
bibunt ( nauēo  
referens ) ubiq;  
butirum inter  
omnia fercula et  
colliria locum  
obtinet. Steph.  
præf. Herod. lib. 1. Hist. Arg. 1 P. Louius descrip. Britonum, cney fit, eat & drinke all day at dinner, in Island, Musco-

pleased

pleased. In *China* the common people live in a manner altogether on roots and hearbes, and to the wealthiest, Horse, Ass, Mule, Doggs, Cat's-flesh is as delightfome as the rest, so <sup>m</sup> *Mat. Riccius* the Iesuite relates, who lived many yeares amongst them. The *Tartars* eat raw meate; and most commonly horse-flesh, drinke milke and bloud as the *Nomades* of old.

*Et lac concretum cum sanguine potat equino;*  
They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, living an hundred yeares; euen in the ciuest country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccius* contendes to be the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dryed fish, & so likewise in the *Shetland* Iles. And their other fare, as in *Island* saith <sup>o</sup> *Dithmarus Bleskenius*, Butter, Cheese, and Fish; their drinke water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palm-trees*, *Pinas*, *Potatos*, &c. and such fruits. With some, Fish, Serpents, Spiders; and in diuers places they eat mans flesh raw, and roasted, euen the Emperour <sup>9</sup> *Metazuma* himselfe. In some coasts againe, one tree yeelds them *Coquernuts*, meate and drinke, fire, fuell, apparell, with his leaues, oyle, vineger, couer for houses, &c. and yet these men going naked, feeding course, live commonly 100 yeares, are seldome or neuer sicke; all which diet our Physicians forbid. In *Westphalia* they feede most part on fatte meats and wourts, knuckle deepe, and call it <sup>t</sup> *cerebrum Iouis*: in the Low countries with roots, In *Italy* Frogges and Snails are vsed. The *Turkes*, saith *Busbequius*, delight most in fried meats. In *Muscovy* Garlick and Onions, are ordinary meat & sauce, which would be pernicious to such as are vnaccustomed vnto them, delightfome to others; and all is <sup>t</sup> because they haue bin brought vnto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. *o dura messorum ilia*, course bread at all times, goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against the rules of Physicke; so that custome is all in all. Our trauellers finde this by common experience when they come into farre countries, and vse their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch vpon the coasts of *Africke*, those *Indian Capes* and *Islands*, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. <sup>x</sup> *Peregrina, et si suavia, solent vescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and distempers. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; & a maid as *Curtius* records sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius lib. 3. cap. 15.* eat *Opium* familiarly, a dramme at once, which wee dare not take in graines. <sup>y</sup> *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consulto loquebatur*, spake vnderstandingly, so much can custome doe. <sup>z</sup> *Theophrastus* speakes of a Shepherd that could eat *Hel-lebor* in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudinem utcumq; ferendam, nisi valde malam*, Custome is howsoever to be kept,

except.

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m *Expedition Sinus lib. 1. cap. 3.* *herbarum & olerum, apud Sinas quam apud nos longe frequentior usus, compluribus quippe de vulgo reperias nulla alia re vel tenuitatis vel religionis causa videntes. Equus mulus, asellus, &c. equè fere vescuntur ac pabula omnia.*  
*Mat. Riccius. l. 5. cap. 12.*  
*o Tartari muli, equi, vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc inmentorum pabulum & bouum, non hominum.*  
*o Islande descriptione. victus eorum butiro lacte, caseo, consistit: pisces locopanis habent, potus aqua, aut ferum, sic vivunt sine medicina multi ad annos 200.*  
*p Patagones.*  
*q Benz. & Fer. Cortesius lib. novus orbis inscrip. 1. Limcosten cap. 56. palma insular, totius orbis arboribus longè præstantior.*  
*i Lips. Epist. 1. Teneris assuescere multum.*  
*u Repertine mutationes noxam parviunt. Hippocrat. Achorism. 21 Ep. 6. Sect. 3. x Brucimus lib. 1. cap. 23. Simpl. med. cap. 4. lib. 1. z Heurnius l. 3. cap. 19. prax. med.*

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except it be extreame bad: he aduifeth all men to keepe their old cuſtomes, and therefore to<sup>a</sup> continue as they began, be it diet, bath, exerciſe, &c. or whatſoever elſe.

<sup>a</sup>In dubijs conſuetudinem ſequatur adoleſcens, & inceptis perſeueret.

<sup>b</sup>Qui cum uoluptate aſſumitur cibi, ventriculus auidius cōpleſtitur, expedituſq; concoquit, & quæ diſplicent auerſatur.

<sup>c</sup>Nothing againſt a good ſtomacke, as the ſaying is. <sup>d</sup>Lib. 7. hiſt. Scot.

Another exception is Delight, or Appetite, to ſuch and ſuch meats. Though they be hard of digeſtion, melancholy: yet as *Fuchſius* excepts *cap. 6. lib. 2. Inſtit. ſect. 2.* <sup>b</sup>The ſtomacke doth readily digeſt, and willingly enter-taine ſuch meats wee loue moſt, and are pleaſing to vs, abhorres on the other ſide ſuch as we diſtaſt. Which *Hippocrates* confirms *Aphoriſ. 6. 38.* Some cannot endure cheeſe; out of a ſecret Antipathy, or to ſee a roſted Ducke, which to others is a<sup>c</sup> delightſome meat.

The laſt exception is neceſſity, pouerty, want, hunger, which drives men many times to doe that which otherwiſe they are loath, cannot endure, and thankfully to accept of it: As Beuerage in ſhips, and in ſeiges of great Citties, to feed on Doggs, Cats, Rats, and Men themſelues. Three out-lawes in <sup>d</sup>*Hector Boethius* being driven to their ſhifts, did eate raw fiſh, and fleſh of ſuch fowle as they could catch, in one of the *Hebrides* for ſome few months. Theſe things doe mitigate or diſanull that which hath beene ſaid of Melancholy meats, and make it more tolerable: but to ſuch as are wealthy, liue plenteouſly, at eaſe, may take their choice, and reſtaine if they will, theſe viandes are to be forborne, if they bee inclined to, or ſuſpect melancholy, as they tender their healths: Otherwiſe if they be intemperate, or diſordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

## SUBJECT. 4.

## Retention and Evacuation a cauſe, and how.



<sup>e</sup>Retention and Evacuation, there be diuerſe kindes, which are either concomitant, aſſiſting, or ſole cauſes many times of melancholy. <sup>e</sup>*Galen* reduceth defect and abundance to this head; others, <sup>f</sup>*all that is ſeparated or remaines.* In the firſt ranke of theſe I may well reckon vp Coſtiuenefſe, & keeping in of our ordinary excrements, which as it often cauſeth other diſeaſes, ſo this of melancholy in particular. <sup>g</sup>*Celſus lib. 1. cap. 3.* ſaith it produceth inflammation of the head, dulneſſe, clou-dineſſe, headache &c. *Proſper Calenus lib. de attrâ bile*, will haue it diſtemper not the Organ onely, <sup>h</sup>but the minde it ſelfe by troubling of it: And ſometimes it is a ſole cauſe of Madneſſe, as you may read in the firſt booke of <sup>i</sup>*Skenkius* his medicinall obſeruations. A young Merchant going to *Nordeling* Faire in *Germany*, for ten dayes ſpace neuer went to ſtoole, at his returne he was <sup>k</sup>grieuouſly melancholy, thinking that he was robbed, and would not be perſwaded but that all his mony was gone: His friends thought he had ſome *Philtrum* giuen him, but *Cnelinus* a Phyſitian being ſent for, found his <sup>l</sup>Coſtiuenes alone to be the cauſe, and thereupon gaue him a Clifter, by which he was ſpeedily recouered. *Trincavellius conſult. 35 lib. 1.* ſaith as much of a melancholy Lawyer, to whom he adminiſtred Phyſicke, and *Rodericus à Fonſeca conſult. 85. Tom. 2.* <sup>†</sup>of a patient of his, that for 8 daies was bound, and therefore melancholy affected. Other Retentions and Evacuati- ons there are, not ſimply neceſſary, but at ſometimes; as *Fernelius* accompts them

<sup>e</sup>30 art's.

<sup>f</sup>Quæ excrementum aut ſubſiſtunt.

<sup>g</sup>Coſtiuenefſe.

<sup>h</sup>Ex ventre ſuppreſſo, infla-

<sup>i</sup>mationes, capi-

<sup>k</sup>tis dolores, cali-

<sup>l</sup>gines, creſcunt.

<sup>†</sup>excrementa

retenta, mentis

agitationem pa-

tere ſoleat.

<sup>†</sup>Cap. de Mel.

<sup>k</sup>Tam delirius,

ut vix ſe bomi-

nem agnoſceret.

<sup>†</sup>Aluus aſtri-

ctus cauſa.

<sup>†</sup>Per octo dies

aluum ſiccum

habet & nihil

reddidit.

them. *Path. lib. 1. cap. 15.* as suppression of Hemröds, monthly issues in women, bleeding at nose, immoderate, no vse at all of *Venus*: or any other ordinary issues.

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<sup>m</sup> Detention of hemröds, or monethly issues, *Villanovanus Breviar lib. 1. cap. 18.* *Arculanus cap. 16. in 9. Rasis, Vittorius Faucettinus pract. mag. Tract. 2. cap. 15. Brunel &c.* put for ordinary causes. *Fuchsius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that <sup>n</sup> many men vnseasonably cured of the hemröds, haue beene corrupted with Melancholy seeking to avoid Scylla, they fall into Charybdis. *Galen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madnesse, contracted by this meanes: And <sup>v</sup> *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the supression of their months. The same may be said of bleeding at the nose, if it be suddainly stopt, and haue beene formerly vsed, as *P Villanovanus* vrgeth; And <sup>q</sup> *Fuchsius lib. 2. sect. 5. cap. 33.* stiffly maintaines, that without great danger, such an issue may not be stayed. *Venus* omitted, produceth like effects. *Mathiolus epist. 5. lib. penult. r.* avoucheth of his knowledge, that some through bashfullnesse abstained from *Veneri*, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius med. collect. lib. 6. cap. 37.* speakes of some, <sup>t</sup> that if they doe not vse carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not vse of it hurts many, *Arculanus cap. 6. in 9. Rasis, & Magninus part. 3. cap. 5.* thinke, because it <sup>u</sup> sends vp poisoned vapours to the Braine and Heart. And so doth *Galen* himselfe hold, that if this natural seede be ouerlong kept (in some parties) it turnes to poyson. *Hieronimus Mercurialis* in his chapter of Melancholy, cites it for an especiall cause of this malady, <sup>v</sup> *Priapismus, Satyriasis &c. Haliabbas 5. Theor. cap. 36.* reckons. vp this and many other diseases. *Villanovanus Breviar lib. 1. cap. 18.* saith, he knew <sup>x</sup> many monks, and widdowes grienously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus lib. 2. de mulierum, affect. cap. 4. & Ro dericus a Castro de morbis mulier: lib. 2. cap. 3.* treat largely of this subiect, and will haue it produce a peculiar kinde of melancholy, in stale maides, nunnes, and widdowes, ob suppressionem mensium & venerem omissam, timida, maesta, anxie, verecuunde, suspitiosa, languentes, consilij inopes, cum summa vite & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus cap. 37. de melanchol. con-* firmes as much out of *Galen*: so doth *Wierus, Christopherus à Vega de art. med. lib. 3. cap: 14:* relates many such examples of men, & ywomen, that he had seene so melancholy. *Felix Platter* in the first booke of his obseruations, <sup>z</sup> tels a story of an ancient Gentleman in *Alsatia*, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his seuerall infirmities: but she because of this inhibition of *Venus*, fell into a horrible fury, and desired euery one that came to see her, by words, lookes, and gestures to haue to doe with her, &c. <sup>a</sup> *Bernardus Paternus* a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly *à vasis seminarijs in utero. r. Nobilis senex Alatus, iuvenem axrem duxit, at ille colico dolore, & multis morbis correptus, non potuit præstare officij mariti, vix inito matrimonio egrotus. Illa in horrendum furorem incidit, ob Venerem cohibitam ut omnium eam inuiscerium, congressum, voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos expetit magno clamore, a Vidi sacerdotem optimum & pium, qui quod nollet vii Veneri, in melancholica symptomata incidit.*

<sup>m</sup> Sive per nates, sive hemorroides.

<sup>n</sup> Multi interpestive ab Hemorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam &c. Lib. 1. de Mania.

<sup>p</sup> Breviar. lib. 7. cap. 18.

<sup>q</sup> Non sine magno incommodis, cui sanguis à nervis promanat, non sanguinis vacuatio impeditur potest.

<sup>r</sup> Novus quosdam præ pudore à coitu abstinentes, & torpidos, pigrosque factos: nonnullos etiam melancholicos, præter modum maestos, timidosque.

<sup>s</sup> Nonnulli nisi coeant, assidue capitis gravitate infestantur. dicit se novisse quosdam tristes & ita factos ex intermissione Veneris.

<sup>t</sup> Vapores veneratos mittit sperma ad cor & cerebrum.

<sup>u</sup> Sperma plus diu retentum, transiit in Venenum.

<sup>v</sup> Graves producit corporis & animi agitudines. <sup>x</sup> Ex spermate supra modum retento, morachos, & viduas melancholicos sepe fieri vidi. y Melancholia orta

74 marry, nor make use of the Stewes, fell into grievous melancholy fits. *Hildesheim spicell. 2.* hath such another example of an Italian melancholy Priest, in a consultation had A. 1580. *Iason Pratenfis* giues instance in a married man, that frō his wiues death abstaining, *bafter marriage, became exceeding melancholy*, *Rodericus a Fonseca* in a young man so milafected, *Tom. 2. consult. 85.* To these you may adde, if you please, that conceited tale of a Jew, lo visited in like sort, and so cured, out of *Poggius Florentinus*.

b Ob abstinentiam à concubitu incidit in melancholiam.

Intemperate *Venus* is all out as bad in the other extreame, *Galen. lib. 6. de morbis popular sect. 5. tert. 26.* reckons vp melancholy amongst those diseases which are exasperated by *Venerie*: so doth *Avicenna. 2. 3. cap. 11.* *Oribasius loc. citat. Ficinus lib. 2. de sanitate tuendâ, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part. 3.* <sup>d</sup> giues the reason, because <sup>e</sup> it in frigidates and dryes vp the body, consumes the spirits; and would therefor haue all such as are cold and dry, to take heed of, and to awoide it as a mortal enemy. *Iacchinus in 9. Rasis cap. 15.* ascribes the same cause, and intanceth in a Patient of his, that married a young wife in a hot summer, <sup>f</sup> and so dried himselfe with chamber-worke, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I finde in *Lelius à Fonte Eugubinus consult. 129.* of a Gentleman of *Venice*, that vpon the same occasion, was first melancholy, afterwards mad: Read in him the story at large.

c Que à coitu exacerbantur.  
d Superfluum coitum causam ponunt.

e Exsiccatur corpus, spiritus consumit &c. caveant ab hoc siccis, velut inimico mortali.

f Ita exsiccatus in e melancholico statim fuerit insanus, ab humantibus curatus.

g Ex cantheria & ulcere excisio.

Any other Evacuation stopped, will cause it, as well as these about named, be it bile, s vlcer, issue, &c. *Hercules de Saxoniâ lib. 1. cap. 16.* & *Gordanius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *redijt melancholia*, his melancholy fit seized on him againe.

h Gord cap. 10. lib. 1. dilectum commendat colde baths as noxious.

i Siccum rediunt corpus.

k Si quis longius morietur in iis, aut nimis frequententer, aut importune utatur, humores putrefacit.

l Ego anno superiore, quedam guttatum vidi aduulsum, qui ut liberaretur de gutta, ad balnea accessit, & de gutta liberatus, maniacus factus est.

m On Schola Salerniana.

Artificiall Evacuations are much like in effect, as hot houses, bathes: blood-letting, purging, vnseasonably and immoderately vsed. <sup>h</sup> Bathes dry too much, if vsed in excessse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates ouer much. *Montanus consil. 137.* saith, they overheate the Liuer. *Ioh. Struthius, Stigmat: artis, lib. 4. cap. 9.* contends, <sup>i</sup> that if one stay longer then ordinary at the Bathe, goe in too oft, or at vnseasonable times, he putrefies the humors in his body, To this purpose writes *Magninus lib. 3. cap. 5: Guianerius Tract. 15. cap. 21.* vtterly disallowes all hot baths in melancholy aduult. <sup>l</sup> I saw (saith he) a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this iudgement varies as the humor doth, in hote or colde: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

*Phlebotomy*, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly, importunely, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh: Curio in his 10. chap.* well reprehends, such kinde of letting blood doth more hurt then good

good:<sup>n</sup> the humors rage much more then they did before, and is so farre from  
avoiding melancholy, that it increaseth it, and weakneth the sight. ° Prosper  
Calenus obserues as much of all Phlebotomy, except they keepe a very good  
diet after it: Yea and as P Leonartus Tacchinus speakes out of his owne expe-  
rience, *the blood is much blacker to many men after their letting of blood,*  
then it was at first. For this cause belike Salust. Salvinianus lib. 2. cap. 1. will  
admit or heare of no blood-letting at all in this Disease, except it be manifest  
it proceede from blood: he was (it appeares) by his owne words in that place,  
Master of an Hospitall of mad men, *and found by long experience, that this*  
*kinde of evacuation either in head, arme, or any other part did more harme*  
then good. To this opinion of his † Felix Plater is quite opposite, though some  
winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by  
long experience I haue found innumerable so saued, after they had beene 20  
60 times let blood, and to liue happily after it. It was an ordinary thing  
old in Galens time, to take at once, from such men 6. pound of blood, which  
now we dare scarce take in ounces, sed viderint medici, great bookes are  
written of this subiect.

Purging vpward and downewad, in abundance of bad humors omitted,  
may be for the worst; so likewise as in the precedent, if ouer-much, too fre-  
quent, or violent, it <sup>t</sup> weakeneth their strength, saith Fuchsius lib. 2. sect. 2.  
cap. 17. or if they be strong or able to endure Physick, yet it brings them  
to an ill habit, they make their bodies no better then Apothecaries shops,  
this, and such like infirmities must needs follow.

*dam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia obseruauim in proprio Xenodochio, quod desipientes*  
*ex Phlebotomia magis leduntur, & magis desipiunt, & melancholici sepe sunt inde peiores. † De mentis alienat cap. 3. et si multos*  
*hoc improbasse sciam, innumeros h. c. ratione sanatos longa obseruatione cognoui, qui vegetes, sexagies vinas iundendo &c. Vires*  
*debilitat.*

## SVBSEC. 5.

## Bad Aire a cause of Melancholy.

**A**ire is a cause of great moment, in producing this, or any other  
Disease, being that it is still taken into our bodies by respiration,  
and our more inner parts. <sup>t</sup> If it be impure and foggy, it deiects the  
spirits, and causeth Diseases by infection of the heart, as Paulus hath  
it lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus &c.  
° Fernelius saith a thicke aire thickneth the blood and humors. x Lemnius  
reckons vp two maine things most profitable, and most pernicious to our  
bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (Y Io-  
bertus holds) then the Aire wherein wee breath and liue. † Such as is the Aire,  
such be our spirits: & as our spirits, such are our humors. It offends commonly  
if it be too <sup>z</sup> hot & dry, or too cold & dry, thicke, fuliginous, cloudy, blustering,  
or a tempestuous Aire. Bodine in his 5 booke de repub. cap. 1 and 5. of his meth-  
od of history, proues that hot Countries are most troubled with melan-  
choly, and that there are therefore in Spaine, Africke, and Asia minor, great  
numbers of mad men, in so much that they are compelled in all Citties of  
note to build peculiar hospitals for them: Leo<sup>a</sup> Afer lib. 3. de Fessa vrbe

*Impurus aer*  
*spiritus deicit,*  
*Infecto corde*  
*gignit morbos.*  
*u Sanguinem*  
*densat, & hu-*  
*mores P. 1. c. 13.*  
*x Lib. 3. cap. 3.*  
*y Lib. de quar-*  
*tana. Ex aere*  
*ambiente cor-*  
*trahitur humor*  
*melancholicus.*  
*† Qualis aer,*  
*talis spiritus: &*  
*huiusmodi spiri-*  
*tus, humores.*  
*z Alianus*  
*Montanus cap.*  
*11. calidus &*  
*siccus, frigidus*  
*& siccus, palu-*  
*dinosus, crassus.*

*a Multa hic in Xenodochii fanaticorum milliaque strictissime catenata seruantur.*

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*Ortelius* and *Zuinger*, confirme as much: they are ordinary so cholericke in their speeches, that scarce two words passe without railing or chiding, in common talke, and often quarreling in their streetes. <sup>b</sup> *Gordonius* will haue euery man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar then in cold.* Although this we haue now said bee not continually so, for as <sup>c</sup> *Acosta* truely saith, vnder the *Æquator* it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaues euer greene, cooling showres. But it holds in such as are intemperately hot, as <sup>d</sup> *Iohannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the <sup>e</sup> *Holy land*, where at some seasons of the yeare is nothing but dust, their riuers dried vp, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot, for Devotion sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad; or else quite ouerwhelmed with sande, *profundis arenis*, as in many parts of *Africke*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the west winde blowes *† involuti arenis transeuntes necantur.* <sup>c</sup> *Hercules de Saxonia* a Professor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil.* 21. amongst other causes assignes this; why that *Iew* his Patient was mad, *quod tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streetes in Summer about noone, they are most part then a-sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as <sup>f</sup> *Lodovicus Vertomannus* relates in his trauels, they keepe their markets in the night, to avoide extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*; *Meßina* in *Sicily*; all ouer *Spaine* and *Italy*, their streets are most part narrow, to avoide the sunne beames. The *Turkes* weare great Turbants *ad fugandos solis radios*, to refract the Sunne beames; & much inconvenience, that hot aire of *Bantam* in *Iaua*, yeelds to our men, that sojourne there for traffick: where it is so hot, *s that they that are sicke of the Pox*, lye commonly bleaching in the Sunne, to dry vp their sores. Such a complaint I read of those Isles of *Cape Verde* 14. degrees from the *Æquator*, they doe *male audire*: *†* one calls them the vnhealthiest Clime of the Wworld, for fluxes, feauers, frenzies, Cautures, which commonly seaze on Sea-faring men that touch at them, and all by reason of an hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest Clownes cannot resist it, as *Constantine* affirms *agricult lib. 2. cap. 45.* They that are naturally borne in such Aire may not <sup>h</sup> endure it, as *Niger* records of some parts of *Mesopotamia* now called *Diarbecha*: *quibusdam in locis sæuienti aestui adeo subiecta est, ut pleraq; animalia feruore solis & cæli extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and *† Adricomius* of *Arabia felix*, by reason of mirrhe, francincence, and hot spices there growing, the aire is so noxious to their braines, that the very inhabitants at some times cannot abide it, much lesse weaklings and strangers. *Amatus Lusitanus cent. 1. curat. 45.* reports of a young maide, that was one *Vincent* a Curriers daughter, some 13 yeares of age, that would wash her haire in the heat of the day (in *Iuly*) and so let it dry in the sunne, *i to make it yellow, but by that meanes*

tarrying

<sup>b</sup> Lib. med. parte 2. cap. 19.

Intellige, quod in calidis regionibus, frequenter accedit mania, in frigidis autem tarde. <sup>c</sup> Lib. 2. d Hodopericon cap. 7. <sup>e</sup> Apulia aesti-vo calore maxime feruet, ita ut ante finem Maij pene exusta sit.

<sup>f</sup> Maginus Pers. c Pantheo seu Pract. Med. lib. 1. cap. 16. Venetie mulieres, que diu sub sole vivunt, aliquando melancholicæ evadunt.

<sup>g</sup> Navig. lib. 2. cap. 4. commercia nocte, hora secunda, ob nimios, qui servant interditi, æstus exerceant.

<sup>h</sup> Morbo Gallico laborantes, exponunt ad solem, ut morbos excutiant.

<sup>i</sup> St Richard Haukins in his obseruations, sect. 13.

<sup>k</sup> Hippocrates 3. Apboris mori idem ait.

<sup>l</sup> Idem Maginus in Persia.

<sup>m</sup> Descrip. Ter. sanctæ.

<sup>n</sup> Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.

tarrying to long in the heat, she inflamed her head, and made her selfe mad.

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Cold Aire in the other extreame, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11.* if it be dry withall. In those Northerne Countries, the people are therefore generally dull, heaue, & many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold Climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause <sup>k</sup> *Mercurius Britannicus* belike, puts melancholy men to inhabit iust vnder the Pole. The worst of the three is a<sup>l</sup> thicke, cloudy, misty, foggy Ayre, or such as comes from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fulsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vniwholsome, and ingenders melancholy, plagues, and what not? <sup>m</sup> *Alexandreta* an haue towne in the Mediterranean Sea, is much condemned for a bad ayre, so is *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rummy marsh* with vs; the *Hundredths* in *Essex*, the *Fennes* in *Lincolneshire*. *Cardan de rerum varietate*, *lib. 17. cap. 96.* findes fault with the site of those rich, and most populous Citties in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrecht*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with vs, *Hull* and *Linne*: They may bee commodious for navigation, this new kinde of fortification, and many other good necessary vses; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new Citties, and held best to build in plaines, to take the opportunity of Riuer. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the blacke moorish sands appeare at every low water, the sea, Fire, and Smoake (as he thinkes) qualifie the Aire: and <sup>n</sup> some suppose, that a thicke foggy Aire helps the memory, as in them of *Pisa* in *Italy*; & our *Camden* out of *Plato*, commendes the site of *Cambridge*, because it is so neere the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant aire, and all that nature can afford, and yet through their owne nastinesse and sluttishnesse, immund, and sordid manner of life, suffer their ayre to putrifie, and themselues to be choaked vp? Many Citties in *Turkie* doe male audire in this kinde: *Constantinople* it selfe, where commonly carrion lies in the street. Some find the same fault in *Spaine* euē in *Madrid* the Kings seat, a most excellent ayre, a pleasant site; but the inhabitants are slouens, and the streets vncleanly kept.

A troublesome tempestuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy darke daies; as it is commonly with vs, *calum visus fadum*, <sup>o</sup> *Polidore* calls it, a filthy sky, & in quo facile generantur nubes: as *Tullies* brother *Quintus* wrot to him in *Rome*, being then *Questor* in *Brittaine*. In a thicke and cloudy ayre (saith *Lemnius*) men are tetrick sad, and peevish: and if the westerne windes blowe; and that there be a calme, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was <sup>p</sup> *Virgils* experiment of old:

<sup>k</sup> *Mundus aliter  
& idem, seu  
Terra Australis  
incognita.  
l* *Craffus & tur.  
bidus aer, tri-  
stem efficit ani-  
mam.  
m* Commonly  
called *Scandau-  
rune* in *Agz  
minor.*

<sup>n</sup> *Atlas Geo-  
graphicus. me-  
moriam valent  
Pisani, quod  
crassiore fruan-  
tur aere.  
o* *Lib. 1. Hist.  
Lib. 2. cap. 41.  
Aura densa ac  
caliginosa, tetrici  
homines existi-  
sunt, & subtri-  
stes, & cap. 3.  
flante subsolano  
& Zephyro, ma-  
xima in menti-  
bus hominum a-  
lacritas existit,  
mentisq; erectio  
ubi celum solis  
splendore nitescit.  
Maxima de-  
iectio. mororq; si  
quando aura sa-  
luginosa est.  
p* *Georg.*

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*Verum ubi tempestas, & cæli mobilis humor,  
Mutavere vices, & Iupiter humidus Austro,  
Vertuntur species animorum, & pectore motus  
Concipiunt alios*——

But when the face of heaven changed is  
To tempests, raine, from season faire:  
Our mindes are altered, and in our breasts,  
Forthwith some new conceipts appeare.

And who is not weather-wise against such and such coniunctions of Planets,  
impued in foule weather, dull and heavy in such tempestuous seasons? *Gelidus*

q Hor.

*Meus quibus  
vacillat ab ære  
cito offenduntur  
& multi insani  
apud Belgas an-  
te tempestates  
seviunt aliter  
quæti. Spiritus  
quoq; æris &  
mali genii ali-  
quando se tem-  
pestibus inge-  
runt, & menti  
humane se la-  
tenter, insinu-  
ant, eamq; vex-  
ant, exagitant,  
& ut finitus  
marini humi-  
num corpus ven-  
tis agitur.  
Aer noctu-  
densur, & co-  
git molitiam.  
Lib de Iside  
& Olyride.*

*contristat Aquarius annum:* the time requires, and the *Autumne* breeds it; winter is like vnto it, vgly, foule, squalid, the Aire workes on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, *they are most moued with it, and those which are already mad, rauen downe right, either in, or against a tempest. Besides the diuell many times takes his opportunity of such stormes, and when the humours by the Aire bee stirred, he goes in with them, exagitates our spirits, and vexeth our Soules: as the sea waues. so are the spirits and humours in our bodies, tossed with tempestuous windes and stormes.* To such as are melancholy therefore, *Montanus consil. 24.* will haue tempestuous and rough Aire to be avoided: and *consil. 27.* all night aire, and would not haue them to walke abroad, but in a pleasant day. *Lemnius lib. 3. cap. 3.* discommends the South & Easterne windes; commends the North. *Montanus consil. 31.* *will not any windowes to be opened in the night. Consil. 229. & consil. 230.* he discommends especially the South winde, and nocturnall Aire: So doth *Plutarch*, The night and darknesse makes men sad, the like doe all subterranean vaults, darke houses in caues and rocks, desert places cause melancholy in an instant, especially such as haue not beene vsed to it, or otherwise accustomed. Read more of aire in *Hippocrates, Aetius lib. 3. à capit. 171, ad 175. Oribasius à cap. 1. ad 22. Avicen. lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123.* to the 12 &c.

## SVBSECT. 6.

*Immoderate Exercise a cause, and how.  
'Solitarinesse, Idleness.*



*u Mu'ti d. fati-  
gatio, spiritus,  
viriumq; sub-  
stantiam exhaui-  
rit, & corpus  
refrigerat. Hu-  
mores corruptos  
qualiter à na-  
tura concoqui  
domari possint,  
& demum blan-  
de excudi, iri-  
tat, & quasi in  
furorem agit,  
qui postea motu camerina, cerebro vapora corpus varie laseffunt, animumq;.*

Othing so good, but it may be abused: nothing better then Exercise (if opportunely vsed) for the preservation of the Body: nothing so bad, if it be vnseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib. 1. cap. 16.* saith, *that much exercise and weariness, consumes the spirits and substance, refrigerates the body; and such humors which Nature would haue otherwise concocted & expelled, it stirres vp, and makes them rage: which being so enraged, diuerslie affect, and trouble the body and minde.* So doth it, if it be vnseasonably vsed, vpon a full stomacke or when the body is full of crudities, which *Fuchius* so much inueighes against, *lib. 2. in stit sec. 2. cap. 4.* giving that for a cause, why schoole boyes in Germany are so often scabbed, because they vse exercise presently after meates. *x Bayerus*

puts

puts in a caveat againſt ſuch exerciſe, becauſe it *corrupts the meat in the ſtomacke, and carries the ſame iuyce raw, and as yet vndigeſted, into the veines* (ſaith *Lemnius*) *which there putriſies, and confounds the animall ſpirits.* *Crato conſil. 21. lib. 2.* <sup>2</sup> exclaimes againſt all ſuch exerciſe after meat, as being the greateſt enemy to concoction that may be, and cauſe of corruption of humors, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Saluianus lib. 2. ca. 1.* and *Leonartus Iacchinus in 9. Rhaſis. Mercurialis, Arculanus,* and many other, ſet downe <sup>a</sup> immoderate exerciſe, as a moſt forcible cauſe of melancholy.

Oppoſite to Exerciſe is Idleneſſe, or want of Exerciſe, the bane of body and minde, the nurſe of naughtineſſe, ſtepmother of diſcipline, the chiefe author of all miſchiefe, one of the ſeaven deadly ſins, & a ſole cauſe of this and many other maladies, the Diuels cuſhion, as <sup>b</sup> *Gualter* calls it, his pillow, and chiefe repoſall. *For the minde can never reſt, but ſtill meditates on one thing or other, except it be occupied about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy.* <sup>c</sup> *As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other* (ſaith *Crato*) *it fills the body full of ſeame, groſſe humors, and all manner of obſtructions, rhumes, catarres, &c.* *Rhaſis cont. lib. 1. tract. 9.* accounts of it as the greateſt cauſe of Melancholy: <sup>d</sup> *I haue often ſeene* (ſaith he) *that Idleneſſe begets this humour more then any thing elſe.* *Montaltus cap. 1.* ſeconds him out of his experience, *they that are idle are farre more ſubiect to melancholy, then ſuch as are conuerſant or employed about any office or buſineſſe.* <sup>e</sup> *Plutarch* reckons vp Idleneſſe for a ſole cauſe of the ſickeſſe of the Soule: *There are they* (ſaith he) *troubled in mind, that haue no other cauſe but this.* *Homer. Iliad. 1.* brings in *Achilles* eating of his owne heart in his Idleneſſe, becauſe he might not fight. *Mercurialis conſil. 86.* for a melancholy young man vrgeth <sup>g</sup> it as a chiefe cauſe; why was he melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth and continueth it oftner then idleneſſe. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as liue at eaſe, *pingui ocio deſidioſe agentes*, a life out of action, and haue no calling or ordinary imploymēt to buſie themſelues about, that haue ſmall occaſions; and though they haue, ſuch is their laſineſſe, dulneſſe; they will not compoſe themſelues to doe it, though it be neceſſary, eaſie, as to dreſſe themſelues, write a letter or the like. Eſpecially if they haue beene formerly brought vp to buſineſſe, or to keepe much company, and vpon a ſudden come to leade a ſedentary life, it crucifies their ſoules, and ſeazeth on them in an inſtant, for whiſt they are anie waies imploied, in action, diſcourſe, about any buſineſſe, ſport, or recreation to their liking, they are very well, but if alone, or idle, tormented inſtantly againe, one dayes ſolitarineſſe, one howres ſometimes, doth them more harme, then a weekes labour and company can doe good. Melancholy ſeazeth on them forthwith being alone, and is ſuch a torture, that as wiſe *Seneca* well ſaith, *malo mihi male quam molliſſe eſſe*, I had rather be ſicke then idle. This Idleneſſe is either of body or minde. That of body is nothing but a kinde of benumbing laſineſſe, intermitting Exerciſe, which if wee may beleene <sup>i</sup> *Fer-*

<sup>f</sup> De tranquill anime. Sunt quos ipſum otium in animi conſtitit egritudinem. <sup>g</sup> Nihil eſt quod æque Melancholiam alat ac augeat, ac otium & abſtinentia: a a corporis & animi exercitationibus. h Nihil magis excecatur intellectum, quam otium. *Gordonius de obſeruat. vit. hum. lib. 1.* <sup>i</sup> Path. lib. 1. cap. 17. exercitationis intermiſſio, inertem calorem, languidus ſpiritus, & ignavos, & ad omnes actiones, ſegniores reddit: cruditates, obſtructiones, & excrementorum proventus facit.

78 *nelius: causeth crudities, obstructions, excrementall humors, quencherh the naturall heat, dulls the spirits, and makes them vnapt to doe any thing what-soeuer.*

k Hor. Ser. 1.  
Sat. 3.

*Neglectis vrenda filix innascitur agris,*

l Seneca.  
m *Maiores animi, & maciem,* Plutarch calls it.  
n *Sicut in stagno generantur vermes, sic & otiosa male cogitationes.* Seneca.

As Ferne growes in vtill'd grounds, and all manner of weeds, so doe grosse humors in an idle body, *Ignarum corrumpunt otia corpus.* A horse in a stable that neuer trauells, a hawke in a mew that seldome flies, are both subiect to diseases, which left vnto themselues ere most free from any such incumbrances. An idle dogge will be mangie, and how shall an idle person thinke to escape? Idleness of the minde is much worse then this of the body: witte without employement is a disease, *l Erugo animi, rubigo ingenij:* the rust of the Soule, *m* a plague, a hell it selfe, *maximum animi nocumentum,* Galen calls it. *u* As in a standing poole, wormes and filthy creepers increase, (*& vitium capiunt ne moueantur aque,* the water it selfe putrifies,) so doe euill and corrupt thoughts in an idle person, The Soule is contaminated. In a Commonwealth, where is no publike enemie, there is likely ciuill warres; and they rage vpon themselues: this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false-seares, discontent, and suspitions, it tortures and preyes vpon his owne bowels, & is neuer at rest. Thus much I dare boldly say, he or shee that is idle, be they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, and felicity that heart can wish & desire: all contentment, so long as he or shee, or they are idle, they shall neuer be pleased, neuer well in body and minde, but weary still, vexed still, loathing still, &c. And this is the true cause that so many great men, Ladies and gentlewomen, labour of this disease in country and city, they feede liberally, fare well, want exercise, action, employment, and company to their desires, and thence their bodies become full of grosse humors, winde, crudities, their mindes disquieted, dul, heauy, &c. care, ielousie, feare of some diseases, lease to familiarly on them; for what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of *† Israel* murmured against *Pharoh* in *Aegypt* he commanded his officers to dubble their taske, and let them get straw themselues, and yet make their full number of bricke, for the sole cause why they mutinie, and are euell at ease, is *they are idle.* When you shall heare & see so many melancholy discontented persons, in all places where you come, so many seuerall greouances, vnnecessary complaints, suspitions *†* the best meanes to redresse it, is too set them a worke, so to busie their minds, for the truth is, they are idle. Well they may build castles in the ayre for a time, and sooth vp themselues with phantastically, & pleasant humors, but in the end they will proue as bitter as gall, they shall be still I say discontent, suspicious, *p* fearefull, ielous, sad, fretting, and vexing of themselues: so long as they be idle, it is vnpossible to please them. *Ot io qui nescit uti, plus habet negotij, quam qui negotium in negotio:* as that *q Agellius* could obserue; He that knows not how to spend his time, hath more busines, care, grieve, anguish of minde, then he that is most busie in the midst of all his businesse. *Otiosus animus nescit quid velit,* An idle person (as he followes it) knowes not when he is well, what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet,* he is tired out with euery thing, displeased withall, weary of of his life: *nec bene domi, nec militia,* neither at home, nor abroad

† now this  
legge now that  
aune, now their  
head, heart, &c.

† Exod. 5.

† (For they can-  
not well tell  
what ayleth  
them, or what  
they would haue  
themselues) my  
hart my head  
my husband my  
sonne, &c.

P Prou. 13. Pi-  
grum deiciet ti-  
mor.

Heu autem timo-  
rum mentis.

P Lib. 19. c. 10.

† Plautus pro-  
log. mostellar.

abroad, *errat*, & *præter vitam uiuitur*, he wanders, and liues beſides himſelfe. In a word, what the miſchicuous effects of Lazineſſe and Idleneſſe are, I doe not finde any where more accurately expreſſed, then in theſe Verſes of *Philolaches* in the † Comickall Poet, which for their elegancy, I will in part inſert.

† *Pleutus Prologus*.

*Novarum ædium eſſe arbitror ſimilem ego hominem,*

*Quando hic natus eſt: ei rei argumenta dicam.*

*Ædes quando ſunt ad amuſſim expolitæ,*

*Quiſq; laudat fabrum, atq; exemplum expetit. &c.*

*At ubi illo migrat nequam homo indiligensq; &c.*

*Tempeſtas venit, confringit tegulas, imbricesq;*

*Putrefacit aer operam fabri, &c.*

*Dicam ut homines ſimiles eſſe ædium arbitremini,*

*Fabri parentes fundamentum ſubſtruunt liberorum,*

*Expoliunt, docent literas, nec parcunt ſumptui,*

*Ego autem ſub fabrorum poteſtate frugi fui,*

*Poſtquam autem migraui in ingenium meum,*

*Perdidi operam fabrorum illico, oppidò,*

*Venit ignauia, ea mihi tempeſtas fuit,*

*Aduentusq; ſuo grandinem & imbrem attulit,*

*Illa mihi virtutem deturbanit, &c.*

A young man is like a faire new houſe, the Carpenter leaues it well built, in good reſpaire, of ſolid ſtuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, ſpare no coſt to bring vs vp in our youth, in all manner of vertuous education; but when wee are left to our ſelues, Idleneſſe as a Tempeſt drives all vertuous motions out of our mindes, & *nihili ſumus*, on a ſudden, by ſloath and ſuch bad waies we come to naught.

Coſen German to Idlenes, & a concomitating cauſe, which goes hand in hand with it, is *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe & Symptome both: but as it is here put for a cauſe, it is either coaſt, enforced, or elſe voluntary. Enforced ſolitarineſſe is commonly ſcene in Students, Monks, Friars, Anchorites, that by their order & courſe of life, muſt abandon all company, ſociety of other men, and betake themſelues to a priuate cell, *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hospinian* well tearme it, ſuch as are the *Carthuſians* of our time, that eate no fleſh (by their order) keepe perpetuall ſilence, neuer goe abroad. Such as liue in priſon, or in ſome deſert place, and cannot haue company, as many of our countrey Gentlemen doe in ſolitary houſes; they muſt either be alone without companions, or liue beyond their meanes, and entertaine all commers as ſo many hoſtes, or elſe conuerſe with their ſeruants and hindes, ſuch as are vnequall, inferior to them, and of a contrary diſpoſition; or elſe as ſome doe, to avoid ſolitarineſſe, ſpend their time with lewd fellowes in Tauerns, and in Ale-houſes, and thence addiſt themſelues to ſome vnlawfull diſports, or diſſolute courſes. Diuerſe againe are caſt vpon this rock of ſolitarineſſe for want of meanes, or out of a ſtrong apprehenſion of ſome infirmity, diſgrace, or through baſhfulneſſe, rudeneſſe, ſimplicity, they cannot apply themſelues too thers company. *Nullum ſolum inſelici gratius ſolitudine, ubi nullus ſit*

† *Piſo, Montanus, Mercurialis* &c.

80 *qui miseriam exprobrat*, this enforced solitarinesse takes place, and produceth his effect sooneſt in ſuch, as haue ſpent their time ſouially peraduenture in all honeſt recreations, in good company, in ſome great family, or populous city, & are vpon a ſudden confined to a deſert country cottage farre off, reſtrained of their liberty, and barred from their ordinary associates: ſolitarinesſe is very irkeſome to ſuch, moſt tedious, and a ſudden cauſe of great inconuenience.

Voluntary ſolitarinesſe is that which is familiar with Melancholy, and gently brings on like a Siren, a ſhooing horne, or ſome Sphinx to this irrevocable gulfe,<sup>f</sup> a primary cauſe *Piſo* calls it: moſt Pleaſant it is at firſt, to ſuch as are Melancholy giuen, to lye in bed whole dayes, and keepe their chambers, to walke alone in ſome ſolitary groue, betwixt woode and water, by a brooke ſide, to meditate vpon ſome delightſome and pleaſant ſubiect, which ſhall affect them moſt; *amabilis inſania*: and *mentis gratiſſimus error*; A moſt incomparable delight, it is ſo to melancholize, to build caſtles in the ayre, to goe ſmiling to themſelues, acting an infinite variety of parts, which they ſuppoſe, and ſtrongly imagine they repreſent, or that they ſee acted or done; *Blandæ quidem ab initio*, ſaith *Lemnius*, to conceaue and meditate of ſuch pleaſant things, ſometimes, *preſent, paſt, or to come*, as *Raſis* ſpeakes. So delightſome theſe toyes are at firſt, they could ſpend whole dayes and nights without ſleepe, euen whole yeares alone in ſuch contemplations, and phantaſticall meditations, which are like vnto dreames, and they will hardly be drawne from them, or willingly interrupt, winding and vnwindeing themſelues as ſo many clocks, & ſtill pleaſing their humors, vntill at laſt the Sceane is turned vpon a ſudden, by ſome bad obiect, and they being now habituated to ſuch vaine meditations and ſolitary places, can endure no company, can ruminare of nothing but harſh and diſtaſtfull ſubiects. Feare, ſorrow, ſuſpition, *ſubrutiſticus pudor*, diſcontent, cares, and wearineſſe of life, ſurpriſe them in a moment, and they can thinke of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernall plague of Melancholy ſeazeth on them, and terrifies their ſoules, repreſenting ſome diſmall obiect to their mindes, which now by no meanes, no labour, no perſwaſions they can avoid, *heret lateri lethaliſ arundo*, they may not be rid of it, <sup>u</sup> they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarinesſe to bee embraced, which the Fathers ſo highly commend, <sup>x</sup> *Hierome*, *Chryſoſtome*, *Cyprian*, *Auſtin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others ſo much magnifie in their books; a Paradife, a Heauen on earth, if it be vſed aright, good for the body, and better for the Soule: As many of thoſe old monkes vſed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Diocleſian* the Emperour retired themſelues &c. in that ſence, *Vatia ſolus ſcit viuere*, *Vatia* liues alone, which the Romans were wont to ſay, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and thoſe excellent Philoſophers haue euer done, to ſequeſter themſelues from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculane*, *Iovius* ſtudy, that they might better *vacare ſtudijs & Deo*, ſerue God, and follow their ſtudies. Theſe men are neither ſolitary nor idle, as the

Poet

<sup>f</sup> A quibus malum, velut a primaria causa, occasionem nascitur.

<sup>r</sup> Incunda rerum presentium, preteritarum, et futurarum meditatio.

<sup>n</sup> Facilis descensus Averni: Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est. Virg.  
<sup>x</sup> Hieronymus epist. 72. dixit oppida & urbes videri sibi terros carceres, solitudo Paradisi: solum scorpionibus infectum, sacco amictus, humi cubans, aqua & herbis vivitans, Romanis pretulit delitiis.

Roet made answer to the husbandman in *Æsop*, that objected idlenesse to him: he was neuer so idle, as in his company: or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam quum solus; nunquam minus otiosus, quam quum esset otiosus*: never lesse solitary then when he was alone, neuer more busie then when he seemed to be most idle. But this is *otiosum otium*, it is far otherwise with these men, according to *† Seneca*, *omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vitâ sociali*, 'tis a destructive solitarinesse. These men are Diuels alone, as the saying is, *homo solus aut Deus, aut Demon*: a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and \* *vasoli* in this sense, woe be to him that is so alone. \* *Eccl. 4.* These Witches doe frequently degenerate from men, and of sociable creatures, become, beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe even loath themselues, & hate the company of men, as so many *Timons*, *Nabuchadnezers*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil. 11.* sometimes expostulated with his melancholy patient, may be iustly applied to every solitary and idle person in particular. *z Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, t. m. præclarum a Deo ac vitale donum non contempsisti modo, v. rum cor-ruptisti, sed asti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c.*

## S V E S E C T. 7.

## Sleeping and Waking causes.

**W**Hat I haue formerly said of Exercise, I may now repeat of Sleep. Nothing better then moderate sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases Sleep may doe more harme then good, in that flegmaticke, swinish, cold, and sluggish melancholy which *Melancthon* speaks of, that thinkes of waters, sighing most part, &c. *a* It dulls the Spirits, if ouermuch, and senses, fills the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as *b Fuchsius* speaks of them, that sleepe like so many Dormice. Or if it be vsed in the day time, vpon a full stomacke, the body ill composed to rest, or after hard meates it increaseth feareful dreames, Incubus, night walking, crying out, and much vnquietnesse: such sleepe prepares the body, as *c* one obserues, to many perilous diseases. But as I haue said, waking ouermuch, is both a symptome, and an ordinary cause. It causeth driness of the braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to be-

a Patb. lib. 1.

cap. 17. Fernel.

corpus ita frigidat

omnes sensus,

mentisq; vires

torpore debilitat

b Lib. 2. sect. 2.

cap. 4. Magnam

excrementorum

vim cerebro &amp;

aliis partibus

conseruat.

c Io. Ranzius.

de rebus 6. non

naturalibus præ-

parat corpus ta-

lis somnus ad

multas periculo-

sas egritudines

82

hold, as <sup>d</sup> Lemnius hath it. The temperature of the Braine is corrupted by it, the humours adust, the eyes made to sinke into the head, choller increased, and the whole body inflamed: and, as may be added out of Galen 3. de *sanitate tuenda*, Avicenna 3. 1. <sup>c</sup> it overthrowes the naturall heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore Crato *consil.* 2. 1. lib. 2. Hildisheim *spicel.* 2. de *delir. & Mania*, Iacchimus, Arculanus on Rhafis, Guianerius and Mercurialis, reckon vp this ouermuch waking, as a principall cause.

*d* Instit. ad vitam optimam cap. 26. cerebro ficcatem adfert, phrenesin & delirium. corpus aridum facit squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsecat corpus, bilem accendit, profundos reddit oculos, calorem auget. <sup>c</sup> Natura-tem calorem dissipat. Lesa concoctione cruditates facit. Attenuant iuuenum vigilare corpora noctes,

## MEMB. 3.

## SVBSECT. I.

Passions and perturbations of the minde,  
how they cause Melancholy.

f Vita Alexan.



S that Gymnosophist in <sup>f</sup> Plutarch, made answere to Alexander (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous the other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, 3 *fulmen perturbationum* (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the minde, by his bad humours, troubling the Spirits, sending grosse fumes into the Braine; & so *per consequens* disturbing the Soule, and all the faculties of it, with feare, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually workes vpon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which Plato saith in his *Charmides*: *omnia corporis mala ab animâ procedere*; all the <sup>h</sup> mischiefes of the Body, proceed from the Soule: and Democritus in <sup>i</sup> Plutarch vrgeth, *Damnatam iri animam à corpore*, if the body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconueniences, having authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith <sup>k</sup> Cyprian) imputing all those vices and maladies to the Minde. Even so doth <sup>l</sup> Philostratus, *non coinquinatur corpus, nisi consensu anime*; the Body is not corrupted, but by the Soule. <sup>m</sup> Lodov. Vives will haue such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soule, that should haue gouerned it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as <sup>n</sup> Lipsius, and <sup>o</sup> Piccolomineus record) that a wise man should be *amodis*, without all manner of passions and perturbations whatsoeuer, as <sup>p</sup> Seneca reports of Cato, the <sup>r</sup> Greekes of Socrates, and <sup>s</sup> Io. Aubanus of a nation in Africke, so free from passion, or rather so stupid,

h Perturbationes clauisunt,

quibus corpori animus seu patibulo affigitur. Iamb. de mist.

i Lib. de sanitat. tuend.

k Prolog. de virtute Christi.

Que uitatur corpore, ut faber malleo.

l vita Apollonii l. 1.

m Lib. de anim. ab inconsiderantia, & ignorantia omnes animi motus.

u De Physiol. Stoic.

o Grad. 1. c. 32.

p Epi. 1. 104.

q Aelianus.

r Lib. 1. cap. 6.

s quis esse percussit eos, tantum respiciunt.

that

that if they be wounded with a sword, they will only looke backe. <sup>f</sup> *Lactanti-*  
*us 2. instit.* will exclude feare from a wise man: others except all, some the  
 greatest passions. But let them dispute how they will, set downe in *Thesi*, give  
 precepts to the contrary; we finde that of <sup>t</sup> *Lemnius* true, by common expe-  
 rience; *No mortall man is free from these perturbations*: or if he be so, sure he  
 is either a God, or a blocke. They are borne and bred with vs; we haue them  
 from our parents by inheritance, *à parentibus habemus malum hunc affem*,  
 faith <sup>u</sup> *Pelezius*, *nascitur una nobiscum*, *aliturq;*; tis propagated from *Adam*,  
*Cain* was melancholy, <sup>†</sup> as *Austin* hath it, and who is not? Good discipline,  
 Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain  
 these passions in some few men at such times; but most part they domineere  
 and are so violent, <sup>z</sup> that as a torrent, (*-torrens velut agger rupto*) beares  
 downe all before, and ouerflowes his bankes, *sternit agros. sternit satia*, they  
 overwhelme reason, iudgement, and peruert the temperature of the body:  
*Fertur equis auriga, nec audit currus habenas*. Now such a man (saith *Austin*)  
 that is so led <sup>z</sup> in a wise mans eye, is no better then he that stands vpo his head.  
 It is doubted by some, *graviore sue morbi à perturbationibus*, an ab humori-  
 bus, whether humors, or perturbations, cause the more grievous distillies.  
 But we finde that of our Saviour, *Mat. 26. 41.* most true, *The spirit is willing,*  
*the flesh is weake*, we cannot resist: And this of <sup>a</sup> *Philo Iudeus*, *Perturbations*  
*often offend the body, and are most frequent causes of Melancholy*, turning it  
 out of the hinges of his health. *Vives* compares them to Windes upon the sea,  
 some only moue as those great gales, but others turbulent quite overturne the  
 ship. Those which are light, easie, and more seldome, to our thinking, doe vs  
 little harme, and are therefore contemned of vs: Yet if they be reiterated, <sup>c</sup> as  
 the raine (saith *Austin*) doth a stone, so doe these perturbations penetrate the  
 minde: <sup>d</sup> and (as one obserues) produce an habit of Melancholy at the last,  
 which hauing gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, <sup>c</sup> *Agrippa* hath handled at large,  
*occult. Philos. lib. 11. cap. 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de oc-*  
*cult. nat. mir. & lib. 1. cap. 16. Suarez. Met. disput. 18. sect. 1. art. 25. T. Bright*  
*cap. 12. of his melancholy Treatise, Wright* the Iesuite in his booke of the passi-  
 ons of the minde, &c. Thus in brieft. To our imagination commeth, by the  
 outward sense or memory, some object to be knowne (residing in the fore-  
 most part of the braine) which he mis-conceauing or amplifying, presently  
 communicates to the Heart, the seat of all affections. The pure spirits forth-  
 with flocke from the Braine to the Heart, by certaine secret channels, and sig-  
 nifie what good or bad object was presented; <sup>f</sup> which immediatly bends it  
 selfe to prosecute, or avoid it; and withall, draweth with it other humours to  
 helpe it: so in pleasure, concurre great store of purer spirits; in sadnesse, much  
 melancholy blood; in ire, choller. If the Imagination be very apprehensiuie,  
 intent, and violent, it sends great store of spirits to, or from the heart, & makes  
 a deeper impression, and greater tumult, as the humours in the Body be like-  
 wise prepared, and the temperature it selfe ill or well disposed, the passions  
 are longer and stronger. So that the first steppe and fountaine of all our grie-  
 uances in this kinde, is <sup>g</sup> *lesa Imaginatio*, which misinforming the Heart, cau-  
 mores, & spiritus vitales, quibus alteratur. <sup>f</sup> *Eccles. 13. 26.* The Heart alters the countenance to good or euill, and di-  
 straction of the minde, causeth distemperature of the body. <sup>g</sup> *spiritus & sanguis à lesa Imaginatione contuminiuntur,* *Piso.*

<sup>f</sup> *Terror in sa-  
pientie offe non  
debet.*

<sup>c</sup> *De occult. nat.  
mir. 1.1. cap. 16.*

*Nemo mortalisi  
qui affectibus  
non ducitur, qui  
non movetur,*

*aut sanum, aut  
durus est*

<sup>u</sup> *Instit. lib. 2. de  
humano rum af-  
fect. morboruq;  
caus.*

<sup>†</sup> *Epist. 105.*

<sup>x</sup> *Granatenfis.*

<sup>y</sup> *Varg.*

<sup>z</sup> *De aruit. Dei.*

*l. 14. c. 9. qualis*

*in oculis hominu*

*qui in uersis pe-*

*ribus ambulat,*

*talis in oculis*

*lapinum, cui*

*passiones domi-*

*nantur.*

*Lib. de decal.*

*p ssiones maxi-*

*me corpus offe-*

*dunt & animu.*

<sup>c</sup> *& frequentissi-*

*me causa me-*

*lancholie, dima-*

*uenies ab inge-*

*nio & sanitate*

*pristina lib. 3. de*

*anima.*

<sup>h</sup> *Freza & sti-*

*muli animi, ve-*

*lut in mari que-*

*dam aure leues,*

*que & placide,*

*quedam turbu-*

*lenies, sic in cor-*

*pore quedam*

*affectiones exci-*

*tant tantum,*

*quedam ita mo-*

*uent, ut de statu*

*iudicii depellunt*

*c ut gutta lapi-*

*dem, sic paulat-*

*tim he penetrat*

*animum.*

<sup>d</sup> *Vsu valentes*

*resse morbi ani-*

*mi vocantur.*

<sup>c</sup> *Imaginatio*

*mouet corpus,*

*ad cuius motum*

*excitantur hu-*

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*h Montani consil. 22. He vero quomodo causent melancholiam, clauum; & quod concoctionem impediunt, & membra principalia debilitent.*  
*i Breviar. lib. 1. cap. 18.*  
*† Solent huiusmodi egressiones fauorabiliter oblectare & lectorem lassum iucundo refouere, stomachumq; nauseantem, quodam quasi condimento reficere, & ego libenter excuro*

feth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the principall parts are much debilitated; as *h Dr. Navarra* well declared, being consulted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thicke spirits ingendred with melancholy blood. The other parts cannot performe their functions, hauing the spirits drawne from them by vehement passion, but faile in sense and motion; so we looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free. I may therefore conclude with *i Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholie causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, becau'e it hath so great a stroke in producing this maladie, and is so powerfull of it selfe, it will not bee impertinent to my discourse, to make a brieft Digression, to speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoeuer some dislike, as frivolous and impertinent, yet I am of *† Beroaldus* his opinion, *Such Digressions doe mightely delight and refresh a weary Reader, they are like sauce to a bad stomacke, and I doe therefore most willingly vse them.*

## SUBJECT. 2.

## Of the force of Imagination.



Hat Imagination is, I haue sufficiently declared in my *Digression of the Anatomie of the Soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of obiects so long, mistaking, amplifying them by continuall and strong<sup>k</sup> meditation, vntill at length it produceth in some parties reall effects, causeth this and many other maladies. And although this *Phantasia* of ours, be a subordinate facultie to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concurrence of vapours troubling the *Phantasia*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch ridden (as we call it) if they lie on their backs, they suppose an old woman rides, & sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurrence of bad humours, which trouble the *Phantasia*. This is likewise eident in such as walke in the night in their sleepe, and doe strange feats: <sup>1</sup> these vapours moue the *Phantasia*, the *Phantasia* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they were awake. *Fracastorius lib. 3. de intellectu*. referres all *Extasies* to this force of Imagination, such as lye whole daies together in a trance: as that Priest whom <sup>m</sup> *Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, void of life & sense. *Cardan* brags

*k Ab Imaginatione oriuntur affectio es, quibus anima componitur; aut turbata deturbatur, Io Sarisburiensis. Metaphis. lib. 4. cap. 10.*

*l Scilicet exercit. m Qui quoties volebat, mortuo similis inchoat auferens se à sensibus, & quā pungeretur, doctorem non sensit.*

of

of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heauen and Hell, what visions they haue seene; as that *Sr Owen* in *Mathew Paris*, that went into *Saint Patricks* Purgatory, and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, *Sr Brigets* revelations, *Wier. lib. 3. de Lamys, cap. 11. &c.* reduceth, (as I haue formerly said;) with all these tales of Witches progresse, dancing, riding, transformations, operations, &c. to the force of<sup>n</sup> Imagination, and the Diuels illusions. The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the Aire doe they build vnto themselves? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Couetousnesse, which prefers falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. *P Bernardus Penottus*, will haue heresie and superstition to proceed from this fountaine, as he falsely imagineth, so he beleeueth, and as he conceaueth of it, so it must be, and it shall be, *contra gentes*, he will haue it so. But most especially in passions and affections, it shewes strange and evident effects: what will not a fearefull man conceaue in the darke; what strange formes of Bugbeares Diuels, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which aboue all other passions, begets the strongest Imagination, (saith *q Wierus*) and so likewise loue, sorrow, ioy, &c. Some dye suddainely, as she that saw her sonne come from the battle at *Canne*, &c. *Iacob* the Patriarke, by force of Imagination, made peckled Lambes, laying peckled roddes before them. *Perfina* that *Aethiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, instead of a Blackmoore, was brought to bed of a faire white child. In imitation of whom belike, † an hard fauored fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for mony in his chamber, *that his wife by frequent sight of them, might conceaue and beare such children*. And if we may beleue *Bale*, one of *Pope Nicholas* the thirds Concubines, by seeing of a<sup>r</sup> Beare, was brought to bed of a monster. *If a woman* (saith<sup>r</sup> *Lemnius*) *at the time of her conception, thiſke of another man present, or absent, the childe will be like him*. Great bellied women, when they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Harelips, Monsters, especially caused in their children, by force of a depraued phantasie in them: *Ipsam speciem quam animo effigiat, fetui inducit*: she imprints that stamp vpon her childe, which she<sup>r</sup> conceaues vnto her selfe. And therefore *Lodovicus Vives. lib. 2. de Christ. fem.* giues a speciall caution to great bellied women, *that they doe not admit such absurd conceits and cogitations, but by all meanes avoid such horrible objects, heard or seene, or filthie spectacles*. Some will laugh, weepe, sigh, groane, blysh, tremble, sweate, at such things as are suggested vnto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the

*n Id. m Nyman-  
nus orat. de ima-  
ginat.*

*o Verbis & vni-  
ctumibus se cō-  
secrant demoni  
passim mulieres  
qui ita ad opus  
sum vultus, &  
earum phantā-  
siam regit, di-  
cunt, ad loca ab  
ipsis desiderata,  
corpora vero ear-  
um sine sensu  
permanent, quæ  
vmbra cooperit  
diabolus, ut nul-  
li sine conspicua,  
& post vmbra  
sublata, propriis  
corporibus eas  
resistit. l. 3. c. 11. Wier.*

*p Denario me-  
dico.*

*q Solet timor,  
præ omnibus af-  
fectibus, fortis  
Imaginationes  
gignere post a-  
mor, &c. l. 3. c. 8*

*r Ea viso vrsō,  
tolem peperit.*

*s Lib. 1. cap. 4.  
de occult. nat.*

*mir. si inter am-  
plexus & sua-  
via cogitet de  
vno, aut alio ab-  
sente, eius effi-  
gies solet in fetui  
elucere.*

*t Quid non fe-  
tui adhuc matri  
vnto, subita  
(spirituum vibra-  
tione, per nervos  
quibus matrix  
cerebro coniun-  
cta est, imprimi  
impregnat. Im-  
maginatio, ut si*

*imaginetur malum granatum, illius notas secum proferet fetus: si leporem, infans editur supremo labello bifido, & dissecto, vehemens cogitatio mouet rerum species. Wier. l. 3. c. 8. u Ne dum vterum gesserit, admittant absurdas cogitationes, sed & visu, audituq; feda & horrenda deueniunt.*

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x Occult. Philos.  
lib. 1. cap. 64.

y Lib. 3. de Lz-  
muis, cap. 10.

z Agrippa lib. 1.  
cap. 64.

† Sect. 3. memb.  
1. subf. 3.

a Malleus ma-  
lefic. fol. 77. cor-  
pus mutari ip-  
tū in diversas  
egritudines, ex  
forti apprehen-  
sione.

b Fr. Valef. l. 5.  
cont. 6. nonnun-  
quam etiam  
morbi diuturni  
consequuntur,  
quandoq; cura-  
tur.

c Expedit in Si-  
mas l. 1. c. 9. tan-  
tū porro multi  
predictis tribuit,  
ut ipse metus si-  
dem faciat. nam  
si predictam is  
fuerit, tali die  
eos morbo corri-  
piendos, si ubi  
dies advenit,  
in morbum in-  
cidunt, et vi-  
metus afflicti,  
cum egitudine,  
aliquando etiam  
eum morie col-  
luctantur.

d Subtil. 18.

e Lib. 3. de ani-  
ma. cap. de mel.

f Lib. de Peste.

g Lib. 1. cap. 63.

Ex alto despicie-  
ntes aliqui pœ-  
timore contrem-  
munt, caligat,  
infirmitur. sic  
singulis febres,  
morbi comitia-  
tes quandoq; se-  
quuntur, quan-  
doq; recedunt.

tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and *S<sup>t</sup> Francis* scarres and wounds, like to those of Christs (if at the least any such were) x *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Volues, from Men to Women, and Women againe to Men (which is constantly beleued) to the same Imagination: or from Men to Asses, Dogges, or any other shapes. y *wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water, z that melancholy men, and sicke men, conceaue so many phantasticall visions, apparitions to themselves, and haue such absurd apparitions, as that they are Kings, Lords, Cocks, Beares, Apes, Owls; that they are heauy, light, transparent, great, and little, senselesse and dead (as shall be shewed more at large, in our † Sections of Symptomes) can bee imputed to naught else, but to a corrupt, false, & violent Imagination. It works not in sicke and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddainely sicke, and a alters their temperature in an instant. And sometimes a strong apprehension, as b *Valesius* proues will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sick of some feareful disease, their apprehension and feare is so strong in this kinde, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite) c If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it. D<sup>r</sup> *Cotta* in his Discovery of ignorant Practitioners of Physicke cap. 8. hath two strange stories to this purpose, what phansie is able to doe. The one of a Parsons wife in *Northamptonshire*, A<sup>o</sup> 1607, that comming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he coniectured, (a Disease she was free from) the same night after her returne, vpon his words fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one that comming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddainely dead. Another was sicke of the Plague with conceit. One seeing his fellow let bloud, falls downe in a fowne. Another (saith d *Cardan* out of *Aristotle*) fell downe dead (which is familiar to women at any gastly sight) seeing but a man hanged. A *Iew* in *France* (saith e *Lodovicus Vives*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day perceauing what danger he was in, fell downe dead. Many will not belecue such stories to be true, but laugh commonly, and deride when they heare of them; but let these men consider with themselves, as f *Peter Byarus* illustrates it, If they were set to walke vpon a planke on high, they would be giddie, vpon which they dare securely walke vpon the ground. Many (saith *Agrippa*) g strong hearted men otherwise, tremble at such sights, da<sup>r</sup>rell, and are sicke, if they looke but downe from an high place, and what moues them but conceit? As some are so molested by Phantasie; so some againe by Fancy alone, and a good

good conceit, are as easily recovered. Wee see commonly the Tooth-ache, Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Crollius* and *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in such Charmes, but a strong conceit and opinion alone, as <sup>h</sup> *Pomponatius* holds, which forceth a motion of the humours, spirits and blood, which takes away the cause of the maladie from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith <sup>†</sup> *Wierus* of Charmes, Spels, &c.) we finde in our experience, by the same meanes many are releued. An Empiricke oftentimes, and a silly Chirurgion, doth more strange cures, then a rationall Physitian. *Nymannus* giues a reason, because the Patient puts his confidence in him, <sup>i</sup> which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoeuer. Tis' opinion alone (saith <sup>k</sup> *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trueth. So diversly doth this Phantasie of ours affect, turne and winde, so imperiously command our bodies, which as another *Proteus*, or a *Camelion*, can take all shapes; and is of such force (as *Ficinus* addes) that it can worke upon others as well as our selues. How can otherwise bleare-eyes in one man, cause the like affection in another? Why doth one mans <sup>m</sup> yawning, make another yawne? One mans pissing prouoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcasse bleed, when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Campanella*, & many Philosophers thinke, the forcible Imaginatio<sup>o</sup> of the one party, moues & alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies and feuerall infirmities, by this meanes, as *Avicenna* de anim. lib. 4. sect. 4. supposeth, in parties remote, but moue bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approue of. Read more of this in *Wierus* l. 3. de Lamijs cap. 8. 9. 10. *Franciscus Valesius* med. controuer. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. *Corn. Agrippa* de occult. Philos. cap. 64. 65. *Camerarius* 1. cent. cap. 54. horarum subcis. *Nymannus* in orat. de Imag. *Laurentius*, and him that is *instar omnium*, *Ficinus*, a famous Physitian of *Antwerpe*, that wrot three bookes de viribus Imaginationis. I haue thus farre digressed, because this Imagination is the medium deferens of passions, by whose meanes they worke and produce many times prodigious effects; and as the Phantasie is more or lesse intended or remitted, and their humours disposed, so doe perturbations moue more or lesse, and take deeper impression.

<sup>h</sup> Lib de Ineantatione. Imaginatio subitum humorum, & spirituum motu infert, unde vario affectu rapiunt sanguis, ac una morbositas causas partibus affectus eripit.  
<sup>i</sup> Lib. 3. cap. 18. de praestig. & impropia credulitate quis ladiatur, sic & leuari eundem credibile est usque observatum.  
<sup>k</sup> Aegri persuasio & fiducia, omni arti & consilio, & medicinae praefenda *Avicenna*.  
<sup>l</sup> Plures sanant in quem plures confidunt. lib. de sapientia.  
<sup>m</sup> *Marsilius Ficinus* lib. 13. c. 18. de Theologia Platonica Imaginatio est tanquam *Proteus* vel *Chameleon*, corpus proprium & alienum nunquam afficiens.  
<sup>n</sup> Cur o'citantes offitens, *Wierus*.

## SUBSECT. 3.

## Division of Perturbations.



Perturbations and passions, which trouble the Phantasie, though they dwell betwene the confines of Sense and Reason, yet they rather follow Sense then Reason, because they are drowned in corporeall organs of Sense. They are commonly reduced into two inclinations, *Irafcible*, and *Concupiscible*. The *Thomists* subdivide them into eleuen, six in the *Coueting*, and five in the *Inuading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Loue and Hatred, *Vives* to Good and Bad. If good it is present, and then we absolutely ioy and loue: or to come, and then we desire and hope for it: If euill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions *Bernard* compares to the wheeles of a Chariot, by which we are carried in this world. All other passions are subordinate vnto these foure, or six, as some will: Loue, Ioy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Iealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible vnto the first: and if they be immoderate, they consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can gouerne themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such diuine Precepts, of meeknesse; patience and the like: but most part for want of gouernment, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so farre from repressing rebellious inclinations, that they giue all encouragement vnto them, leauing the raynes, and vsing all provocations to further them: bad by Nature, worse by Art, Discipline, Custome, Education, and a peruerse will of their owne, they follow on, wheresoeuer their vnbridled Affections will transport them, and doe more out of custome, selfe-will, then out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this stubborne will of ours perverts iudgement, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancipia gula*, Slaues to their seuerall lusts, and appetite, they precipitate and plunge themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; They seeke that at Gods hands, which they may giue vnto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giuing way to these violent passions of feare, griefe, shame, revenge, hatred, malice, &c. They are torne in peeces, as *Alecon* was with his dogges, and crucifie their owne soules.

n T.W. *lestit.*o 3. de *Anima.*p Ser. 35. *He quatuor passionibus tanquam rote in curru, quibus vehimur hoc munda.*q Harum quippe immoderatione spiritus marcescunt. *Fernel. lib. 1. Path. c. 18.*

r Mala consuetudine deprauatur ingenium ne bene faciat. *Prosper Calanus, lib. de atra bile.*  
 Plura faciunt homines e consuetudine, quam eratione. *A teneris assuescere multum est.*  
*Video meliora proboq, deteriores sequor. Ouid.*  
 Nemo laeditur nisi a seipso.  
 Multis in in quietudinem precipitanti ambitione & cupiditatibus excitati, non intelligunt se illud a diis petere, quod sibi ipsis si velint prestare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent. u Tanto studio miseriarum causas, & alimenta dolorum querimus, vitamque secus felicissimam, tristem & miserabilem efficiamus. *Petrarch. prefat. de Remediis, &c.*

## SUBJECT. 4.

## Sorrow a cause of Melancholy

**I**N this Catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible Appetite, may iustly be challenged by *Sorrow*. An inseparable companion, <sup>x</sup> *The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause:* as <sup>x</sup> *Hippocrates* hath it: They beget one another and tread in a ring, for *Sorrow* is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis infantie causa fuit, & aliorum morborum insanabilem*, saith *Plutarch* to *Apollonius*; a cause of madnesse, a cause of many other diseases, a sole cause of this milchiefe, <sup>y</sup> *Lemnius* call's it. So doth *Rhasis* cont. l. 1. tract. 9. *Guianerius* Tract. 15. cap. 5. And if it take root once it ends in dispaire, as <sup>z</sup> *Felix Platter* obierues, and as in <sup>a</sup> *Cebes* table, may well bee coupled with it. <sup>b</sup> *Chrysostome* in his seauenteenth Epistle to *Olympia*, describes it to be, a cruell torture of the soule, a most inexplicable grieve, a payned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuing all night, profound darknesse, a whirlewind, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it. 'Tis the Eagle without question, which the Poets fained to gnawe <sup>c</sup> *Prometheus* heart, and no heavinesse is like vnto the heavinesse of the heart, *Ecclus* 25. 15. 16. \* Every perturbation is a misery, but grieve a cruell torment, a domineering passion: as in old *Rome*, when the Dictator was created, all inferiour magistracies ceased; when grieve appeares all other passions vanish. It dries up the bones, saith *Solomon* cap. 17. *Pro.* makes them hollow-eyed, pale, and leane, furrow-faced, to haue dead locks, wrinkled browes, riuelled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As *Elenora* that exil'd mournfull Dutches (in our <sup>†</sup> *English Ovid*) laments to her noble husband *Humphry Duke of Glocester*,

*Sawest thou those eyes in whose sweet cheerefull looke,  
Duke Humphry once, such ioy and pleasure tooke,  
Sorrow hath so dispoil'd me of all grace,  
Thou couldst not say this was my Elnors face,  
Like a fowle Gorgon, &c.*

<sup>d</sup> It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the blood (*Fernelius* l. 1. c. 18. de morb. causis) contaminates the spirits (*Piso*) Overthrowes the naturall heat, peruersts the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. *David* confessed as much, *Psal.* 38. 8. *I haue roared for the very disquietnesse of my heart.* And *Psal.* 119. 4. part. 4. v. *emq; omni tyranno crudeliorem pre se fert.* <sup>e</sup> *Nat. Comes* Mythol. l. 4. c. 6. \* *Tully* 3. *Tusculonnis* perturbatio viscerum est dolor. <sup>†</sup> *M. Drayton* in his *Herop.* d *Crato* consil. 21. lib. 2. malitia viscerum infrigidat corpus, calorem innatum extinguit, appetitum destruit. d *Cor* refrigerat tristitia, spiritus exsiccat. innatumq; calorem obruit, vigilas inducit, concoctionem labefactat, sanguinem incrassat, exaggeratq; melancholicum succum. e *Spiritus* & sanguis hoc contaminatur. *Piso*.

Sorrow.  
*Infans* dolor.  
x *Timor* & *metus*  
litia, si diu perseverent, cause  
e soboles atri  
humoris sunt, et  
in eculum se  
procreant, Hipp.  
Aphor. 23. l. 6.  
Idem *Mantali-*  
tusc. cap. 19. *Vic-*  
torius *Faventinus*  
pract. mag.  
y *Multis* ex me-  
more & metu  
huc delapsi sunt.  
l. 2. l. 1. c. 16.  
z *Multa* cura  
& infirmitas faci-  
unt accedere me-  
lancholiam (cap.  
3. de mor. et ali-  
enat. si alias  
radices agat in  
veram fixamq;  
degenerat: me-  
lancholiam, &  
in desperationem  
desinit.  
a Ille luctus, cu-  
ius vero soror  
desperatio simul  
penitur.  
b *Animarum*  
crudeliter tormen-  
tum, dolor inex-  
plicabilis, quia  
non solum ossa,  
sed corda per-  
tingens, perpetuus  
carnifex,  
vires animas con-  
sumens, iugis  
nox, & tenebre  
profunde, tem-  
pestas & turbo,  
& febris non  
apparens, omni  
igne validius in-  
cendens, longior  
& pugna finem  
non habens---  
Crucem circum-  
fert dolor, faci-

90 My soule melteth away for very heavinesse, vers. 38. I am like a bottle in the smoake.<sup>f</sup> Antiochus complained that he could not sleepe, and that his heart fainted for griefe, Christ himselve, *Vir dolorum*, out of an apprehension of griefe, did sweate blood, Marke 14. His soule was heauy to the death, and no sorrow was like vnto his. *Crato consil. 2. lib. 2.* giues instance in one that was so melancholy by reason of griefe: and *Montanus consil. 30.* in a noble matrone, <sup>h</sup> that had no other cause of this mischiefe. *I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, <sup>i</sup> but afterwards by a little occasion of sorrow: he fell into his former fits and was tormented as before. Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe, for (*Ecclus. 38. 15.*) Of heavinesse comes death. worldly sorrow causeth death, *2. Cor. 7. 10. Psal. 31. 10.* My life is wasted with heavinesse, and mine yeares with mourning, Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? but that for griefe she was senselesse and stupid. *Seuerus* the Emperour <sup>l</sup> died for griefe; and how <sup>m</sup> many myriads besides.

*Tanta illi est feritas, tanta est insania luctus.*

*Melancthon* giues a reason of it, <sup>n</sup> the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused vnder the ribbs, on the left side, makes those perillous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

f Marc. 6. 19.  
11.  
g *Maiores marcescer, marcesco*  
h *conferisco*  
i *misericordia atq; pellis sum misera macritudine.*  
Plautus.  
h *Malum inceptum & autum*  
i *tristitia sola.*  
i *Hildesheim.*  
spicel 2. de melancholia, *merore animi postea accedente, in priora symptomata incidit.*  
k *Vires 3. de anima, c. de merore, Sabin in Ovid.*  
l *Herodian lib. 3. merore magis quam morbo consumptus est.*  
m *Bothwellius atribularius obijci*  
*Bizarrius Genitralis hist. &c. n. melistia cor quasi percussum confringitur, tremis & languescit cum acris sensu doloris. In tristitia cor fugiens attrahit ex splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos status facit, quod saepe accidit iis qui diuturna cura & melistia consistantur. Melancthon.*

## SVBSEC. 5.

## Feare a cause.



Ofen german to Sorrow is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word as *Virgil* of the *Harpies*, I may iustly say of them both, *Tristius haud illis monstrum, nec seuior vlla Pestis & ira Deum stygiis sese extulit undis.*

A sadder monster, or more cruell plague so fell,  
Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore as a God by the *Lacedemonians*, and most of those other torturing *P* affections, and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin de ciuitat. Dei lib. 4. cap. 8.* noteth out of *Varro*, Feare was commonly <sup>q</sup> adored and painted in their Temples with a Lions head; and as *Macrobius* records *1. 10. Saturnalium*, <sup>r</sup> in the Calends of Ianu-  
ary *Angerona* had her holiday, to whom in the Temple of Volupie or Goddesse of pleasure, their *Augures* and *Bishops* did yearely sacrifice; that being propitious to them; she might expell all cares, anguish, and vexation of the minde for

o *Lib. 3. En. 4*  
p *Et metum i-  
deo deam sacra-  
runt ut bonam  
mentem conce-  
deret Varro, La-  
tinius, Augus-  
t.*  
q *Lilius Girold.*  
*Synag. 1. de diis  
miscellaneis.*  
r *Calendis Ian.*  
*ferie sunt diue  
Angerone; cui  
pontifices in sa-  
cello Volupie  
sacra faciunt,  
quod argores &  
animi sollicitu-  
dines propitiata  
propellat.*

for that yeare following. Many lamentable effects this Feare causeth in men, 91  
as to be red, pale, tremble, sweat,<sup>f</sup> it makes sudden cold and heat to come  
ouer all the body, palpitation of the heart, Syncope, &c. It amazeth many  
men that are to speake, or shew themselues in publike assemblies, or before  
some great Personages, as *Tully* confesseth of himselfe that he trembled still  
at the beginning of his speech; and *Demosthenes* that great Orator of *Greece*  
before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings  
in *Iupiter Tragedus*, so much afraid of his auditory, when he was to make  
a speech to the rest of the Gods, that he could not vtter a ready word, but  
was compelled to vse *Mercuries* helpe in prompting. Many men are so ama-  
zed and astonished with feare, they knowe not where they are, what they say,  
<sup>r</sup> what they doe, and that which is worst, it tortures them many daies before  
with continuall affrightes and suspition. It hinders most honorable attempts,  
and makes their hearts ake, sad and heauy. They that liue in feare are neuer  
free,<sup>n</sup> resolute, secure, neuer merry, but in continuall paine: that, as *Vines*  
truely said, *Nulla est miseria maior quam metus*, no greater misery, no racke,  
nor torture like vnto it, euer suspitious, anxious, sollicitous, they are childishly  
drouping, without reason, without iudgement,<sup>x</sup> *especiallly if some terrible*  
*object be offered*, as *Plutarch* hath it. It causeth oftentimes sudden madnesse,  
and almost all manner of diseases, as I haue sufficiently illustrated in my <sup>a</sup> *Di-*  
*gression of the force of Imagination*, and shall doe more at large in my <sup>b</sup> *se-*  
*ction of Terrors*. Feare makes our imagination conceaue what it list, invites  
the Diuell to come to vs, as <sup>c</sup> *Agrippa* and *Cardan* avouch, and tyrannizeth  
ouer our Phantasie more then all other affections, especially in the darke.  
We see this verriified in most men as <sup>c</sup> *Lauater* saith, *Que metuunt fingunt*,  
what they feare they conceiue and faigne vnto themselues, they thinke they  
see Goblins, Haggies, Diuels, and many times become melancholy thereby.  
<sup>c</sup> *Cardan subtil. lib. 18.* hath an example of such a one, so caused to be melan-  
choly (by sight of a bugbeare) all his life after. *Augustus Caesar* durst not sit  
in the darke, *nisi aliquo assidente*, saith <sup>f</sup> *Suetonius*, *Nunquam tenebris euigi-*  
*lauit*. And 'tis strange what women and children will conceiue vnto them-  
selues, if they goe ouer a Church-yard in the night, lye, or be alone in a  
darke roome, how they sweat and tremble on a sudden. Many men are trou-  
bled with future euent, fore-knowledge of their fortunes, destinies, as *Seuerus*  
the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vite diem*, saith <sup>g</sup>  
*Suetonius*, *valde sollicitus*, much tortured in minde because he foreknew his  
end; with many such, of which I shall speake more opportunely in another  
place. Anxiety, mercy, pittie, indignation, &c. and such fearefull branches de-  
riued from these two stemmes of feare and sorrow, I voluntarily omit; read  
more of them in <sup>\*</sup> *Carolus Pascalius*, <sup>†</sup> *Dandinus*. &c.

*Timor inducit  
frigus, cordis  
palpitationem,  
vocis defectum  
atq; pallorem.*  
*Agrippa. lib. 1.  
cap. 63. Timidi  
semper spiritus  
habent frigidos.*  
*Mont.*

*Effusus cernens  
fugientes agmine  
turmas, quis mea  
nunc inflat cor-  
nua Fannus ait?*  
*Alciat.*

*Metus non so-  
lum memoriam  
conseruat (sed et  
institutum ani-  
mi orne & lau-  
dabilem cona-  
tum impedit.*  
*Thucydides.*

*Lib de forti-  
tudine & virtu-  
te Alexandri. v-  
bi prope res ad-  
fuit terribilis.*

*a Sect. 2. Memb.*

*3. Subf. 2.*

*b Sect. 2. Memb.*

*c Subf. 3*

*c Subtil. 18. lib.*

*timor attrahit  
ad se Demones,  
timor & error  
multum in ho-*

*minibus possunt.*

*c Lib. de spec-  
tris cap. 3. fortes  
raro spectra vi-  
denti quia minus  
timent.*

*Vita eius.*

*g Sect. 2. Memb.*

*4. subf. 7.*

*\* De virt. &  
vitiis.*

*† Com. in A-  
rist. de Anima.*

## Shame and Disgrace causes.

h Qui mentem

Subiecit timoris

dominationi, cu-

piditatus, doloris,

ambitionis, pu-

doris, felix non

est sed omnino

miser, assiduus

laboribus cor-

quetur &amp; mise-

ria.

i Multi contem-

nant mundi

str. pitum, repu-

tam pro nihilo

gloriam, sed ti-

ment infamiam,

offensionem, re-

pullam,

Voluptatem se-

verissime coar-

tequunt, in do-

lore suam molli-

ores, gloriam ne-

gligunt, frangit-

ur infamia.

k Grauius con-

tumeliam ferim-

us, quam de-

trimentum, ni-

biecto nimis

a: imo finis.

Plu. in Timol.

l Quid piscato-

ris enigma sol-

vere non posset.

m Ob Tragedi-

arum explosam

mortem sibi gla-

dio concituit.

n Cum vidit in

triumphum se

feruari, causa e-

ius ignominie

vivande, mortē

sibi concituit.

Plut.

o Bello victus,

per tres dies se-

dit in pro na-

vis, abstinens ab

omni consortio,

**S**hame and Disgrace cause most violent passions, & bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum sapè mouentur generosi animi (Felix Plater lib. 3. de alienat. mentis) Gen-

erous minde are often moued with shame, to despaire for some

publike disgrace. And he, saith Philo lib. de provid. Dei, <sup>h</sup> That subiects him-

selfe to feare, desire, grieve, ambition, shame, is not happy, but altogether misera-

ble, tortured with continuall labour, care, and misery. It is as forcible a bat-

terer as any of the rest: Many men neglect the tumults of the world, and care

not for glory, and yet they are affraid of infamy, repulse, disgrace, (Tul. offic. lib.

1.) they can seuerely contemne pleasure, beare grieve indifferently, but they are

quite battered and broken with reproach and obloquy: (Siquidem vita & fama

pari passu ambulant) and are so deiected many times for some publike iniury,

disgrace, as a box on the eare by their inferiour, to be ouercome of their ad-

uersary, foiled in the field, to be out in a speech, some fowle fact committed

or disclosed, &c. that they dare not come abroad all their liues after, but me-

lancholise in corners, and keepe in holes. The most generous spirits are

most subiect to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle

because he could not vnderstand the motion of Euripus, for grieve and shame

drowned himselfe: Calius Rodiginus antiquar. lec. li. 29. cap. 8. Homerus pudo-

re consumptus, was swallowed vp with this passion of shame, because he could

not unfold the fishermans riddle. Sophocles killed himselfe, <sup>m</sup> for that a Tra-

gædie of his was hissed off the stage: Valer. Max. lib. 9. cap. 12. Lucretia stabbed

hirselle, and so did <sup>n</sup> Cleopatra, when she saw that she was reserved for a

triumph, to avoid the infamy. Antonius the Roman, <sup>o</sup> after he was ouer-

come of his enemy, for three daies space sat solitary in the fore part of the shippe

abstaining from all company, euen of Cleopatra hirselle, & afterwards for

very shame, butchered himselfe, Plutarch vitâ eius. Apollonius Rhodius <sup>p</sup> will-

fully banished himselfe, forsaking his country, & all his deare friends, because

he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran madde be-

cause his armes were adiudged to Vlysses. In China 'tis an ordinary thing for

such as are excluded in those famous trialls of theirs, or should take degrees,

for shame and grieve to loose their witts, <sup>q</sup> Mat. Riccius. expedit. ad Sinas lib.

3. cap. 9. Hostratus the Frier, tooke that booke which Reuclin. had writ against

him, vnder the name of Epist. obscurorum virorum, so to heart, that for shame

and grieve he made away himselfe, <sup>r</sup> Iovius in elegys. A graue & learned Mi-

nister, and an ordinary Preacher at Alcm ar in Holland, was one day (as

hee walked in the fields for his recreation) suddenly taken with a laske or

loosenesse, and therevpon compelled to retire to the next ditch; but being

surprised at vnawares, by some Gentlewomen of his Parish wandering that

way, <sup>s</sup> was so abashed, that hee did neuer after shew his head in publike, or

etiam Cleopatre, postea se interfecit. <sup>p</sup> Cum male recitasset Argonautica, ob pudorem exulauit. <sup>q</sup> Quidam præ verecundia simile & dolore in infamiam incidunt, eo quod à literatorum gradu in examine excluduntur. <sup>r</sup> Hostratus cucullatus adeo grauiter ob Reuclini librum, qui inscribitur, Epistole obscurorum virorum, dolore simul & pudore sauciatus, ut seipsum interfecit. <sup>s</sup> Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem quod vili illum crimine accusarent.

come

come into the Pulpit, but pined away with Melancholy: (*Pet. Forestus med. obseruat. lib. 10. obseruat. 12.*) So shame amongst other passions can play his prize.

I knowe there be many base, impudent, brazen-faced roagues, that will  
 Nullâ pallefcere culpâ, be moued with nothing, take no infamy or disgrace  
 to heart, laugh at all: let them be proued periur'd, stigmatized, conuict roa-  
 gues, theenes, traitors, loose their eares, be whipped, branded, carted, pointed  
 at, hissed, reviled, & derided with <sup>u</sup> *Ballio* the Baud in *Plautus*, they reioice at  
 it, *cantores probos: babe and Bombax*, what care they? wee haue too many such  
 in our times, ——— *Exclamet Melicerta perisse.*

—— *Frontem deribus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his re-  
 putation, will be deeply wounded, and so greuously affected with it, that he  
 had rather giue myriades of crownes, loose his life, then suffer the least defa-  
 mation of honour, or blot in his good name. And if so be that he cannot a-  
 void it, as a Nightingale, *quæ cantando victa moritur*, (saith <sup>x</sup> *Mizaldus*),  
 dies for shame if another bird sing better, he languisheth and pineth away in  
 the anguish of his spirit.

*Planissime*, *Pf. impure leno, cænum*. *B. cantores probos*, *Pseudolus. Act. 1. Scen. 3.* <sup>x</sup> *Cent 7. e Plinio.*

### SVBSECT. 7.

#### Envy, Malice, Hatred, causes.



Nvy and Malice are two linkes of this chaine, and both as *Guiane-  
 rius Tract. 15. cap. 2.* proues out of *Galen. 3. Aphorisme. com. 22.*  
<sup>y</sup> *cause this malady by themselves, especially if their bodies be other-  
 wise disposed to Melancholy.* 'Tis *Valescus de Taranta*, and *Fæ-  
 lix Platerus* obseruation, <sup>z</sup> *enuy so gnawes many mens hearts, that they be-  
 come altogether melancholy.* And therefore belike *Solomon, Pro. 14. 13.* calls  
 it, *the rotting of the bones, Cyprian, vulnus occultum;*

—— <sup>a</sup> *Siculi non inuenêre tyranni*

—— *Maius tormentum* ——

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their soules,  
 withers their bodies, makes them hollow-ey'd, <sup>b</sup> pale, leane, and gastly to  
 behold, *Cyprian ser. 2. de zelo & liuore.* <sup>c</sup> *As a Moth gnawes a garment, so,*  
 saith *Chrysostome*, *doth enuy consume a man: to be a liuing Anatomy: a Ske-  
 leton, to be a leane and* <sup>d</sup> *pale carcasse, quickned with a* <sup>e</sup> *fiend, Hall in Charact.*  
 For so often as an enuious wretch sees another man prosper, to be enriched,  
 to thrue and be fortunate in the world, to get honours, offices, or the like,  
 hee repines and grieues. ——— <sup>f</sup> *intabescitq; videndo*

*Successus hominum, ——— suppliciumq; suum est:*

He tortures himselfe if his equall, friend, neighbour be preferred, commen-  
 ded: doe well: if he vnderstand of it, it gaules him afresh, & no greater paine  
 can come to him, then to heare of another mans well doing, 'tis a dagger at

*enim, qui zelatur, consumit.* <sup>d</sup> *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, sicut rubigine dens.* <sup>e</sup> *Diabo-  
 li expressa Imago, coxici charitatis, venenum amicitie, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum;*  
*urit, torret, dis cruciat macie & squalore conficit.* *Austin. Domin. primi. Aduert* <sup>f</sup> *Ouid.*

his heart euery such obieſt. He lookes at him, as they that fell downe in *Lancians* rocke of honour, with an enniuous eye, and will damage himſelfe to doe another a miſchiefe: *Atq; cadet subito, dum super hoste cadat.* As he did in *Æſope*, looſe one eye willingly, that his fellow might looſe both, or that rich man in \* *Quintilian* that poyſoned the flowers in his garden, becauſe his neighbours bees ſhould get no more hony from them. His whole life is ſorrow, and euery word he ſpeaks a *Satyre*, nothing ſaſhim but other mens ruines. For to ſpeake in a word, Envy is naught elſe but *Triftitia de bonis alienis*, ſorrow for other mens good be it preſent, paſt, or to come: & *gaudium de aduerſis*, & ſioy at their harmes, oppoſite to mercy, <sup>b</sup> which grieues at other mens miſchances, and miſaffects the body in another kinde; ſo *Damaſcen* defines it, *lib. 2. de orthod. fid. Thomas 2. queſt. 36. art. 1. Aristotle lib. 2. Rhet. cap. 4. & 10. Plato Philebo, Tully 3. Tuſc. Greg. Nic. lib. de virt. anime cap. 12. Baſil. de Inuidiâ. Pindarus Od. 1. ſer. 5.* and we finde it true. 'Tis a common diſeaſe and almoſt naturall to vs, as <sup>i</sup> *Tacitus* holds, to envy another mans proſperity. And 'tis in moſt men an incurable diſeaſe. <sup>k</sup> *I haue read, ſaith Marcus Aurelius, Greeke, Hebrew, Chalde Authors, I haue conſulted with many wiſe men, for a remedy for enuy, I could finde none, but to renounce all happineſſe, and to be a wretch and miſerable for euer.* 'Tis the beginning of hell in this life, and a paſſion not to be excuſed. <sup>l</sup> *Euery other ſinne hath ſome pleaſure annexed to it, or will admit of an excuſe, enuy alone wants both. Other ſinnes laſt but for a while, the gut may be ſatisfied, anger remits, hatred hath an end, enuy neuer ceaſeth.* *Cardan lib. 2. de ſap.* Diuine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *Dauid*, *Cain* and *Abel*, *angebāt illum non proprium peccatum, ſed fratris proſperitas*, ſaith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* enuiſed her ſiſter, being barren, *Gen. 30. Iſeſphs* brethren him, *Gen. 37. Dauid* had a touch of this vice, as he confeſſeth <sup>m</sup> *Pſal. 37. n Ieremy* and <sup>o</sup> *Habbakkuk*, they repined at others good, but in the end they corrected themſelues. *Pſal. 75. fret not thy ſelfe, &c. Domitian* ſpied *Agricola* for his worth, <sup>p</sup> *that a priuate man ſhould be ſo much glorified. q Cecinna* was enuiſed of his fellow citizens, becauſe he was more richly adorned. But of all others, <sup>r</sup> women are moſt weake, *ob pulchritudinem inuide ſunt femine (Muſeus) aut amat, aut odit, nihil eſt tertium (Granatenſis.)* They loue or hate, no medium amongſt them. *implacabiles plerumq; leſe mulieres, Agrippa* like, a woman if ſhe ſee her neighbour more neat or elegant, *ritcher in tires; Jewels, or apparell, is enraged, and like a Lionefſe ſets vpon her husband, railes at her, ſcoffes at her, and cannot abide her: ſo the Roman Ladies in Tacitus* did at *Salonina Cecinnas* wife, <sup>t</sup> *becauſe ſhe had a better horſe, and better furniture, as if ſhe had hurt them with it: they were much offended:* In like fort our gentlewomen doe at their vſuall meetings, one repines or ſcoffes at anothers brauery and happineſſe. *Myrſine* an *Atticke* wench, was murdered of her fellowes, <sup>u</sup> *becauſe ſhe did excell the reſt in beauty, Conſtantine Agricolt lib. 11. ſap. 7.* Euery Village will yeeld ſuch examples.

† Deſclam. 13.  
limiue flores  
maleficiis ſuccis  
in venenum

miſella conuertiſ  
g Statuis cereis  
Baſtius eos com-  
parat, quiſque  
ſiſit ad preſen-  
tiam Solis, qua  
alii gaudere &  
ornantur. Mu-  
ſeis alii que ul-  
ceribus gaudere  
amena prele-  
reunt, ſiſtunt in  
ſatidis. <sup>b</sup> Miſe-  
ricordia eorum  
que triſtitia que  
dam eſt, ſepe  
miſerantis cor-  
pus male afficit.

*Agrip. lib. 1. ca.  
63. i Inſtitum  
mortalibus a na-  
tura recentem  
aliorum ſallicita-  
tem, agnis oculis  
intueri, biſt. lib.  
2. Tacit.*

<sup>k</sup> *Legi Chaldeos,  
Graecos, Hebraeos,  
conſului ſapi-  
entes pro reme-  
dio inuidie. hoc  
enim inueni, re-  
nunciare ſolici-  
tati & perpetuo  
miſer eſſe.*

<sup>l</sup> *Omne peccatū  
aut excuſationē  
ſecum habet, aut  
voluptatem, ſola  
inuidia utraq;  
cavet, reliqua  
vitia ſinem ha-  
bent, ira deſer-  
veſcit, gula ſati-  
atur, odium ſi-  
nem habet, inui-  
dia nunquam  
quieſcit.*

<sup>m</sup> *Rebat me,  
emulatio prop-  
ter ſuileos.*

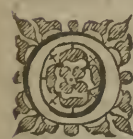
<sup>n</sup> *Hier. 12. 1.*

<sup>o</sup> *Hab. 1.*

<sup>p</sup> *Inuidia priuati nomen ſupra principis attolli. q Tacit. biſt. lib. 2. part. 6. r Perituræ dolore & inuidia, ſi quem viderint orna-  
torem: ſe in publicum produſſe. Platina dila amorum. ſ Ant. Guianerius lib. 2. cap. 8. vit. M. Aurelij. femina vicinam elegantius  
ſe veſtitam videns leuē inſtar in virum inſurgit. &c. t Quod inſigni equo & oſtro veheretur, quanquam nullius cum iniuria or-  
natum illum tanquam leſe gravabantur. u Quod pulchritudine omnes excelleret, puella inuiginate occiderunt.*

## SUBJECT. 8.

*Emulation, Hatred, Faction, Desire  
of revenge, causes.*

 Vt of this root of Envy, \* spring those ferial branches of faction, hatred, liuor, emulation, which cause the like grieuances, and are, *x Latè patet in- ferræ animæ*, the sawes of the soule, \* *consternationis pleni affectus*, vidie secundæ perniciet, et li- vor radix emmi- um malorum, emulations full of desperate amazement: or as *Cyprian* describes fons cladum, in- de odium surgit, emulatio. Cyp i- an. ser. 2<sup>a</sup>. de Liore. \* *Valerius lib. 3 cap. 9.* *y Qualis est animi lima, que tabes pectoris zelare in altero, vel aliorum felicitatem suam facere potiam, & velut quosdā pectori suo ad- movere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerant, non cibis salubus lactus, non potus potest esse iucundus; suspiratur semper & gemitur, & doletur dies & noctis, pectus sine intermissione laceratur.* *z Quisquis est ille quem amaris, cui inuides, is te subterfugere potest, at tu non te, vbiuicūq; fueris, aduersarius tuus securus est, hostis tuus semper in pectore tuo est, perniciet inuis inclusas, ligatus es, vincetus, zelo dominamine captiuus: nec solatia tibi ulla subve-*

emulation, it is y a moth of the soule, a consumption, to make another mans hap-  
pinesse his misery, to torture, crucifie, and execute himsef, to eat his owne  
heart. Meat and drinke can doe such men no good, they doe alwaies griene, sigh  
and groane, day and night without intermission, their breast is torne asunder:  
and a little after, *z* Whosoever he is, whom thou dost emulate and envy, he may  
avoid thee, but thou canst neither avoid him; nor thyselfe: wherefoever thou  
art, he is with thee, thine enimie is ever in thy brest, thy destruction is within  
thee, thou art a captiue, bound hand and foot, as long as thou art malicious, and  
envious, and canst not be comforted. It was the Diuels overthrowe: & when-  
soever thou art throughly affected with this passion, it will be thine. Yet no  
perturbation, no passion so common.

*a Kai νεμευνς κεραμες κοίτης η τέκτονι τέκτων,  
Kai πλεως πλεως φδορεν η δολαθη δολαθη.*

A Potter emulates a Potter,

One Smith enuies another:

A begger emulates a begger,

A singing man his brother.

Every society, corporation, and private family is full of it, it takes hold almost  
of all sorts of men, from the Prince to the Ploughman, euen amongst Gos-  
sips it is to be seene; scarce three in a company, but there is siding, faction,  
emulation betwixt two of them, some *simultas*, jarre, private grudge, heart-  
burning in the midst of them: Scarce two Gentlemen dwell together in the  
Country, but there is emulation betwixt them and their servants, some quar-  
rell or some grudge betwixt their wiues or children, friends, and followers,  
some contention about wealth, gentry, precedency, &c. by meanes of which,  
like that *Frogge* in *b Æsop*e, that would swell till shee was as bigge as an  
Oxe, but burst herselfe at last: they will stretch beyond their fortunes, callings,  
and strue so long, that they consume their substance in Law suites, or other-  
wise in hospitality, feasting, fine cloathes, to get a few bumbast titles, &c. to  
outbraue one another, they will tire their bodies, macerate their soules; and  
beggar themselues. Scarce two great schollers in an age, but with bitter in-  
vectiues they fall fowle one on the other, and their adherents; *Scotists*, *Tho-*  
*mists*, *Reals*, *Nominals*, *Plato* and *Aristotle*, *Galenists* and *Paracelsians*, &c. it  
holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis inge-  
niorum cos, as one calls it, the whetstone of wit, the nurse of wit and valour:  
*nium: hinc diabolus inter initia statim mundi, & perit primus, & perdidit, Cyprian. ser. 2. de zelo & liore. a Hesiod. op. dies. b Ra-*  
*na cupida equandi bovem, se distendebat, &c. c Emulatio alit ingenia: Paternulus poster. vol,*

86 and those noble Romans out of this spirit did braue exploits. There is a modest ambition, as *Themistocles* was rowed vp with the glory of *Miltiades*; *Achilles* trophies moued *Alexander*:

\* *Ambire semper stulta confidentia est,*  
*Ambire nunquam deses arrogantia est,*

\* *Grotius* Epig.  
 lib. 1.

d Anno 1519.  
 betwixt Ardes  
 and Quine.  
 c *Spartian*.

f *Plutarch*.

g *Iohannes He-*  
*raldus* lib. 2. c.  
 12. de bello sac.

h *Nulla dies*  
*tantum poterit*  
*lenire furorem.*  
*Æterna bella*  
*pace sublata ge-*  
*runt.*

*Iurat odium, nec*  
*ante inuisum esse*  
*desinit, quam es-*  
*se desit. Pater-*  
*culus* vol. 1.

i *Ita seuit hac*  
*pygia ministra*  
*ut urbes subuer-*  
*zat aliquando,*  
*deleat populos,*  
*provincias alio-*  
*qui florentes redi-*  
*gat in solitudines,*  
*mortales vero*  
*miseros in pro-*  
*funda miseria-*  
*rum valle mise-*  
*rabiler immer-*  
*gat.*

\* *Carthago gmu-*  
*la Romani im-*  
*perii funditus*  
*interiit. Salsst.*  
*Catil.*

† *Paul* 3. Col.  
 † *Rom*. 12.

'tis a sluggish humour not to emulate or to sue at all, to withdrawe himselfe; neglect, refraine from such places, honours, offices, through sloth, niggardlineesse, feare, bashfulnesse, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to vndergoe, but when it is immoderate, it is a plague and a miserable paine. What a deale of mony did *Henry* the 8, & *Francis* the first king of *France*, spend at that famous interview? and how many vaine Courtiers, seeking each to outbraue other, spent themselves, their liuelyhood, and fortunes, and died beggars. *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclipse his glory, as he thought; The *Romans* exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The *Greekes* by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Theseus*, make away *Phocion*, &c. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approued himselfe to be the more valiant man, insomuch that all mens eyes were vpon him, it so galled *Philip*; *Francum vrebat Regis victoria*, saith mine Author, *tam agre ferre Richardi gloriam, ut carpere dicta, calumniari facta*: that he cauilled at all his proceedings, and fell at length to open defiance, he could containe no longer, but hasting home, inuaded his territories, and professed open warre. *Hatred stirres vp contention*, *Prov.* 10. 12. and they breake out at last into immortall enmity, into virulency, & more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuestiues, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*: *Cesar* and *Pompey*: *Orleans* & *Burgundy* in *France*: *Yorke* and *Lancaster* in *England*: Yea this passion torageth many times, that it subverts not men only, and families, but euen populous Citties, \* *Carthage* and *Corinth* can witnesse as much, nay flourishing kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheelles, strapadoes, brassen bulls, ferall engins, prisons, inquisitions, seuerelawes to maccerate and torment one another. How happy might we bee, and end our time with blessed daies, and sweet content, if we could containe our selues, and as we ought to doe, put vp iniuries, learne humility, meeknesse, patience, forget and forgiue, as in *k* Gods word we are inioyned, compose such finall controversies amongst our selues, moderate our passions in this kinde, and think better of others, as *1 Paul* would haue vs, *then of our selues: be of like affection one towards another, and not avenge our selues, but haue peace with all men.* But being that we are so peeuish and perverse, insolent and proud, so factious and seditious, so malicious and envious: we doe *in vicem angariare*, maule and vex one another, torture, disquiet, and precipitate our selues into that gulfe of

of woes and cares, aggravate our misery, and melancholy, heape vpon vs hell  
and eternall dainnation. 97

## SUBJECT. 9.

## Anger a cause.

**A**nger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*: and as <sup>m</sup> *Piccolomineus* accounts it one of the three most violent passions, <sup>n</sup> *Areteus* sets it downe for an especiall cause (so doth *Seneca* ep. 18. lib. 1.) of this malady. <sup>o</sup> *Magninus* giues the reason, *frequenti ira supra modum calefiunt*, it ouer-heats their bodies, and if it bee two frequent, it breakes out into manifest madnesse, saith S. *Ambrose*. 'Tis a knowne saying, *furor fit lesa sapiens patientia*, the most patient spirit that is, if he be often prouoked, will be incensed to madnesse, it will make a Diuell of a Saint. And therefore *Basil* belike in his Homily de *Irâ*, calls it *tenebras rationis, morbum animæ, & demonem pessimum*: the darkning of our vnderstanding and a bad angell. <sup>p</sup> *Lucian* in *Abdicato*, To. 1. will haue this passion to worke his effect, especially in old men and women, *anger and calumny* (saith he) trouble them at first, and after a while breake out into open madnesse: many things cause fury in women, especially if they loue or hate overmuch, or envy, be much griued, or angry: these things by little and little lead them on to this maladie. From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, lib. de *ira Dei ad Donatum*, cap. 5. is *seua animi tempestas*, &c. a cruell tempest of the minde, making his eyes sparke fire & stare, his teeth gnash in his head, his tongue flutter, his face pale, or red, and what more filthie imitation can be of a mad man.

\* *Ora tument ira, nigrescunt sanguine vena,  
Lumina Gorgonio sauius angue micant.*

They are void of reason, inexorable, blinde, like <sup>r</sup> beasts and monsters for the time, say and doe they knowe not what, curse, sweare, rayle, fight, and what not? How can a mad man doe more? as he said in the Comedy, <sup>s</sup> *Iracundia non sum apud me*, I am not mine owne man. If these fits be immoderate, continue long, or be frequent, without doubt they prouoke madnesse. *Montanus* consil. 21. had a melancholy Iew to his patient, he ascribes this for a principall cause, *Irascabatur levibus de causis*, he was easily moued to anger. *Ajax* had no other beginning of his madnesse; and *Charles the 6.* that Lunatick French King, fel into this misery, out of the extremity of his passion, desire of revenge and malice, <sup>t</sup> incensed against the Duke of Britaine, hee could neither eat, drinke, nor sleepe for some daies together, and in the end about the Calends of Iuly 1392, he became mad vpon his horse backe, drawing his sword, striking such as came neere him promiscuously, and so continued all the daies of his life, *Æmil.* lib. 10. *Gal. hist.* *Ægesippus de excid. urbis Hieros.* lib. 1. cap. 37 hath such a story of *Herod*, that out of an angry fit, became mad, <sup>u</sup> leaping out of his bed, he killed *Iosippus*, and plaied many such Bedlam pranks, the

*comites occidit, &c.* <sup>u</sup> *Indignatione nimia furens, animiq; impotens, exiliit de lecto, furentem non capiebat aula, &c.*

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whole Court could not rule him, for a long time after: sometimes he was sorry and repented, much grieved for that he had done, by and by outrageous againe. In hot cholerick bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues, *cap. 21. lib. 1. de hum. affect. causis*; sanguinem imminuit, sel auget: and as *Valesius* controuerts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, *y but it ruines and subverts whole townes, z citties, families and kingdomes*; *Nulla pestis humano generi pluris stetit*, saith *Seneca de Ira lib. 1.* No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a <sup>a</sup> company of hare-braines haue done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest: *From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver vs.*

*x An ira possit hominem interinere.*

*y Abernethy z As Troy. seu ue memorem Iunonis ob iram, a Sultorum regum & populorum continet astus.*

## SUBJECT. 10.

*Discontents, Cares, Miseries, &c. causes.*



*Discontents, cares, crosses, miseries, or whatsoeuer it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens iudgements they may seeme) yet in that Aristotle in his Rhetorick defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and Symptomes of this Disease, producing the like inconueniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, Cura quasi cor vtro, Dementes cura, infomnes cura, damnosa cura, tristes, mordaces, carnifices, &c. biting, eating, gnawing, cruell, bitter, sick, sad, vnquiet, pale, rettricke, miserable, intollerable cares, as the Poets call them, worldly cares, and are as many in number as the Sea sands. Galen, Fernelius, Felix Platter, Valescus de Taranta, &c. reckon, afflictions, miseries, euen all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, and consume the substance of it. They are not so many in number, but their causes be as diuerse, and not one of a thousand free from them, or that can vindicate himselfe, whom that Ate dea,*

*† Per hominum capita molliter ambulans,  
Plantas pedum teneras habens:*

*Over mens heads walking aloft,*

*With tender feet treading so soft,*

*Homers Goddesse Ate, hath not involved into this discontented ranke, or plagued with some misery or other. A generall cause, a continueate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life: to thinke that he can neuer be secure, but still*

*b Lib. 2.*

*Invidia est dolor & ambitio est dolor, &c.*

*c Infomnes, Claudianus.*

*Tristes Virg.*

*Mordaces, Luc.*

*Edaces, Hor.*

*moeste, amara,*

*Ovid. damnose,*

*inquiete, Mart.*

*Vrntes, Rodentes, Mart. &c.*

*d Galen, lib. 3.*

*e. 7. de locis affectis, homines sunt maxime melancholici, quando vigilis multis, & sollicitudinibus, & laboribus, & curis fuerint circumuenti.*

*† Lucian Poet.*

*c Omnia imperfecta, confusa, & perturbata plena, Cardan.*



† *Tantum malorum pelagus aspicio,  
Vt non sit inde enatandi copia.*

† Euripides.

p De consol. lib. 2. Nemo facile cum conditione sua concordat, inest singulis quod imperiti petant, experti horreant.

q Esse in honore iuuat, mox displicet.

r Hor.

† Borrichius in 6 Iob. Verbes oppida nihil aliud sunt quam humanarum eorumque domus, quibus luctus & maior, & mortalium varij infiniti labores, & omnis generis vitia, quasi sepius includuntur.

\* Nat. Chyrenus delit. Europe.

Lectus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras eiulans; nunc pallens, vrbens, curvens, sedens, claudicans, tremens, &c.

f Suetonius calamitas precipua.

t Cn. Grecinus.

u Ep. 9. lib. 7.

Miser est qui se beatissimum non iudicat, licet imperet mundo, non est beatus, qui se non putat: quidem refert qualis status tuus sit, si tibi videtur malus.

x Hor. ep. l. 1. 4.

y Hor. ser. 1.

Sat. 1.

z Lib. de curat. grec. affect. sup.

6. de provident.

Multis nihil placet atq. adeo & diuitias dam-

nant, & paupertatem, de morbis exposulant, bene ualentes graviter ferunt, atq. ut semel dicam, nihil eos delectat, &c.

no *Halcyonian* times, wherein no man can hold himselfe secure, or agree with this present estate: but as *Boethius* inferres, *there is something in every one of us, which before triall we seeke, and hauing tryed, abhorre: ¶ Wee earnestly wish, and eagerly covet, and are est soones weary of it.* Thus betwixt hope and feare, suspitions, angers, *Inter spemq. metumq. timores inter & iras,* betwixt fallings in, fallings out, &c. we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wilderness, a denne of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of aduersity, an heauy yoke, wherein infirmities and calamities ouertake and follow one another as the Sea waues, and if we scape *Scilli* we fall fowle on *Charibdis*, and so in perpetuall feare, labour, angnish, we runne from one plague, one mischiefe, one burden to another, *duram seruiantes seruitutem.* Our townes and citties are but so many dwellings of humane misery, *in which griefe and sorrow* († as he right well obserues out of *Solon*) *innumerable troubles, labours of mortall men, and all maner of vices, are included as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of seuerall *Sea-cardes* cut each other in a Globe or Map. *Now light and merry,* but (\* as one followes it) *by-and-by sorrowfull and heavy, now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may bee *Pullus Iouis*, in the worlds esteeme, *Gallinae filius albae*, an happy and fortunate man, *ad inuidiam felix*, because, rich, faire, well allied, in honour and office: yet peradventure aske himselfe, and he will say, that of all others † he is most miserable, and vnhappy. A faire shoote, *hic foccus novus, elegans*, as he † said, *sed nescis ubi urat*, but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as <sup>u</sup> *Seneca* well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Soueraigne Lord of a world: hee is not happy, if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it.* A common humour it is of all men to thinke well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio fors*: but † *qui fit Mecenas,* &c. how comes it to passe, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith <sup>z</sup> *Theodoret*) *neither with riches nor pouerty, they complaine when they are well, and when they are sicke, grumble at all fortunes, prosperity and aduersity; they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that euer was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romans*, inso much, that as <sup>a</sup> *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one

a Vix ul-

lins gentis, etatis, ordinis, hominem inuenies, cuius felicitatem fortune Metelli compares, Vol. 1.

for happineſſe to be compared vnto him: he had in a word, *bona animi, corporis & fortuna*, goods of minde, body, and fortune: lo had *P. Mutianus Crassus*. *Lampſaca* that *Lacedemonian* Lady, was ſuch another in *c Plinies* conceit, a *Kings wife*, a *Kings mother*, a *Kings daughter*: and all the world eſteemed as much of *Polycrates* of *Samos*. The *Greekes* bragge of their *Socrates*, *Phocyon*, *Aristides*, the *Pſophidians* in particular of their *Aglaus*, *omni vitâ felix, ab omni periculo immunis* (which by the way *Pausanias* held impoſſible) the *Romans* of their *d Cato*, *Curius*, *Fabricius*, for their compoſed fortunes, and retired eſtates, gouernment of paſſions, and contempt of the world: Yet none of all theſe was happy, or free from diſcontent, neither *Mellus*, *Crassus*, nor *Polycrates*, for hee died a violent death, and ſo did *Cato*: And how much euill doth *Lactantius* and *Theodore* ſpeake of *Socrates*, a weake man, & ſo of the reſt. There is no content in this life; but as *e* he ſaid, *all is vanity and vexation of ſpirit*: lame and imperfect. Haddeſt thou *Sampſons* haire, *Milo's* ſtrength, *Scanderbeggs* arme, *Solomons* wiſdome, *Alſolons* beauty, *Craſus* his wealth, *Cæſars* valor; *Alexanders* ſpirit, *Tullies* or *Demoſthenes* eloquence, *Gyges* ring, *Perſeus* *Pegasus* and *Gorgons* head, *Nestors* yeares to come, all this would not make thee abſolute, giue thee content, and true happineſſe in this life, or ſo continue it. Even in the miſt of all our mirth iollity and laughter, is ſorrow & grieve: or if there be true happineſſe amongſt vs, 'tis but for a time, *f Deſinit in piſcem mulier formoſa ſuperne*: a faire morning turnes to a lowring afternoone. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you ſhall ſcarce finde two (ſaith *Paterculus*) *quos fortuna maturius deſituerit*, whom fortune ſooner forſooke. *Hannibal* a conquerer all his life, met with his match, and was ſubdued at laſt,

*Occurrit forti, qui magis fortis erat.*

One is brought in in triumph, as *Cæſar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crown'd, honoured, admired; by-and-by his ſtatues demolished, he liſed out, Maſſacred, &c. *† Magnus Gonſalus* that famous *Spaniard*, was of the Prince and people at firſt honoured, approued; forthwith confined and baniſhed. *Admirandas actiones*, *graves plerumque ſequuntur inuidia, & acres calumnia*: 'tis *Polybius* his obſeruation, grieuous enmities, and bitter calumnies commonly follow renowned actions. One is borne rich, dies a beggar: ſound to day, ſicke to morrow: now in moſt flourishing eſtate, fortunate and happy, by-and-by deprived of his goods by forraine enemies, robbed by theeves, ſpoiled, captiuated, impouerished, as they of *† Rab-* *bah* put under iron ſawes, and under iron harrowes, & under axes of iron, & caſt into the tile kilne; Hee that erſt marched like *Xerxes* with innumerable armies, as rich as *Craſus*, now ſhifts for himſelfe in a poore cock-boat, is bound in iron chaines, with *Baia* & the Turke, and a footſtoole with *Aurelian*, for a tyrannizing Conquerour to trample on. So many casualties there are, that as *Seneca* ſaid of a citty conſumed with fire, *Vna dies intereſt inter maximam civitatem & nullam*, one day betwixt a great citty, and none: ſo many grieuances from outward accidents, and from our ſelues, our owne indiſcretion, inordinate appetite, one day betwixt a man, & no man. And which is worſe, as if diſcontents and miſeries would not come faſt enough vpon vs; *homo homini demon*, we maul, perſecute, and ſtudy how to ſting, gaule, and vex one another with mutuall hatred, abuſes, iniuries, preying vpon, and devouring,

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Omnes hic aut  
captantur, aut  
captant: aut ca-  
davera que la-  
cerantur, aut  
corvi qui lace-  
rant, Petron.

h Homo omne  
monstrum est,  
ille nam superat  
feras, luposq. &  
vrsis pectore ob-  
scuro tegit Henj.  
† Quod Pater-  
culus de populo  
Romano, duran-  
te bello Punico  
per annos 113.  
aut bellum iuer-  
eos, aut belli præ-  
paratio, aut in-  
fida pax, idem  
ego de mundi  
accolis.

i Theocritus  
Edill. 15.

\* Qui sedet in  
mensa, non me-  
mini sibi otioso  
ministrare nego-  
tiosos, edeat e-  
surientes, b. bon-  
ti stultes, &c.  
k Quando in  
adolescencia sua  
ipsi vixerint,  
sautius & libe-  
rius, voluptates  
suas expluerint  
illi gratis im-  
pune duriores  
continentie le-  
ges.

i Lugalbri Ate  
luctuq. sero Re-  
gum tumidas  
obsidet arces.

Res est inquieta  
felicitas.

m Plus aloes  
quam mellis ha-  
bet. Non humi-  
acentem tole-  
res, Valer. lib. 7.

cap. 3.

† Non diadema  
afficias, sed vi-  
tam afflictione  
refortam, non  
catervas satelliti-  
um, sed curarum  
multitudinem.

\* As Plutarch  
relateth.

as so many & rauenous birds, and as iuglers, panders, bawdes, cosening one another, or raging as<sup>h</sup> wolues, tigers, and diuels: men are euill, wicked, mali-  
tious, trecherous, & † naught, not louing one another, or louing themselues,  
not hospitall, charitable, and sociable as they ought to be, but counterfeit, dis-  
semblers, ambo-dexters, all for their owne ends, hard-hearted, mercilesse, pit-  
tileffe, and to benefit themselues, they care not what mischief they procure  
to others. <sup>i</sup> *Praxinoe* and *Gorgo* in the Poet, when they had got in to see  
those costly fights, they then cryed *benē est*, and would thrust out all the rest:  
when they are rich themselues, in honour, preferred, full, and haue even what  
they would, they debarre others of those pleasures which youth requires, and  
they formerly haue inioyed. He sits at table in a soft chaire at ease, but hee  
doth not remember in the meane time, that a tired waiter stands behind him,  
*an hungry fellow ministers to him full, he is a thirst that giues him drinke* (saith  
\* *Epictetus*) *and is silent whiles he speaks his pleasure, pensiue, sad, when he*  
*laughs. Plemo se proluit auro;* He feasts, revells, and profusely spends; hath va-  
riety of robes, sweet musick, ease, and all the pleasure the world can afford,  
whilest many an hunger-starued poore creature pines in the street, wants  
clothes to couer him, labours hard all day long, runnes, rides for a trifle, fights  
peraduenture from Sun to Sun, sicke and ill, weary, full of paine and griefe, is  
in great distresse and sorrow of heart. Hee lothes and scornes his inferiour,  
hates or emulates his equall, envies his superiour, insults ouer all such as are  
vnder him, as if he were of another *Species*, a demi-god, not subiect to any  
fall, or humane infirmities. Generally they loue not, are not beloued againe:  
they tyre out others bodies with continuall labour, they themselues liuing at  
ease, caring for none else, *sibi nati*, and are so farre many times from putting  
to their helping hand, that they seeke all meanes to depresse, euen most wor-  
thy and well deseruing, better then themselues, those whom they are by the  
lawes of nature, bound to relieue and helpe, as much as in them lies, they will  
let them cater-waule, starue, beg, & hang, before they will any waies (though  
it be in their power) assist, or ease: <sup>k</sup> so vnnatural are they for the most part, so  
vnregardfull: so hard hearted, so churlish, proud, insolent, so dogged, of so bad  
a disposition. And being so brutish, so diuelishly bent one towards another,  
how is it possible, but that we should be discontent of all sides, full of cares,  
woes, and miseries.

If this be not a sufficient prooffe of their discontent, and misery examine  
euery condition and calling apart. Kings, Princes, Monarches, and Magi-  
strates seeme to be most happy, but looke into their estate, you shall finde<sup>f</sup>  
them to be most encumbered with cares, in perpetuall feare, agony, suspition,  
icalousie: that as <sup>m</sup> he said of a Crowne, if they knew but the discontents that  
accompany it, they would not stoope to take it vp. *Quem mihi regem dabis*  
(saith † *Chrysostome*) *non curis plenum?* What king canst thou shew me, not  
full of cares? looke not on his Crowne, but consider his afflictions; attend not  
his number of seruants, but multitude of crosses. *Nihil aliud potestas culminis,*  
*quàm tempestas mentis*, as *Gregory* seconds him; Soueraignty is a tempest of  
the Soules: *Scylla* like they haue braue titles, but terrible fits: *splendorem titulo,*  
*cruciatum animo*; which made *Demosthenes* vow, \* *si vel ad tribunat, vel ad*  
*interitum duceretur*; to be a Iudge, or be condemned, were put to his choice,  
he would be condemned. Rich men are in the same predicament: what their

paines

paines are, *stulti nesciunt, ipsi sentiunt*, they feele; fooles perceiue not, as I 103  
 shall proue elsewhere, and their wealth is brittle, like childrens rattles: they  
 come and goe, there is no certainty in them; those whom they eleuate, they  
 doe as suddenly depresse, and leaue in a vaile of misery. The middle sort of  
 men are as so many asses to beare burdens; or if they be free, and liue at ease;  
 they spend themselves, and consume their bodies and fortunes, which luxury  
 and riot, contention, emulation, &c. The poore I referue for another<sup>n</sup> place, <sup>n</sup> *Sect. 2. mem.*  
 and their discontents. <sup>4. subject. 6.</sup>

For particular possessions, I hold as of the rest ther's no content or security  
 in any; On what course will you pitch, how resolute? To be a Diuine 'tis  
 contemptible in the worlds esteeme. To be a Lawyer 'tis to be a wrangler,  
 to be a Physitian, \* *pudet lotij*, 'tis loathed: A Philosopher a mad man; an Al-  
 chymist, a begger: a Poet, *esurit*, an hungry lacke. A Musitian a player: A  
 Schoolemaster a drudge: An Husband man an Emmet: A Marchant, his  
 gaines are vncertaine: A Mechanitian, base: A Chirurgian, filsome: A  
 Tradesman, a † *liar*, A Tailor a theefe: A Seruing-man, a slaue: A Souldier,  
 a butcher: A Smyth, or a Mettleman, the pot's neuer from's nose: A Cour-  
 tier, a parasite: as he could finde no tree in the wood to hang himselfe: I can  
 shew no state of life to giue content. The like you may say of all ages: chil-  
 dren liue in a perpetuall slavery, still vnder that tyrannicall gouernment of  
 Masters: young men, and of riper yeares, subiect to labour, and a thousand  
 cares of the world; to trechery falshood and cosenage,

——— † *Incedit per ignes,*

† *Hor. l. 2. od. 1.*

*Suppositos cineri doloso,*

old are full of aches in their bones, cramps and convulsions, *silicernia*, dull  
 of hearing, weake sighted, hory, wrinkled, harsh, so much altered as that  
 they cannot know their owne face in a glasse, a burden to themselves and o-  
 thers, after 70 yeares, *all is sorrow* (as *Dauid* hath it) they doe not liue but  
 linger. If they be found they feare diseases; if sicke, weary of their liues: *Non*  
*est viuere sed valere vita*. One complains of want, a second of seruitude,  
 p another of a secret or incurable disease: of some deformity of body; of some  
 losse, danger, death of friends, shipwrack, persecution, imprisonment, dis-  
 grace, repulse, q contumely, calumny, abuse, iniury, contempt, ingratitude,  
 vnkindnesse, scoffes, flouts, vnfortunate marriage, single life, too many chil-  
 dren, no children, false seruants, vnhappy children, barrennesse, banishment,  
 oppression, frustrate hopes, and ill sucresse, &c.

q *Talia de genere hoc adeo sunt multa, loquacem ut*

o *Rarus felix*  
*idemq; senex.*  
*Seneca in Her.*  
*aeio.*

p *Omitto egros,*  
*exules, captivos*  
*me dicos, quo*  
*nemo aude feli-*  
*ces dicere, Car-*  
*d. in. lib. 8. c. 46*  
*de ver. var.*  
 q *Spreteq; ini-*  
*ria forme.*  
 r *Hor.*

*Delassare valent Fabium.*——

Talking *Fabius* will be tired before  
 hee can tell halfe of them; they are the subiect of whole Volumes, and shall  
 some of them be more opportunely dilated elsewhere. In the meane time  
 thus much I may say of them, that generally they crucifie the soule of man,  
 f attenuate our bodies, dry them, wither them, riuell them vp like old ap-  
 ples, make them as so many Anatomies, († *ossa atq; pellis est totus, ita curis*  
*macet*) they canse *tempus fœdum & squalidum*, cumberfome dayes, *ingratag*  
*tempora*, slow, dull, and heauy times, make vs howle, roare, and teare our  
 haires, as sorrow did in † *Cebes* table, and groane for the very anguish of our  
 soules. Our hearts faile vs, as *Dauid* did *Psal. 40. 12. for innumerable trou-*  
*bles that compassed him;* and we are ready to confesse with *Hezekiab*, *Isa. 38.*

f *Attenuans*  
*vigiles corpus*  
*miserabile curis.*  
 † *Plautus.*

† *Hec que cit-*  
*nes euellit, et*  
*rumina*

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Optimum non  
nisi, aut cito  
mi.

17. behold for felicity I had bitter griefe: to weepe with *Heraclitus*, to curse the day of our birth, with *Jeremy* 20. 14. and our starres with *Iob*: to hold that axiome of *Silenus*,<sup>u</sup> better neuer to haue beene borne, and the best next of all, to die quickly, or if wee must liue, to abandon the world, as *Timon* did, creepe into caues and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selues to be rid of these miseries.

SVBSECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.

> Bone si recta  
rationem sequi-  
tur, male se ex-  
hibent.

Tho. Buonie.  
Irob. 81.

Molam asina-  
nam.

Tract. de In-  
er. cap. 62.

Circa quam  
let rem mundi  
hec passio fieri  
potest que su-  
perflua diligen-  
ter. Tract. 15.  
cap. 17.

Ferventius  
desiderium.

Imprimis vero  
Appetitus &c.

de alien. ment  
i Conf. l. c. 29.

Per diversa  
loca vagor, nulla  
temporis mo-  
mento quiesco,

talē & talis  
esse cupio, illud  
atq; illud habere  
desidero.

Ambitio.

Hall.

Ambros. lib. 3.  
super Lucam.

ergo anime.

Nihil animum  
cruciat, nihil  
molestius inqui-  
etat, secretum  
virus, velis oc-  
cultare &c. epist.  
126.

Ep. 83.



Hese Concupiscible and Irascible Appetites: are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds lib. 14. c. 9. de civ. Dei: <sup>x</sup> if they be moderate: both pernicious if they be exorbitant. This Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect vs with content and a pleasing object, yet if they be in extreames, they racke and wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse: and as y one calls it, a perpetuall racke, <sup>z</sup> or horse mill, according to *Austin* still going round as in a ring. They are not so continuall, as diuers, *facilius atomos denumerare possem*, saith <sup>†</sup> *Bernard*, *quàm motus cordis, nunc hec, nunc illa cogito*: you may as well reckone vp the mores in the Sunne, as them. <sup>a</sup> It extends it selfe to euery thing, as *Guianerius* will haue it, *that is superfluously sought after*: or to any <sup>b</sup> *feruent desire*, as *Fernelius* interprets it; be it in what kinde soeuer, it tortures if immoderate, & is (according to <sup>c</sup> *Plater* & others) an especiall cause of Melancholy. *Multuosis concupiscentijs dilaniantur cogitationes mea*, <sup>d</sup> *Austin* confessed, that hee was torne apieces with his manifold desires: and so doth <sup>e</sup> *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such*. 'Tis a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insift vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couctousnesse*, and that greedy desire of gaine; *selfe-loue*, pride and inordinate desire of *Vaine-glory* or applause, *Loue of Study* in excessse: *Loue of women*, (which will require a iust volume of it selfe) of the other I will briefly speake, and in their order.

*Ambition*, a proud couetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of enuy, pride, & couetousnesse, a gallant madnes, one <sup>f</sup> defines it, a pleasant poison, *Ambrose*, *a canker of the soule*; *an hidden plague*: <sup>h</sup> *Bernard*, *a secret poyson, the father of liuor, and mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of*. <sup>i</sup> *Seneca* calls it *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, solicitous, and fearefull thing. For commonly they that

like

like *Sisyphus*, role this restlesse stone of Ambition, are in a perpetuall<sup>k</sup> agony, still<sup>l</sup> perplexed, *semper taciti, tristesq; recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, flatering, visiting, wayting at mens doores with all affability, counterfeit honesty and humility. If that will not serue, if once this humor (as<sup>m</sup> *Cyprian* describes it) possesse his thirsty soule, *ambitionis falgugo ubi bibulam animam possidet*, by hooke and by crooke he will obtaine it, and from his hole he will clime to all honours and offices, if it be possible for him to get up, flattering one, bribing another, he will leaue no meanes vnassayd to win all. It is a wonder to see how flauishly these kinde of men will subiect themselues, when they are about a sute, to euery inferior person, what paines they will take, runne, ride, cast, plot, countermine, protest and sweare, vow, promise, what labours vndergoe, earely vp, downe late; how obsequious and affable they are, how popular and courteous, how they grinne and fliere vpon euery man they meete; with what feasting and inuiting, how they spend themselues and their fortunes, in seeking that many times, which they had much better be without; as<sup>o</sup> *Cyneas* the Orator told *Pyrrhus* with what waking nights, painfull houres, anxious thoughts, and bitterness of minde, *inter spemq; metumq;* distracted and tried, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their sute, which with such cost and solicitude they haue sought, they are not so freed, their anxiety is a new to beginne, for they are neuer satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeauors are all for Soueraignty and Honour, like<sup>†</sup> *Lues Sforzia* that huffing duke of *Millan*, a man of singular wisdom, but profound ambition, borne to his owne, and to the destruction of Italy, though it be to their owne ruine, and friends vndoing, they will contende, they may not cease, but as a dogge in a wheele, a bird in a cage, or a squirrel in a chaine, so<sup>q</sup> *Budæus* compares them; they climbe and climbe still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then a vicount, and then an Earle, &c. a Doctor, a Deane and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in<sup>r</sup> *Plutarch*, they will first haue *Greece* the *Africk*, & then *Asia*, & swell with *Æsops* frog so long, til in the end they burst, or come downe with *Seianus*, ad *Gemonias* *scalas*, and breake their owne necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till he fell downe dead. If hee chance to misse, and haue a canuas, he is in a hell on the other side; so dejected, that he is ready to hang himselfe, turne Hereticke, Turke, or Traitor in an instant. Enraged against his enemies, hee<sup>r</sup> railles, sweares, fights, slanders, detracts, enuies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as<sup>u</sup> *Bodine* writes) he runnes mad. So that both waies hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent and grieve in the meane time, madnesse it selfe,

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<sup>k</sup> Nihil infelicius his, quantum iustimor, quanta dubitatio, quantum conatus, quanta sollicitudo, nulla illis molestia vacuabona.

<sup>l</sup> Semper otiosus, semper pauidus quid dicat, faciat, ne displiceat, humilitatem simulat, bonestatem mentitur.

<sup>m</sup> Cypri. prolog. ad ser. To. 2. cunctos honorat, universis inclinat, subsequitur,

obsequitur, frequenter curat, visitat optimates, amplexatur, ap-

laudat, adulatur, per fas & nefas e latebris, in

omnem gradum ubi aditus patet, se ingerit, dis-

currit. <sup>n</sup> Turbe cogit ambitio se regem inservire, ut *Homerus* Agamemnonem querentem inducit.

<sup>o</sup> *Plutarchus*. Quin convivemus, & in otio nos oblectemus, quoniam in promptu id nobis sit, &c.

<sup>†</sup> *Iovius hist.* I. 1. vir singulari prudentia sed profunda ambitione ad exitium fælicie natus.

<sup>q</sup> *Vi* bedera aarbori adhaeret, sic ambitio &c.

<sup>q</sup> Lib. 3. de contemptu rerum fortuitarum. Magna conatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt. <sup>r</sup> *Vita* Phyrhi. <sup>t</sup> Ambitio in insaniam facile delabitur, si excedat. *Patritius* l. 4. tit. 20. de regis instit. <sup>u</sup> Lib. 5. de rep. cap. 1. <sup>x</sup> Imprimis vero appetitus, seu concupiscentia nimia rei alienius, honeste vel inhoneste, phantasmiam ledunt, unde multi ambitiosi, Philauti, irati, avari, insani, &c. *Felix Plater*. l. 3. de mentis aliena.

106 or violent death in the end. The euent of this is common to be seene in populous cities, or in Princes courts, for a Courtiers life (as *Budens* describes it) is a y gallymausfry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court a common conuenticle of flatterers, time-seruers, politicians, &c. or as † *Anthony Perez* will the Suburbs of hell it selfe. If you will seee such discontented persons, there you shall likely finde them. † And which he obserued of the markets of old Rome.

y *Aulicavita*  
celluies ambi-  
tionis, cupidita-  
tis, simulationis,  
imposturae, frau-  
dis inuidie, su-  
perbie Titianice,  
diuortium au-  
la, & commune  
conuenticulum  
assentandi arti-  
ficum &c. *Bu-*  
*dens de asse.*  
lib 5.

† In his *Apbor.*  
† *Plautus Chr-*  
*cul. Act 4. Sec. 1*

*Qui periurum conuenire vult hominem, mitto in Comitium;  
Qui mendacem & gloriosum, apud Cluasinæ sacrum;  
Dites, damnosos maritos sub basilicâ querito, &c.*

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c. keepe their seuerall stations; they doe so still, and alwaies did, in euery common-wealth.

## SVBSEC. 12.

φιλαργυριζ. Couetousnesse a cause.



*Lutarch*, in his 2 booke whether the diseases of the body, be more grieuous then those of the soule; is of opinion, if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, that

z *Tom. 2. si exa-*  
*mies, omnes*  
*miserie causas,*  
*vel à furioso con-*  
*te:ndendi studio,*  
*vel ab iniusta*  
*cupiditate, origi-*  
*nem traxisse sci-*  
*es. Idem fere*  
*Chrysostomus*  
*com: in cap. 6. ad*  
*Roman. ser. 11.*

\* *Cap. 4. 1.*  
† *U' si iniquus*  
*in deu n in pro-*  
*ximum, in seip-*  
*sum.*

a *Si vero, Cra-*  
*tina, inter cati-*  
*ras he: barum*  
*radices, avariæ*  
*radicem secare*  
*posses amaram,*  
*ut nullæ reli-*  
*quie essent, pro-*  
*be scito, &c.*

b *Cap. 6. Diete*  
*salutis: auaritia*  
*est amor immo-*  
*deratus pecuniæ*  
*vel acquirende*  
*vel retinende.*

c *Ferum profe-*  
*cto diuina, vl-*  
*cus animi, reme-*  
*dis non cedens*

m d *Malus est morbus maleq;*  
*afficit auaritia siquidem eenso, &c. auaritia difficiliter curatur quam insania;*  
*quoniam hac omnes fere*  
*medici laborant. Hippocr. ep. Abderit.*

furious desire of contention, or some iniust or immoderate affection, as Couetousnesse, &c. From whence are warres & contentions amongst you, \* *S. James* asks: I will adde vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of couetuousnes, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, † *iniust against God, their neighbour, themselves*, all comes hence. The desire of mony is the root of all euill, & they that lust after it, peirce themselves through with many sorrowes, 1. *Tim. 6. 10.* *Hippocrates* therefore in his Epistle to *Cratæus* an Herbalist, giues him this good counsell, that if it were possible, a amongst other hearbes, he should cut up that weede of couetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of the minds. For it is indeede the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this inordinate, or immoderate desire of gaine, to get or keepe mony, as *Bona-* venture defines it: or as *Austin* describes it a madnesse of the Soule, *Gregory* a torture, *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speci-* osum supplicium, a plague subuerting kingdomes, families, an d incurable di- sease; *Budens*, an ill habit, yeelding to no remedies; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, & vexation of spirit, another Hell. I know there be some of opinion, that couetous men are happy, and worldly wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like vnto it. T was \* *Bias* probleme of

d *Malus est morbus maleq;*  
*afficit auaritia siquidem eenso, &c. auaritia difficiliter curatur quam insania;*  
*quoniam hac omnes fere*  
*medici laborant. Hippocr. ep. Abderit.* e *Extremos currit mercator ad Indos, Hor.* \* *Qua re non es lassus? lucrum faciendo: quid maxime delectabiles lucrari.*

old, *with what art thou not weary? with getting mony. what is most delectable? to gaine.* What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Marchant that hath no neede, *satis superq̃, domi,* to range all ouer the world, through all those intemperat Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable paines? What makes the goe into the bowels of the earth, an hundred fathome deepe, endangering their dearest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinks, consider better of it, and hee shall soone perceauce, that it is farre otherwise then he supposeth: it may be happily pleasing at the first, as most part all melancholy is. For such men likely haue some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of \* *Chrysostome*, 'tis one thing to be rich, another to be covetous, generally they are all fooles, dizards, mad-men, miserable wretches, liuing besides themselves, *sine arte fruendi*, in perpetuall slavery, feare, suspition, sorrow and discontent, *plus aloes quam mellis habent*; and are indeede, rather possessed by their mony, then possessors, as \* *Cyprian* hath it, *mancipati pecunijs*, bound prentise to their goods, as \* *Pliny*; or as *Chrysostome*, *serui dinitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as † *Valerius* doth of *Protholomeus* king of *Cyprus*, *hee was in title a king of that Iland, but in his minde, a miserable drudge of mony*:

— \* *potiore metallis*

*libertate carens* —

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way some another, but that covetous men are s madder then the rest: and hee that shall truly looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all h fooles, as *Nabal* was, *Re & nomine* (1. Reg. 1.) For what greater folly can there bee, or i madnesse, then to macerate himselfe when he need not? and when as *Cyprian* notes, k *he may be freed from his burden; & eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to starue his *Genius*, keepe backe from his wife m and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe nobody else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (1. Reg. 22.) and if he lay out his mony at any time, though it be to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *miser abstinet, & timet uti,*

\* *Hom. 2 aliud avarus aliud dives.*

† *Diuitie ut spinne animuri hominis timoribus, sollicitudinibus, angoribus mirifice peragunt, vexant, cruciant* *Grece in hom.*

*Epist. ad Donat cap. 2.*

\* *Lib. 9 ep. 30.*

† *Lib. 9. cap. 4. Insule rex titulos, sed animo pecunie miserabile mancipium.*

\* *Hor. 10. lib. 1. g Danda est hel*

*laborum leo*

*paris maxima avaris.*

h *Luk. 12. 20. Stultie hinc nolle eripiam animam tuam.*

i *Opes quidem mortalibus sunt dementia. Throg*

k *Ed. 2. lib. 2. Exonerare cum se possit & releuare ponderibus*

*pergit magis fortune augenti-*

*bus per inacriter*

*membrare.*

n *Non amicis, non liberis, non ipsi sibi quidquam impertit, possidet*

*ad hoc tantum, ne possidet: e al-*

*teri liceat, &c*

*Hieron. ad Paul-*

*lin. tam deest*

*quod habet quid*

*quod non habet,*

108 *Hor.* He is of a wearish, dry, pale, constitution, and cannot sleepe for cares & worldly businesse, his riches, saith *Solomon*, will not let him sleepe, and vnecessary businesse which he heapeath on himselfe; or if he doe sleepe, 'tis a very vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

—*congestis undiq; saccis*

*Indormit inhians, —*

n *Epist. 2. lib. 2.* And though he be at a banquet, or at some merry feast, he sighes for grieve of  
*Suffragat in con-* *heart* (as *n Cyprian* hath it) and cannot sleepe though it be upon a downe bed;  
*vivio, bibat licet* his wearish body takes no rest, ° troubled in his abundance, and (sorrowfull in  
*gemmis & toto* his wearish body takes no rest, ° troubled in his abundance, and (sorrowfull in  
*molliore marci-* plenty, unhappy for the present, and more unhappy in the life to come. *Basil.*  
*dum corpus con-* He is a perpetuall drudge, p restless in his thoughts, and neuer satisfied, a  
*diderit, vigilat* He is a perpetuall drudge, p restless in his thoughts, and neuer satisfied, a  
*in pluma.* flauie, a wretch, a dust worrne, *semper quod idolo suo immolet sedulus obseruat,*  
*o Angustatur* *Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden  
*ex abundantia,* God, *Per fas & nefas*, he cares not how, his trouble is endlesse, *crecunt diui-*  
*contristatur ex* *tia, tamen curta nescio quid semper abest rei:* his wealth encreaseth, and the  
*opulencia infe-* more he hath, the more<sup>r</sup> he wants: like *Pharaohs* leane kine, which devour-  
*lix presentibus* red the fat, and were not satisfied. *Austin* therefore defines couetousnesse,  
*bonis, infelicio* *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an vn honest and  
*in futura.* vn satiable desire of gaine: and in one of his Epistles compares it to Hell,  
*o Illorum cogi-* which deuoures all, and yet neuer hath enough, a bottomlesse pit, an endlesse  
*tion nunquam* misery; in *quem scopulum avaritia cadaverosi senes ut plurimum impingunt,*  
*cessat qui pecu-* and that which is their greatest coriue, they are in continuall suspicion, feare,  
*nias supplere dili-* & distrust. He thinks his owne wife and children are so many theeuces, & goe  
*gunt. Guianer.* about to cosen him, his seruants are all false:  
*tract. 15. cap.*

17.  
*q Hor 3. Od. 24.*  
*Quo plus sunt*  
*potius si iun-*  
*tur aque.*

*r Hor. 1. 2. Stat. 6*  
*O si angulus ille*  
*Proximus acce-*  
*dat, qui nunc de-*  
*format agellum.*

*f Lib. 3. de lib.*  
*arbit. Immonitur*  
*studis & amore*

*fenebris habendi*  
*t Avianus vir*  
*inferno est simi-*  
*lis, &c. modum*

*non habet, hoc*  
*egentior quo*  
*plura habet.*

*u Erasim. Adag.*  
*chil. 3. cent. 7.*  
*pro. 7. 2. Nulli fi-*  
*dentes omnium*

*formidant opes,*  
*ideo pauidum*  
*malum vocat*

*Euripides: me-*  
*tusis tempesta-*  
*tes ob frumen-*  
*tum, amicos ne*

*rogant, inimicos*  
*ne ledant fires*  
*b c rapiant, bellū*  
*timent, pacem timent,*

*summos, medios, infimos.*  
*x Hall Char. y Agellius lib. 3. cap. 1.*  
*interdum eo (celeris perveniunt ob lucrum*  
*ut vitam propriam comutent.*  
*z Lib. 7. cap. 6. a Omnes perpetuo morbo agitantur,*  
*suspiciatur omnes timidus, sibiq; ob antrum in-*  
*sidiari putat, nunquam quiescens, Plin. Proem. lib. 14. b Cap. 18. in lecto iacens interrogat uxorem an*  
*arcam probe clausit, an cap-*  
*sula &c. c. Sileto surgens nudus et absq; calceis, accensa lucerna omnia obiens & lustrans, & vix somno indulgens.*

*Rem suam perisse, seq; eradicarier,*

*Et diuū atq; hominum clamat continuo fidem,*

*De suo sigillo si qua exit foras.*

If his doores creeke, then out he cryes anon,

His goods are gone, and he is quite vndone.

*Timidus Plutus*, an old proverbe, as fearefull as *Plutus*: so doth *Aristophanes*,  
 and *Lucian* bring him in fearefull still, pale, anxious, suspicious, and trusting  
 no man. <sup>u</sup> *They are afraid of tempests for their corne; they are afraid of their*  
*friends lest they should aske something of them, beg, or borrow, they are afraid*  
*of their enemies lest they hurt them, theeuces lest they rob them; they are a-*  
*fraird of warre and afraid of peace, afraid of rich and afraid of poore, afraid of*  
*all.* Last of all they are afraid of want that they shall die beggars, which makes  
 them lay vp still, and dare not vse that they haue: what if a deare yeare come  
 or dearth, or some losse? & weare it not that they are loath to \* lay out mo-  
 ny on a rope, they would be hanged forthwith, and sometimes dye to saue  
 charges, and make away themselues, if their corne and cattle miscarry; though  
 they haue abundance left, as *y Agellius* notes. <sup>z</sup> *Valerius* makes mention of  
 one that in a famine, sould a mouse for 200 pence and famished himselfe:  
 Such are their cares, a griefes and perpetuall feares. These symptomes are  
 elegantly expressed by *Theophrastus* in his Character of a couetous man,  
<sup>b</sup> *lying in bed, he asked his wife whether she shut the trunckes, and chests fast,*

the capcase be sealed, and whether the Hall dore be bolted, and though shee say all is well, he riseth out of his bed in his shirt beare-foot and beare-legged, to see whether it be so, with a darke lanthorn searching every corner, scarce sleeping a winke al night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*, where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the Vsurers house at mid-night, and after that to *Eucrates*: whom they found both awake, casting vp their accounts, and telling of their mony, <sup>c</sup> leane, dry, pale, & anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Ratte or Moule did but stirre, starting vp on a suddaine, and running to the dore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*, <sup>d</sup> commanding *Staphyla* his wife to shut the doores fast, and the fire to be put out, least any body should make that an errant to come to his house; when hee washed his hands, <sup>†</sup> he was loath to fling away the foule water, complaining that hee was vndone because the smooke got out of the rooffe. And as he went from home, seeing a Crow scrat vpon the muck hill, returned in all hast, taking it for *malum omen*, an ill signe, his mony was digged vp, with many such. Hee that will but obserue their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such couetous and miserable wretches, and that it is, ———— <sup>\*manifestaphrenesis</sup>

*Vt locuples moriaris egentem viuere fato,*

A meere madnesse, to liue like a wretch, and die rich.

<sup>c</sup> Curis extenuatus, vigilans & secum supputans  
<sup>d</sup> Cane quendam alienum in aedes intrumiseris Ignem exstingui volo ne cause quidquam sit quam queritis.  
Si bona fortuna veniat ne intro miseris. Occlude sis fores ambibus pessulis. Discrucior animi quia domo abeundum est mihi. Nihil hercule inuitus abeo, nec quid agam scio.  
<sup>†</sup> Ploras aquam profundere, &c.  
perit, dum sumus de tegillo exit foras.  
<sup>\*</sup> *Iur. Sat. 14.*

### SUBJECT. 13.

*Loue of gaming, &c. and pleasures, immoderate causes.*



T is a wonder to see, how many poore, distressed, miserable wretches, one shall meete almost in euery path and street, begging for an almes, that haue bin well descended, & sometimes in flourishing estate, now ragged, tottered, and ready to be starued, lingering out a painfull life, in discontent and grieve of body and minde; and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their seuerall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel and Cain*, and amongst the rest *Lucian* in his tract de *Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faines to dwell on the top of an high mount, much sought after by many sutors: at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possible may be giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Despaire*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty faire that might be had, with all kinde of welcome

and

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and good respect, is now vpon a sudden stript of all, pale, naked, old, diseased, and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance, Sorrowe, Griefe, Derision, Beggery, & Contempt*, which are his dayly attendants to his liues end. As the prodigall sonne had exquisite musicke, merry company, dainty faire at first; but a full reckoning in the end: so haue all such vaine delights and their followers.

*Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and worme wood is their last: griefe of minde, madnesse it selfe. The ordinary rockes vpon which such men doe impinge & precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one calls it, *insane substructiones*, their mad structures, disports, playes, &c. when they are vnreasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Walkes, Orchards, Gardens, Bowers, and such places of pleasure; *Inutiles domos*, *Xenophon* calls them, which howsoeuer they be delightfome things in themselves, and acceptable to all beholders, an ornament, and besitting some great men: yet vnprofitable to others, and the sole ouerthrow of their estates. *Forestus* in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance in an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are <sup>k</sup> ouerthrowne by those mad sportsof Hauking and Hunting; honest recreations and fit for some great men, but not for euery base inferiour persō; whilst they will maintain their Faulconers, dogges, and hunting Nagges, their wealth saith *Salmutze*, runnes away with hounds, and their fortunes flye away with Haukes. They persecute beasts so long, till in the end they themselves degenerate into beasts, as <sup>m</sup> *Agrippa* taxeth them, <sup>n</sup> *Acleon* like: for as he was eaten to death by his owne dogges, so doe they deuoure themselves and their patrimonies, in such idle and vnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations.ouer mad too sometimes are ouer great men in following, and dooting too much on it. <sup>o</sup> *When they drine poore husband men from their tillage*, as *Sarisburiensis* objects *polycrat. lib. 1. cap. 4.* *fling downe country farmes, and whole townes, to make Parkes, and Forests, staruing men to feed beasts, and punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common haker, or a notorious theefe.* But great men are some waies to be excused, the meaner sort haue no euasion why they should not be counted mad. *Poggius* the *Florentine* tells a mery story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A Phisitian of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, *pro modo insanie*, as they were more or lesse affected. One of them by chance that was well recoured, stood in the doore, and seeing a gallant ride by with a hauke on his fist, well mounted, with his spaniels after him, would needs know to

*F Vetricosus, nudus, pallidus, leua pudorem occulans, dextra seipsum strangulans, occurrit autem excusanti penitentia bis miserum conficiens, &c.*

Luke. 15.

*h Boethius.*

*i In Decorom.*

*quid si nunc ostendam eos qui magna vi argenti domus inutiles edificant, inquit Socrates.*

*k Sarisburiensis*

*Polycrat. lib. 1.*

*cap. 4. venatores*

*omnes adhuc in-*

*stuliores re-*

*dolent Centau-*

*rorum. Raro in-*

*venitur quisquā*

*eorum modestus*

*& grauius, raro*

*continens, & ut*

*credo sobrius un-*

*quam.*

*I Pancirol. Tit.*

*23. auolant opes*

*cum accipit.*

*m Insignis ve-*

*natorum stulti-*

*tia, & superva-*

*canea cura eorū*

*qui dum nimis*

*venationi insi-*

*stunt, ipsi abiecti*

*omni humanita-*

*te in feras dege-*

*nerant ut Acle-*

*on, &c.*

*n Sabin, in Ouid*

*Metamor.*

*o Agrippa de*

*vanit. scient. In-*

*sanum venandi*

*studium, dum a*

*novatibus arcentur*

*agricole, sub-*

*trahuntur præ-*

*dia rusticis, agri-*

*coloni præcluduntur sylue & prata pastoribus, ut augeantur pascua feris. --- Maiestatis reus agricola si gustarit. p A no-*

*uilibus suis arcentur agricole dum feras habeant vagandi libertatem: istis, ut pascua augeantur, prædio subtrahuntur &c. Saris-*

*buriensis. q Feris quam hominibus equiores. Cambd. de Guil. Cong. qu. 36. Ecclesiæ matrices depopulatus est ad Forestam*

*novam. Mat. Paris.*

what vse all this preparation serued; hee made answere to kill certaine fowle: the patient demaunded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when hee vrged him farther, what his Dogges, Horfe, and Hawks stood him in, he told him 400 Crowns: with that the patient bad him be gone as he loued his life and welfare, for if

our master come and finde thee here, he will put thee in the pit amongst mad men vp to the chinne: Taxing the madnesse and folly of such vaine men that spend themselves in those idle sports, neglecting their businesse and necessa-

ry affaires. *Leo Decimus*, that hunting Pope, is much discommended by *Io- uinus* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes liue about *Ostia* weekes and months together, leaue suters vnrespected, Bulls and Pardons vsigned, to his owne

preiudice, and many priuate mens losse. *And if he had beene by chance cros- sed in his sport, or his game not so good, hee was so impatient, that*

*he would reuile and miscall many times men of great worth with most bitter taunts, looke so swore, bee so angrie, and wastfull, so grieved and molested, that it is incredible to relate it.* But if hee had good sport, had

beene well pleased on the other side, *incredibile munificentia*, with vspeak- able bounty and munificence he would reward all his fellowe hunters, and

deny nothing to any suter when hee was in that mood. To say truth, tis the common humour of all gamesters, as *Galateus* obserues, if they win no men

liuing are so iouiall and merry, but if they loose, though it bee but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game,

they are so cholericke and tatty that no man may speake with them, & breake many rimes into violent passions, oaths, imprecations, & vnbeleeming spee-

ches, little differing from mad men for the time. Generally of all Gamsters & gaming, if it be excessiue, thus much wee may conclude, that whether they

win or loose for the present, their winnings are not, *Munera fortune sed insi-*

*dia*, as that wise *Seneca* determines, not fortunes gifts but baits, the common *Catastrophe* is \* beggery, † *ut pestis vitam, sic adimit alea pecuniam*, as the

plague takes away life, doth gaming goods, for \* *omnes nudi, inopes & ege-*

*ni*; \* *Alea Scylla vorax species certissima furti,*

*Non contenta bonis animum quoq; perfida mergit,*

*Fæda, furax, insaniis, iners, furiosa, ruina,*

for a little pleasure they take, and some small gaines and gettings now and then, their wiues and children are wringed in the meane time, and they them-

selves with losse of body and soule, rue it in the ende. I will say nothing of those prodigious prodigals, *perdunda pecunie genitos*, as he taxed *Anthony*,

*Qui patrimonium sine vlla fori calumnia amittunt*, saith \* *Cyprian*, and y mad

*Sybariticall* spendthrifits, *quig; una comedunt patrimonia cena*, that eat vp

all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, con-

sume themselves in an instant, as if they had flung it into † *Tybur*, with great

wagers, vaine and idle expences, &c.<sup>2</sup> *Irati pecuniis*, as he saith, angry with

their mony: *What with a wanton eye, a liquorsish tongue, and a gamesome*

*hand*, when they haue vndiscreetly impouersished themselves, and entombed

their ancestors faire possessions in their bowels, they may lead the rest of their

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Tom. 2. de vi-

tis illustrium, l.

4. de vit. Leon.

10.

Venationibus

ad eo perdit stu-

debat &amp; amu-

nis.

Aut infelic-

ter venatio tam

impatiens inde-

et sumas sepe

viros acerbissi-

mis contumeliis

operaret, &amp; in-

cedit se et qua-

li vultus an-

niq; babin do-

lorem rucordi-

amq; prejerret.

Ec.

Viduiq; autē

hoc à natura in-

firmum est, ut do-

lea: sicubi er-

ruerit aut de-

cepit sit.

x Iuven. Sat. 8.

Nec enim loca-

lis comitantibus

iur Ad calum-

i. bule, posita

sed lauitur arca

Leranius insit.

cap. 44. menda-

cium quidem

&amp; priu. rum.

&amp; paupertatis

mater est alea,

nullam habens

patrimony reue-

rentiam quam

illud effuderit.

enim in farta

delabitur &amp; 7 a-

pinas. Saris. po-

luerat. lib. 1. c. 5.

† Dambaderus.

Dan. Somer.

\* Petrarch. di-

di 27

† Saut.

\* Tom 3. Ser. de

alea.

y Plutius in A-

ristoph. calls all

such gamsters

mad men, Sim

in quum homi-

nem conuigere.

† Puf. s. l. 1. de

Spontaneum ad se trahunt furor m. &amp; ns &amp; naves &amp; oculos vivos facient furoris &amp; diuersoria, Chrysost. hom. 7 x.

Ins lib. 1. de alea. z Seneca. a Hall.

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b Jn Sat. 11.  
Sed deficiente  
crumena: & cre  
siente gula quis  
te manet exiis.  
— reus in ven  
trem missis.  
\* Sparti: in A  
driano.  
† Alex. ab Alex.  
lib. 6. cap. 10.  
Idem Gerbelus,  
lib. 5. Græ. disc.  
† Fines Morison

daies in prison, as many times they doe, there repent at leasure; and when all is gone beginne to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their end is misery, sorrow, shame, and discontent. And well they deserue to be infamous and discontent, \* *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigall fooles, to be publicly shamed, & hissed out of all societies, rather then to be pittied, or reliued. † The *Tuscanes* and *Boetians* brought their bankrupts into the market place in a beare with an empty purse carried before them, all the boyes following, where they sate all day *circumstante plebe*, to bee infamous and ridiculous. At \* *Padua* in Italy they haue a stone, called *the stone of Turpitude*, nere the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified from all such vaine expence, or borrowing more then they can tell how to pay.

I may not here omit those two maine plagues and common dotages of humane kinde, Wine and Women, which haue insatuated & besotted Myriades of people. They goe commonly together.

† *Persius Sat. 5.*

† *Qui vino indulget, quemq; alea docoquit, ille  
In venerem putris.* —

To whom is sorrow, saith *Solomon*, *Prov. 23. 29.* to whom is woe, but to such a one as loues drinke? it causeth torture, and bitternesse of minde, *Sirac. 31. 21* *Vinum furoris*, *Jeremy* calls it, 15. cap. wine of madnesse, as well he may, for *in-*  
*cPoculum quasi sanire facit sanos*, it makes sound men sicke and sad, and wise men *c* mad, To say and doe they knowe not what. *Accidit hodie terribilis casus* (saith \* *St Austin*) heare a miserable accident, *Cyrillus* sonne this day in his drinke, *matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit* *fere, & duas alias sorores ad mortem vulneravit*, would haue violated his sister, killed his father, &c. A true saying it was of him, *Vino dari letitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth poverty and want (*Prov. 21.*) shame and disgrace. *Multi ignobiles evasere ob vinipotum, & (Austin) amissis honoribus profugi aberrarunt*: Many men haue made shipwrecke of their fortunes, and goe like rogues and beggars, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, or *d* free madnesse, as *Seneca* tearmes it, purchase vnto themselves eternall tediousnesse and trouble.

d Libere vnius  
bore insaniam  
eterno temporis  
tedo pensant.  
† Menander.

That other madnesse is on women, *Apostatare facit cor*: saith the wise man, *atq; homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to the eye, but poyson to the tast, the rest as bitter as wormewood in the end (*Prov. 5. 4.*) and sharpe as a two-edged sword (*7. 21*) *her house is the way to hell, and goes downe to the chambers of death*. What more sorrowfully can be said; they are miserable in this life, mad, beasts, led like *c* Oxen to the slaughter: and that which is worse, whoremasters & drunkards shall be iudged, *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incurrunr damnationem eternam*, They loose grace and glory,

c *Prov. 5.*\* *Merlin. Cocc.*

———— \* *brevis illa voluptas*

*Abrogat aeternum caeli decus* ————— they gaine Hell and eternall damnation.

*Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate applause, Pride, over-much ioy, &c. causes.*

**S**elfe-loue, Pride, and Vaine-glory, which *Chrysostome* calls one of the Diuels three great nets; <sup>f</sup> *Bernard*, an arrow which pierceth the Soule through, and slayes it; a slye insensible enemy, not perceived, are maine causes. Where neither anger, lust, couetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert vs, *Quem non gula vicit, Philautia superavit* (saith *Cyprian*) whom surfetting could not ouertake, Selfe-loue hath overcome. <sup>s</sup> Hee that hath scorned all money, bribes, gifts, vpright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory. *Chrysost. sup. 10. Tu sola animum, mentemq; peruris gloria.* A great assault, and cause of our present malady, although we doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth Melancholy and Dottage. This pleasing humour, this soft and whispering popular ayre, *Amabilis insania*; this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, ravisheth our senses, lulles our soules asleepe, pusses vp our hearts as so many bladders, and that without all feeling, <sup>h</sup> that those that are misaffected with it, neuer so much as once perceave it, or thinke of any cure. We commonly loue him best in this <sup>i</sup> malady, that doth vs most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith <sup>k</sup> *Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit à te tali hac tribui*; 'twas sweet to heare it. and as <sup>†</sup> *Pliny* doth ingeniously confesse to his deare friend *Augurinus*, all thy writings are most acceptable, but those especially that speaks of vs. Againe, a little after to *Maximus*, <sup>\*</sup> I cannot expresse how pleasing it is to me to heare my selfe commended. Though we smile to our selues, at least Ironically, when Parasites bedawb vs with false Encomions, as many Princes cannot choose but doe, *quum tale quid nihil intra se repererint*, when they knowe they come as farre short, as a Mouſe to an Elephant, of any such vertues; yet it doth vs good. Though we seeme many times to be angry, <sup>m</sup> and blush at our owne praises, yet our soules inwardly reioyce, it pusses vs vp, makes vs swell beyond our bounds, and forget our selues. Her two daughters are lightnesse of minde, immoderate ioy and pride, not excluding those other concomitant vices, which <sup>†</sup> *Iodochus Loricinus* reckons vp, Bragging, Hypocrisie, Peeuishnesse, and Curiositie.

Now the common cause of this mischiese, ariseth from our selues or others, <sup>n</sup> we are actiue and passiue. It proceeds inwardly from our selues, as we are actiue causes, from an ouer-weening conceit wee haue of our good parts, owne worth, (which indeed is no worth) our bounty, fauour, grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, <sup>o</sup> our excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selues, and think

*f* Sagitta que animam penetrat, leuiter penetrat, sed non leue infligit vulnus, sup. cane g Qui omnem pecuniarum contemptum habet, & nulli imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscencias sustinuerint hi multoties capti à vana gloria omnia perdiderunt.   
 *h* Hac correpti non cogitant de medela.   
 *i* Dii talem à teris auertunt.   
 *k* Ep. ad Eustachium, de custodia virgin.   
 *†* Lips. Epist. ad Bonciarium.   
 *†* Epist. lib. 9. Omnia tua scripta pulcherrima exillimo, maxime tamen illa que de nobis.   
 *\** Exprimere non possum quid sit iucundum, &c.   
 *m* Hieron. & licet nos indigne dicimus, & calidus rubor ora persundet, attamen ad laudem suam in te infectus anime letatur.   
 *†* Theſaur. Theol. n Nec enim mihi cornea fibra est. Per.   
 *o* E manibus illis nascuntur vine. Pers. i. Sat.

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all the world esteemes so of vs; and as deformed women easily belecue those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selues. We brag and venditate our P own workes, and scorne all others in respect of vs; *Inflat scientia* (saith Paul) our wisdom, & our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as we doe ouer-highly prize and value our owne. We will not suffer them to be in *secundis*, no not in *tertijs*; what? *Mecum confertur Vlysses*? they are *Mures*, *Musca*, *culices* *præse*, nittes and flies compared to his inexorable and supercilious, eminent and arrogant worship. Though indeed they be farre before vs. Only wise, only rich, onely fortunate, valourous, and faire, as that proud *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more pretious mettle: *Soli rei gerende sunt efficaces*, which that wife *Periander* held of such: *† meditantur omnem qui prius negotium, &c.* *Novi quendam* (saith *Erasmus*) I knewe one so arrogant that hee thought himselfe inferiour to no man liuing, like \* *Calisthenes* the Philosopher, that neither held *Alexanders* Acts, or any other subiect worthy of his penne, such was his insolency: or *Seleucus* king of *Syria*, who thought none fit to contend with him but the *Romans*, *† eos solos dignos ratus quibuscum de imperio certaret*. That which *Tully* writ to *Atticus* long since, is still in force, \* *There was never yet true Poet nor Orator*, that thought any other better then himselfe. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as *u Hierom* defines; *A naturall Philosopher is glories creature, and a very slaue of rumour, fame, and popular opinion. Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I haue wholly consecrated my selfe to you & Fame. 'Tis all my desire, night and day, this is all my study, to raise my name. Proud *† Pliny* seconds him; *Quanquam O! &c.* and that vaine-glorious \* *Oratour*, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius*: *† Ardeo incredibili cupiditate, &c. I burne with an incredible desire, to haue my name registred in thy booke*. Out of this fountaine proceed all those crackes and braggies, — *a speramus carmina fingi posse linenda cedro, & leni servanda cupressu* — *b Non visitata nec tenui ferar penna. — nec in terra morabor longius. c Nil paruum aut humili modo, nil mortale loquor. d Dicar qua violens obstrepat Anfidus. — Exegi monumentum ære perennius. Iamq; opus exegi, quod nec Iovis ira nec ignis, &c. Cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenq; erit indelebile nostrum.* (This of *Ovid* I haue paraphrased in English.)

And when I am dead and gone,

My corps laid vnder a stone,

My fame shall yet suruiue,

And I shall be aliue,

In these my workes for euer,

My glory shall perseuer, &c. And that of *Ennius*,

*Nemo me lachrymis decoret neq; funera fletu*

*Faxit, cur? voluto docta per ora virum.*

with many such proud straines and foolish flashes too common with writers.

p Omnia enim  
nostra, supra  
modum placent.  
Fab. l. 10. cap. 3.  
q Ridentur ma-  
la qui componi  
carmina, verum  
gaudent scribē-  
tes, & se vene-  
rantur, & ultra  
Si taceas lau-  
dant quicquid  
scripsere beati.  
Hor. ep. 2. l. 2.  
r Luk. 18. 10.  
† Auson. sap.  
l De meliore lu-  
to finxit p. ecor-  
dia Titian.  
r Chil. 3. Cent.  
10. pro. 97. Qui  
se crederet ne-  
minem vlla in-  
re præstantiorē  
\* Tanti fastu  
scripsit ut Alex-  
andri gesta in-  
feriora scriptis  
suis eximaret  
Io. Vossius lib. 1.  
cap. 9. de hist.  
† Plutarch vit.  
Catonis.  
\* Nemo unquā  
Poeta aut Ora-  
tor, qui quinquā  
se meliorem ar-  
bitraretur.  
u Confol. ad  
Pammachium  
Mundi Philoso-  
phus glorie ani-  
mal, & popula-  
ris aure & ru-  
morum venale  
mancipium.  
† Epist. 5. Capi-  
toni suo. Diebus  
ac noctibus, hoc  
solum cogito, si  
qua me possum  
levare humo. Ad  
voto meo sufficit  
&c.

x Tullius.  
y Ut nomen me-  
um scriptis tuis  
illustretur.  
z Inquies ani-  
mus studio eter-  
nitatis, noctes & dies angebatur. Henfius orat. funeb. de Scal.  
a Hor. art. Poet. b Od. Vit. lib. 3. Jamq; opus exegi. Vade liber  
felix Pelinggen. lib. 1.

Not so much as *Democharis* on the <sup>e</sup> Topicks, but he will be immortall, and every triviall Poet must be renowned. This puffing humour is it, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to haue their acts eternized, — *Digitum monstrari & dicier hic est*; to see their names inscribed, as *Phryne* on the walls of *Thebes* *Phryne fecit*; This causeth so many battles, — *Et noctes cogit vigilare ferenas*; Long iournies, *Magnum iter intendo, sed dat mihi gloria vires*, a little applause, Pride, selfe-loue, Vaine-glory. This is it which makes them take such paines, and breake out into those ridiculous straines, this high conceit of themselves, <sup>f</sup> to scorne all others; *ridiculo fastu & intolerando contemptu*, as <sup>†</sup> *Palamon* the Grammarian contemned *Varro*, *secum & natas & morituras literas iactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, <sup>g</sup> or heare of any thing but their owne commendation, which *Hierom* notes of such kinde of men. And as <sup>\*</sup> *Austin* well seconds him, 'tis their sole study day and night to bee commended and applauded. When as indeed, in all wise mens iudgements, quibus cor sapit, they are <sup>h</sup> mad, empty vessels, fanges, beside themselves, derided, & *ut Camellus in proverbio querens, cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanake out of date, <sup>†</sup> *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. <sup>i</sup> *Opuer ut sis vitalis metuo*. It is not as they vainely thinke, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer then before, we may say to them,

*Nos demiramur sed non cum deside vulgo,  
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar we,  
But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire, *quota pars*, how small a part in respect of the whole world, neuer so much as heares our names, how few take notice of vs, *quam brevis hic de nobis sermo*, as <sup>†</sup> hee said, how short a time, how little a while doth this fame of ours continue? Every priuate Province, euery final territory, and city, when we haue all done, will yeeld as generous spirits, as braue examples in all respects, as famous as our selues, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*. <sup>†</sup> *Omnis atas omnisq; populus in exemplum & admirationem veniet*. Every towne, city, booke is full of braue souldiers, Senatours, Schollers, & though <sup>\*</sup> *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedemon*, yet as his mother truely said *plures habet Sparta Bracyda meliores*, *Sparta* had many better men then ever he was, and howeouer thou admirest thy selfe, thy friend, many an obscure fellowe the world neuer took notice of, had he beene in place of action, would haue done much better, then he or he, or thou thy selfe.

Another kinde of mad men there is opposite to these, that are insensibly mad, and knowe not of it, such as contemne all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermits, Anachorites, that con-

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e In lib. 2.

f De ponde de-  
uicere.† Sueton. lib. de  
gram.g Nihil libenter  
audiunt, nisi  
laudes suas.\* Epist. 56. Ni-  
hil aliud dies  
noctesq; cogitant  
nisi ut in studi-  
is suis lauden-  
tur ab homini-  
bus.h Que maior  
dementia aut  
dici, aut excogi-  
tari potest, quam  
sic ob gloriam  
cruciari. In fan-  
tam istam domi-  
ne longe fac a  
me. *Austin. conf.*  
lib. 10. cap. 37.† Mart. l. 5. 51.  
i Hor. Sat. 1. l. 2.

† Tul. som. scip.

† Putean. Cisalpe-  
nist lib. 1.\* Plutarch. Ly-  
curgo.

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temne the world, contemne themselves, contemne all titles, honours, offices: and yet in that contempt, are more proud then any man living whatsoever. They are proud in humility; proud in that they are not proud, *sapè homo de vane glorie contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a selfe conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be deiected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, and selfe-conceit. And, therefore *Seneca* adviseth his friend *Lucilius*,<sup>k</sup> in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.

All this madnesse yet proceeds from our selves, the maine engine which batters vs, is from others, we are meere passie in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild over many a silly and vnderferuing man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, that fattens men, erects and deiects them in an instant. <sup>1</sup> *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies.<sup>m</sup> And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moued. Let him be what he will, those Parasites will overturne him. If he be a King, he is one of the Nine Worthies, more then a man; a God forthwith. ---† *edictum Domini Dei, nostri*: and they will sacrifice vnto him ---\* *divinos situpatiaris honores,*

*Vltro ipsi dabimus meritaq; sacrabimus aras.*

If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, *duo fulmina belli, trium viri terrarum*, &c. and the valour of both *Scipioes* is too little for him, he is *invictissimus*, *serenissimus*, *multis trophæis ornatissimus*, although he neuer durst looke his enimie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if hee pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voice of God, and not of man*: If he can make a verse, *Homer*, *Virgil*, &c. And then my silly weake Patient, takes all these elogiums to himselfe; if he bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe as a spider, study to death, *Laudatas ostendit avis Iunonia pennas*, Peacocke-like he will display all his feathers. If he bee a Souldier, and so applauded, his valour extol'd, though it be *impar congressus*, as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, As another<sup>n</sup> *Philippus*, he will ride into the thickest of his enimies: Commend his house-keeping and he will beggar himselfe, commend his temperance, hee will starue himselfe. ——— *laudataq; virtus*

*Crescit & immensum gloria calcar habet.*

he is mad, mad, mad, no whoe with him, he will ouer the<sup>o</sup> *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus a quo laudetur* (saith *P. Erasmus*) *cristas erigit, ex-*

<sup>k</sup> *Epist. 13. Illud te admonet, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu suo, aut genere vite notabilia sunt. Asperum cultum & vitiosum caput, negligentem barbam, indictum argento edium, cubicum humi positum, & quicquid ad laudem perversa via sequitur, evita.*

<sup>l</sup> *Per. Quis vero tam bene modulo suo metiri se novit, ut eum asidue & immodice laudationes non moveant.*  
<sup>m</sup> *Hen. Steph.*  
<sup>n</sup> *Mart.*  
<sup>a</sup> *Stroza.*

<sup>n</sup> *Livius. Gloria tantum elatus, non ira, in mediis hostes irruere, quod completis muris conspici se pugnantes, à muro spe statibus, egregium ducebat.*  
<sup>o</sup> *f dement, & senas curre per Alpes. Audet ali- quid, &c. ut pueris placeas. & declamatio fias.*  
<sup>fuv.</sup> *Sat. 10.*  
<sup>p</sup> *In morie En-*

ut hominem, deum se putat : he sets vp his crest, and will be no longer a man  
but a God.

—† *nihil est quod credere de se,  
Non audeat quum laudatur dijs aqua potestas.*

How did this worke with *Alexander*, that would needs be *Iupiter's* sonne, & goe like *Hercules* in a Lions skin? *Domitiana* God, (\* *Dominus Deus noster sic fieri iubet*) like the † *Persian* Kings, whose Image was adored by all that came into the city of *Babylon*. *Commodus* the Emperour was so gulled by his flattering Parasites, that he must be called *Hercules*. † *Antonius* the Roman would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to † *Minerva*, and sent three severall messengers one after another, to see if shee were come to his bed-chamber. Such a one was † *Iupiter Menecrates*, *Maximinus Iovianus*, *Diolestinus Herculeus*, *Sapor* the *Persian* King, brother of the Sunne and Moone, and our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the Sea, and send a challenge to mount *Athos*: and such are many fortifish Princes, brought into a fooles Paradise by their Parasites. 'Tis a common humour, incident to all men, when they are in great places, haue done, or deseru'd well, to applaud and flatter themselues. *Stultitium suum produnt*, &c (saith † *Platerus*) your very tradesmen if they bee excellent, will crack and bragge, and shew their folly in excesse. They haue good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselues, a perpetuall meditation of their Trophies & plauides, they runne at the last quite mad, and loose their wits. *Petrarch. lib. 1. de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5 book of wisdom, giues an instance in a Smith of *Millan*, a fellow Citizen of his, † one *Galeus de Rubeis*, that being commended for refinding of an instrument of *Archimedes*, for ioy ranne mad. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle and grew thereupon so \* arrogant, that in a short space after hee lost his witts. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall vnto them, for immoderate ioy, and continuall meditation of it, cannot sleepe, y or tell what they say or doe, they are so rauished on a suddaine; and with vaine conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, † came abroad all *squalid* and *submis*, and gaue no other reason to his friends of his so doing, then that he perceaued himselfe the day before, by reason of his good fortune, to be too insolent, ouermuch ioyed. That wife and vertuous Lady, † *Queene Catherine*, Dowager of *England*, in priuate talke, vpon like occasion, said, that † shee would not willingly endure the extremity of either fortune; but if it were, so that of necessity she must vndergoe the one, she would be in aduersity, because comfort was never wanting in it, but still counsell, moderation and government, were defectiue in the other: They could not moderate themselues.

*magnam disce fortunam. Hor. Fortunam reuerenter habere, quicunq; repente Dives ab exili progredi loco. Ausonius. z Pro-*  
*cessit squalidus & submissus, ut besterni dici gaudium intemperans hodie castigaret. a Vxor Henrici 8. b Neutrius se fortunae*  
*extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & aduersam: quod in hac*  
*nulli unquam defuit sola iam in altera multis consilium, &c. Lod. Vives.*

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† *Iuvenal. Sat. 4.*\* *Sueton. cap. 12.*in *Domitiano.*† *Brissonius.*q *Antonius ab*

assentatoribus e-

uctus, *Liberum*

se patrem appel-

lari iussit, et pro

deo se vendita-

vit, edictus

hedera, &amp; coro-

na velatus au-

rea, &amp; thyrsus

tenens, cothur-

nisi, succinctus,

curru velut Lib

pa ex cultus est

*Alexandria.*

Pater. vol. post.

† *Minervae nup-*

tias anbit, tan-

to furore percit-

tus, ut saellies

mitteret ad vi-

dendum num

da in *Ithalam*

venisset, &amp;c.

† *Ælian. lib. 12.*† *De mentis ali-*

enat. cap. 3.

† *Sequiturq; su-*

perbia formam.

*Livius lib. 11.**Oraculum est,**vivida sepe in-**genia, luxuriare**hac & evanes-**cere, multosq;**sensum penitus**amisse. Horatius**intuentur, &c**si ipsi non essent**homines.*u *Galeus de Ra-**beis. Civis noster**faber ferrarius,**ob inventionem**instrumenti Co-**cleæ olim Ar-**chimedisi dicti,**preletitii infa-**niuit.*x *Infantia post-**modum correptus,**ob nimiam**inde arrogantia-**am.*y *Benè ferre*z *Pro-**cessit squalidus & submissus, ut besterni dici gaudium intemperans hodie castigaret. a Vxor Henrici 8. b Neutrius se fortunae**extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & aduersam: quod in hac**nulli unquam defuit sola iam in altera multis consilium, &c. Lod. Vives.*

*Lone of Learning, or over much study. with a Digression of the misery of Schollers, and why the Muses are Melancholy.*



*Eonartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a peculiar Fury, which comes by ouermuch study. Fernelius lib. 1. cap. 18. d puts Study, contemplation, and continuall meditati-*

*e Peculiaris furor, qui ex literis fit.*

*d Nihil magis auget, ac assidua studia, & profundæ cogitationes.*

*e Non desunt, quæ iugi studio, & intemperata lucubratione, huc deueniunt, hi præceteris enim plebura, melancholia solent infestari.*

*† Study is a continuall & earnest meditation, applied to something with great desire. Tully.*

*¶ Illi qui sunt subtilis ingenij, & multe præmeditationis, de facili incidunt in melancholiâ.*

*g Ob studiorum sollicitudinem*

*lib. 5. Tit. 5.*

*h Gaspar Ens*

*Thesaur. Polit.*

*Apoteles. 31.*

*Græcis hanc pestem relinquite,*

*que dubium nō*

*est, quin brevī*

*omnē iis vigōre*

*ereptura Marti*

*osq; spiritus ex-*

*haustura sit. Vt*

*ad arma tractā-*

*daplane inhabi-*

*biles futuri sint.*

*lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.*

*giues many reasons, m why students dote more*

*often then others: The first is their negligence: n other worke men look to their*

*tools,*

*k AAs 26. 24.*

*l Nimiis studius melancholicus evasit, dicens se Biblium in capite habere.*

*m Cur melancholia assidua, crebrisq; deliramentis vexen-*

*tur eorum animi, ut desipere cogantur.*

*n Solers quilibet artifer, instrumenta sua diligentissime curat, penicillos pictor, malleos, in-*

*cudelsq; faber ferrarius, miles equus, armis: venator, aucups, avis, & canes: Cybaram cybarædus &c. soli musarum mystæ tam ne-*

*ligentes sunt, ut instrumentum illud quod nudum uniuersum nascitur solent, spiritum scilicet, penitus negligere videantur.*

on, as an especiall cause of madnesse: and in his 86. consul. cites the same words. 10: *Arculanus in lib. 9. Rhafis ad Almarforem cap. 16.* amongst other causes, reckons vp *studium vehemens*: so doth *Levinus Lemnius, lib. de oc. cult. nat. mirac. lib. 1. cap. 16. e* Many men (saith he) come to this malady by continuall † study, and night-waking, and of all other men, Schollers are most subiect to it: and such *Rhafis* addes, † that haue commonly the finest wits, *Cont. lib. 1. Tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7.* puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maule vnto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke, are common Epithites to Schollers: And *g Patritius* therefore in the institution of Princes, would not haue them to be great students. For (as *Machiavel* holds) study weakens their bodies, dulls the spirits, abates their strength and courage, and good schollers, are neuer good fouldiers; which a certaine *Gothe* well perceiued, for when his country men came into *Greece*, & would haue burned all their bookes, hee cryed out against it, by all meanes they should not doe it, † leaue them that plague, which in time will consume all their vigour, and martiall spirits. The † *Turkes* abdicated *Cornutus* the next heire, from the Empire, because he was so much giuen to his book: and 'tis the common Tenent of the world, that Learning dulls and diminisheth the spirits, and so per consequens produceth melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, sibi & musis, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & idlenesse concurre with it, which is two frequent, they are precipitated into this gulf on a sudden: but the common cause is ouermuch study; too much learning (as *k Festus* told *Paul*) hath made thee madde; 'tis that other extreame which effects it. So did *Trincavelius lib. 1. consil. 12. & 13.* find by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus obseruat. lib. 10. observ. 13.* in a young Divine in *Lovain*, that was mad, and said, † he had a Bible in his head: *Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.* giues many reasons, m why students dote more often then others: The first is their negligence: n other worke men look to their

*tools,*

tooles; a Painter will wash his pencils, a Smith will looke to his hammer, anvil, 119  
 forge: an husbandman will mend his plough-irons, and grinde his hatchet if it  
 be dull; a faulkner or huntsman will haue an especial care of his haukes, hounds,  
 horses, doggs &c. a Musitian will string and unstring his Lute &c. only Schol-  
 lers neglect that instrument, their braine and spirits (I meane) which they  
 daily use, and by which they range ouer all the world, which by much study is  
 consumed. Vide (saith Lucian) *ne funiculum nimis intendendo, aliquando ab-*  
*rumpas*: See thou twiſt not the rope so hard, till at length it breake. *Ficinus*  
 in his 4. c. giues some other reasons; *Saturne* and *Mercury*, the patrons of  
 Learning, are both dry Plants: and *P. Origanus* assignes that same cause, why  
*Mercurialists* are so poore, and most part beggers; for that their President  
*Mercury* had no better fortune himselfe. The Destinies of old, put pouerty  
 vpon him as a punishment; since when, Poetry and Beggery, are *Gemelli*,  
 twin-borne brattes, inseparable companions:

† And to this day is euery Scholler poore,

Grosse gold from them runnes headlong to the boore:

*Mercury*, can helpe them to knowledge but not to money. The second is  
 contemplation, which dryes the braine, and extinguisheth naturall heat; for  
 whilst the spirits are intent to meditation aboue in the head, the stomacke &  
*liver* are left destitute, and thence come blacke blood and crudities, for want of  
 concoction, and for want of exercise, the superfluous vapours cannot exhale  
 &c. The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, *Nyman-*  
*nus orat. de imag. 10. Voschius lib. 2. cap. 5. de peste*: and something more they  
 adde, that hard students are commonly troubled with goutes, catarrhes,  
 rhumes, *cacexia*, *bradiopepsia*, bad eyes, stone & colick, crudities, oppilations,  
*vertigo*, windes, consumptions, and all such diseases as come by ouermuch  
 sitting; they are most part leane, dry, ill coloured, spend their fortunes, loose  
 their wits, and many times their liues, and all through immoderate paines,  
 and extraordinary studies. If you will not beleue the truth of this, looke  
 vpon great *Tostatus* and *Thomas Aquinas* workes, and tell me whether those  
 men tooke paines? peruse *Austin*, *Hierom*, &c. and many thousands besides.

*Qui cupit optatam cursu contingere metam,*

*Multa tulit, fecitq; puer, sudauit & alfit.*

He that desires this wished goale to gaine,

Must sweat and freeze, before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession *ep. 8.* Not a day  
 that I spend idle, part of the night I keepe mine eyes open tired with waking,  
 and now slumbring to their continuall taske. Heare *Tully pro Archia Poeta*:  
 whilst others loytered, and tooke their pleasures, hee was continually at his  
 booke: so they doe that will be Schollers, and that to the hazard (I say) of their  
 healths, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy*  
 spend? *unius regni precium* they say, more then a kings ransome, how many  
 crownes per annum, to perfect arts, the one about his History of Creatures,  
 the other on his *Almagest*? how much time did *Thebet Benchorat* employ, to  
 finde out the motion of the eight spheare, 40 yeares and more, some write,  
 how many poore schollers haue lost their wits, or become dizards, neglecting  
 all worldly affaires, and their owne health, wealth, *esse* and *bene esse*, to gaine  
 knowledge? for which, after all their paines in the worlds esteeme they are

o Arcus & ar-  
 ma tibi non sunt  
 imit. nd. Dia-  
 ne.

Si nunquam ef-  
 fes tendere,  
 mollis erit. Ouid  
 p Epheuer.

q Contemplatio  
 cerebri exsic-  
 cat & extinguit  
 calorem natura-  
 lem, unde cere-

bri frigidum  
 & siccum eua-  
 dit, quod est me-  
 lancholicum. Ac-

cedit ad hoc,  
 quod natura in  
 contemplatione,  
 cerebro prorsus

cordis, intenta  
 stomachum he-  
 parq; destituit,

unde ex alimen-  
 tis male coctis,  
 sanguis crassus  
 & niger efficitur,

dum nimio  
 otio membrorum  
 superflui vapores non exhalant.

r Cerebrum ex-  
 siccatur, corpora  
 sensim gracile-  
 cunt.

s Studio sunt  
 Cacefici & nu-  
 quam bene colo-

rati, propter de-  
 bilitatem dige-  
 stivae facultatis,  
 multiplicantur  
 in eis superflui-  
 tates. Io. Voschi-  
 us parte 2. cap. 5  
 de peste.

t Nullus mihi  
 per otium dies  
 exit, partem no-  
 tis studiis dedi-

co, non vero som-  
 nos sed oculos vi-  
 gilia fatigatos,  
 cadentesq; in o-

peram detineo,

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accompted ridiculous and silly fooles, Idiots, Affes, and (as oft they are) reiected, contemned, derided, doting, and mad. Looke for examples in *Hil. disheim spicel. 2. de mania & delirio: read Trincauellius l. 3. consil. 36. & c. 17. Montanus consil. 233. u* *Garcus de Iudic. genit. cap. 33. Mercurialis consil. 86. c. 25. Prosper x Calenius* in his book *de atrā bile*: Goe to *Bedlā* & aske. Or if they keepe their wits, yet they are esteemed scrubbs and fooles by reason of their carriage, *after seauentyeares study — statua taciturnius exit,*

*Plerumq, & risum populi quatit. —*

because they cannot ride an horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, *y hos populus ridet & c:* they are laughed to scorne, and <sup>z</sup> accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserue it: <sup>a</sup> a meere Scholler, a meere Affe.

*b* *Obstipo capite, & figentes lumine terram,  
Murmura cūm secum, & rabiosa silentia rodunt,  
Atque ex perrecto trutinantur verba labello,  
Ægroti veteris meditantes somnia, gigni  
De nihilo nihilum: in nihilum nil posse reverti.*

—— who doe leane awry

*c* Their heads piercing the earth with a fixt eye:  
When by themselues they gnaw their murmuring,  
And furious silence, as 'twere ballancing,  
Each word vpon their out stretcht lip, and when  
They meditate the dreames of old sicke men,  
As, *Out of nothing, nothing can be brought,  
And that which is, can ne're be turn'd to nought.*

Thus they goe commonly meditating vnto themselues, thus they sit, such is their action and gesture. *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of France, vpon a sudden knocked his fist vpon the table, and cried, *conclusum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other mat ers; when hee perceiued his errour, he was much <sup>d</sup> abashed. Such a story there is of *Archimedes* in *Vitruuius*, that hauing found out the meanes to know how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath and cryed *eūgena*, I haue found: <sup>e</sup> *and was commonly so intent to his studies, that he neuer perceaued what was done about him, when the City was taken, and the souldiers now ready to rife his house, hee tooke no notice of it.* *S. Bernard* rod all day long by the *Lemman* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heracritus*, for that he continually wept, & *Laertius* of *Menedemus Lampsacus*, because he ran about like a mad man, *g* saying hee came from hell as a spy, to tell the diuels what mortall men did. Your greatest students are commonly no better, silly, soft fellowes in their outward behauiour, absurd ridiculous to others, and no whit experienced in worldly businesse, and how should they be otherwise? but as so many sotts

*u* *Ioannes Hamuschius Bohe-mus, natus 1516* eruditus vir, nimis studiis in Phrenesin iacidi.

Montanus instances in a Frenchman of To'losa.

*x* *Cardinalis Cæcius, ob laborem, vigiliam, & diuturna studia factus Melancholicus.*

*y* *Pers. Sat. 3.* They cannot fiddle? but as *Themistocles* said, he could make a small town become a great city.

*a* *Pers. Sat. 3.*

*b* *Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitq.*

*Libris & curis statua taciturnius exit,*

*Ple. iij. & risu populum quatit.*

*Hor Ep. 1. lib. 2.*

*c* Translated by Mr B. Holaday.

*d* *Thomas rubore confusus dixit se de argumento cogitasse.*

*e* *Plutarch. vita Marcelli, Nec sensit urbem capiam, nec milites in domum irruentes adeo intentus studiis, &c.*

*f* *Lib. 2. cap. 18.*

*g* Sub Furie larnā circumiuit urbem, dictitans se exploratorem ab inferis venisse, delaturum demonibus mortalium peccata.

in Schooles, when (as† he well obserued) they nether heare nor see such things as are commonly practised abroad, how shoulde they get experience, by what meanes? <sup>h</sup> I knew in my time many Schollers, saith *Aeneas Sylvius*, (in an Epistle of his to *Gasper Sciticke*, Chancelour to the Emperour) excellent well learned, but so rude, so silly, that they had no common civility, nor knewe how to manage their domesticke or publike affaires. *Paglaensis* was amazed, and said his farmer had surely cosened him, when he heard him tell that his Some had eleuen pigges, and his Ass had but one foale: To say the best of this profession, I can giue no other testimony of them in generall, then that of *Pliny* of *Iseus*; He is yet a scholler, then which kinde of men there is nothing so simple, so sincere none better, they are most part harmlesse, honest, vpright, innocent, plaine dealing men.

Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some extraordinary respect aboue other men, to haue greater <sup>i</sup> priuiledges then the rest, that aduenture themselves and abbreviate their liues for the publike good. But our patrons of learning are so farre now adaies, from respecting the *Muses*, and giuing that honour to Schollers, or reward which they deserue, and are allowed by those indulgent priuiledges of many noble Princes; that after all their paines taken in the *Vniuersities*, cost and charge, expences; irksome houres, laborious tasks, wearisome daies, dangers, hazards (barred *interim* from all pleasures which other men haue, mewed vp like hawkes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, povertie and beggery. Their familiar attendants are,

† *Pallentes morbi, luctus, curæ, laborq̃,  
Et metus, & maleuada famæ, & turpis egestas;  
Terribiles visu formæ* —

Greife, labour, care, pale sicknesse, miseries;  
Feare, filthy pouerty, hunger that cries,  
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceipt of this alone were enough to make them all melancholy. Most other trades and professions after some seauen years prentiship, are enabled by their craft to liue of themselves. A marchant aduentures his goods at sea, and though his hazard be great, yet if one ship returne of foure, he likely makes a sauing voyage. An husbandmans gains are almost certaine; *quibus ipse Iupiter nocere non potest* (tis† *Cato* Hyperbole, a great husband himselfe) onely Schollers, mee thinkes are most vncertaine, vnrespected, subiect to all casualties, & hazards. For first, not one of a many prooues to be a Scholler, all are not capable and docile, <sup>k</sup> *ex omni ligno non fit Mercurius*: we can make *Maiores* and officers every yeare, but not Schollers: Kings can inuest Knights and Barons, as *Sigismond* the Emperour confessed; Vniuersities can giue degrees; but hee nor they, nor all the world can giue learning, make Philosophers, Artists, Orators, Poets: Though they may be willing to take paines, to that end sufficiently informed and liberally maintained by their patrons and parents. Or if they be docile, yet all mens wills are not answerable to their wits, they can appre-

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† *Petronius*. Ego autem bitror in scholis stultissimos fieri, quia nihil eorum quæ in vsa habemus aut audiunt aut vident. <sup>h</sup> *Novi* meis diebus, plerumque studiis literarum deditos, qui discipulis admodum abundabant, sed hi nihil civilitatis habent, nec rempubl. nec domesticum regere norant. *Stapulus* *Paglaensis* & furti villicum accusauit, qui suam fetam undecim porcellos, asinam unum duntaxat pullum enixam retulerat.  
† *lib. i. epist. 3.* Adhuc scolasticus tantum est: quo genere hominum, nihil autem est simplicius, aut sincerius aut melius.  
† *lure* privilegiandi, qui ob commune bonum abbreviant sibi vitam.  
† *virg. & Æn.*

† *Plutarchus* *vitæ eius*. Certâ agri-colationis lucrum &c.  
<sup>k</sup> *Quotannis* sunt consules & proconsules. Rex & Poeta quotannis non nascitur.

hend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt*, *vel in peculum*, and so spend their time to their friends griefe and their owne vndoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they endure? No labour in the world like vnto study. It may be, their temperature will not endure it, but struing to be excellent to know all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *eneis intestinis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniuersity*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulknors wages, *10<sup>l</sup> per annum*, and his diet, or some small stipend, so long as he can please his Patron or the parish; if they approue him not (for vually they doe but a yeare or two) as inconstant, as \* they that cryed *Hosanna* one day, and *crucifie* him the other; seruing-man like, he must goe looke a new master: if they doe what is his reward?

\* Mat. 21.

† Hor. ep. 20. l. 1

*Hoc quoq; te manet ut pueros elementa docentem**Occupet extremis in vicis alba senectus.*

Like an Asse, he

† Lib. 1. de constant. amor.

wearies out his time for prouender, and can shew a stumpe rod, *togam trim & laceram*, saith † *Hædus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, *a modicum* to keepe him till he be decrepit, and that is all. *Grammaticus non est felix &c.* If he be a trencher Chaplaine in a Gentlemans house, as it befell *m Ephormio*, after some seauen yeares seruice, hee may perchance haue a liuing to the halfe, or some small *rectory* with a craft chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

\* Iuven. Sat. 5.

\* *Ducetur plantæ velut ictus ab Hercule Cacus,**Poneturq; foras, si quid tentauerit unquam**Hiscere* —as Hercules did by *Cacus*; he shall bee

dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Nobleman, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one vnder another, as in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, ° Mathematitians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will belecue that pleasant tale of *Socrates*, which he told faire *Phædrus* vnder a Plane-tree, at the bankes of the riuer *Ilseus*; about noone when it was hot, and the Grasshoppers made a noise, hee tooke that sweete occasion to tell him a tale, how Grasshoppers were once Schollers, Musicians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, *In Tythoni Cicadas, aut Lycidrum ranas*, for any reward I see they are like to

haue

haue: or else in the meane time, I would they could liue as they did without any viaticum, like so many *Manucodiatæ* those *Indian* birds of *Paradise*, as we commonly call them, those I meane that liue with the ayre, and dew of heauen and need no other food: for being as they are, their *\* Rhetoricke only* serues them, to curse their bad fortunes, and many of them for want of meanes are driuen to hard shifts, from *Grashoppers* they turne *Humblebees* and *Wasps*, plaine *Parasites*, and make the *Muses*, Mules, to satisfie their hungerstarued panches, and get a meales meat. To say truth, 'tis the common fortune of most *Schollers*, to be seruite and poore, to complaine pittifully, and lay open their wants to their respectlesse patrons, as *† Cardan* doth, as *\* Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate vnworthy idiot, for his excellent vertues, whom they should rather as *† Machiavel* obserues, vilify, and raile at downe right for his most notorious villanies and vices. So they prostitute themselues as *Fidlers*, or mercenary *Tradesmen*, to serue great mens turnes for a small reward. They are like *¶ Indians*, they haue store of gold; but know not the worth of it, for I am of *Synesius* opinion, *† King Hieron* got more by *Simonides* acquaintance, then *Simonides* did by his: they haue their best education, good institution, sole qualification from vs, and when they haue done well, their honour and immortality from vs, wee are the liuing tombes, registers, and as so many trumpeters of their fames, what was *Achilles* without *Homer*; *Alexander* without *Arian* and *Curtius*, who had knowne the *Cæsars*, but for *Suetonius* and *Dion*;

*† Vixerunt fortes ante Agamemnona*

*Multi: sed omnes illachrimabiles*

*Vrgentur, ignotiq; longa*

*Nocte, carent quia vate sacro.*

they are more beholden to *Schollers*, then *Schollers* to them, but they vnder-value themselues, and so by those great men are kept downe. Let them haue that *Encyclopædian*, all the learning in the world, they must keepe it to themselues, *line in base esteeme, and starue, except they will submit*, as *Budeus* well hath it, so many good parts, so many ensignes of *Arts*, vertues, be slauishly obnoxious to some illiterate potentate, & line under his insolent worship, or honour, like *Parasites*, *Qui tanquam mures alienum panem comedunt*. For to say truth, *artes hæ non sunt Lucrativæ*, as *Guido Bonat* that *Astrologer* could fore-see, they be not gainefull artes these, *sed esurientes & famelice*, but poore and hungry.

*Dat Galenus opes, dat Iustinianus honores,*

*Sed genus & species cogitur ire pedes:*

The rich *Physitian*, honour'd *Lawyers* ride,

Whilft the poore *Scholler* foots it by their side.

Pouerty is the *Muses* *Patrimony*, and as that Poeticall diuinity teacheth vs, when *Impiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all suters, and I beleue it was, because they had no portion.

*† Calliope longum calebs cur vixit in ævum?*

*Nempe nihil dotis, quod numeraret, erat.*

*P Aldrouandus de Avibus l. 12. Gesner. &c. Literas habent quæ sibi & fortune sue medicant. Sas. Menip.*

*† Lib. de libris propriis fol. 24.*

*\* Prefat. translat. Plutarch.*

*† Olit. disput. laudibus extollit eos ac si virtutibus pollerent, quos ob infinita scelerata potius vituperare oporteret.*

*q Or as horses knowe not their strength, they consider not their own worth.*

*† Plura, ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides.*

*† Hor. lib. 4. od. 9.*

*† Inter inertes Plebeios se sed iacet, ultimum locum habens, nisi tot artis, virtutisq; insignia, turpiter, obnoxie, supparisitando fascibus subiecerit protervæ insolentisq; potentie. Lib. 1. de contempt. rerum fortuitarum*

*† Buchanan eleg. lib.*

Why did *Calliope* liue so long a maid?  
Because she had no dowry to be paid.

Euer since all their followers are poore, forsaken, and left vnto themselves. In so much, that as <sup>†</sup> *Petronius* argues, you shall likely know them by their cloathes. There came, saith he, by chance into my company, a fellow not very spruce to looke on, that I could perceauie by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered, a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning neuer made any man rich.

*Qui Pelago credit, magno se senore tollit,  
Qui pugnæ & rostra petit, præcingitur auro:  
Vilis adulator picto iacet ebrinus ostro,  
Sola pruinosis horret sacundia pannis.*

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in a gold:

A Flatterer lies fox'd in braue array,

A Scholler only ragged to behold.

All which our ordinary students, right well percciuing in the *Vniuersities*, how vnprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all hast to those three commodious professions of Law, Physicke, and Diuinity, sharning themselves between them, reiecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: He is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Enginer that alone can make an instrument to get preferment. This was the common Tenent and practise of *Poland*, as *Cromerus* obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Diuinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as *Lipsius* inueighes, *they thrust their children to the study of Law and Diuinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latiniq; delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsumt consiliis regum. o pater 6 patria?* so he complained, & so may others. For euen so wee finde, to serue a great man, to get an office in some Bishops Court (to practise in some good Towne) or compasse a Benifice, is the marke wee shoot at, as being so advantagious, the high way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their proiects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Ciuilian of good worth, where shall he

<sup>†</sup> In Satyricon.

Intrat senex, sed  
cultu non ita speciosus,  
vi facile appareret eum  
hac nota literatum  
esse, quos diuites odissent.  
Ego inquit Poeta sum?  
Quare ergo tam male vestitus es?  
Propter hoc ipse,  
amor ingenii neminem unquam diuitem fecit.

<sup>†</sup> *Petronius Arbiter.*

Oppressus paupertate animus  
nihil eximium aut sublime cogitare potest,  
amariuities literarum,  
aut elegantiam, quoniam nihil  
presidii in his ad vite commodum videt,  
prius neglegere, mox odisse incipit.  
Hens.

<sup>†</sup> *Epistol. quest. lib. 4. Ep. 21.*

he practise and expatiate? Their fields are so scant, the Ciuill Law with vs 125  
 so contractad with Prohibitions, so few causes, by reason of those all deuou-  
 ring municipall Lawes, *quibus nihil illiteratius*, saith \* *Erasmus*, an illiterate \* *Ciceron. dial.*  
 and a barbarous study, (for though they be neuer so well learned in it, I can  
 hardly vouchsafe them the name of Schollers, except they be otherwise qua-  
 lified) and so few Courts are left to that profession, such slender offices, and  
 those commonly to be compassed at such deare rates, that I know not how  
 an ingenuous man should thriue amongst them. Now for Physitians, there  
 are in euery Village so many Mountebankes, Empiricks, Quacksalvers, Paracel-  
 sians, as they call themselues, *Causifici & sanicida*, so \* *Clenard* tearmes them, \* *Epist. lib. 2.*  
 Wisards, Alcumists, poore Vicars, cast Apothecaries, Physitians men, Bar-  
 bers, and Good wiues, professing great skill, that I make great doubt how  
 they shall be maintained, or who shall be their Patients. Besides, there are so  
 many of both sorts, and some of them such Harpyes, so couetous, so clamo-  
 rous, so impudent; and as y he said, litigious, Idiots,

y 1a. Douſa Epc-  
 don, lib. 2. car. 2.

*Quibus loquacis affatim arrogantia est,  
 Peritia parum aut nihil,  
 Nec vlla mica literarū salis,  
 Crumeni mulganatio:  
 Loquenteleia turba, litium strophæ,  
 Maligna litigantium cohors, togati vultures,  
 Lavernæ alumni, Agyrtæ, &c.*

Which haue no skill but prating arrogance,  
 No learning, such a purse-milking nation:  
 Gown'd vultures, theeuers, and a litigious rout  
 Of coseners, that haunt this occupation,

that they cannot well tell how to liue one by another, but as he iested in the  
 Comedy of clocks, they were so many, *maior pars populi aridâ reptant fame:* z *Plautus.*  
 they are almost starued a great part of them, and ready to deuoure their fel-  
 lowes, \* *Et noxiâ calliditate se corripere*; such a multitude of pettifoggers &  
 Empericks; such impostors, that an honest man knowes not in what sort to  
 compose and behaue himselfe in their society, to carry himselfe with credit  
 in so vile a rout. *scientiæ nomen, tot sumptibus partum & vigilis profiteri  
 dispudeat, postquam &c.* \* *Barc. Argenti  
 lib. 3.*

Last of all to come to our Diuines, the most noble profession and worthy  
 of double honour, but of all others the most distressed and miserable. If  
 you will not beleue me, heare a brieſe of it, as it was not many yeares since,  
 publikely preached at *Pauls crosse*, a by a graue Minister then, and now a  
 reuerend Bishop of this lande. *We that are bred up in learning, and destina-  
 ted by our Parents to this end, we suffer our childhood in the Grammer schoole,  
 which Austin calls magnam tyrannidem. & graue malum, and compares it to  
 the torments of martyrdom, when we come to the Vniuersity, if we liue of the  
 Colledge allowance, as Phalaris objected to the Leontines πῶλον ἐν δαίτῃ ἢ λην ἀμύ-  
 ρετες, needy of all things but hunger and feare; or if wee be maintained but  
 partly by our Parents cost, doe expend in vnnecessary maintenance, bookes and  
 degrees, before we come to any perfection, fīue hundereth pounds, or a thousand  
 markes. If by this price of the expence of time, our bodies and spirits, our sub-  
 stance & patrimonies, we cannot purchase those small rewards, which are ours  
 by*

a Ioh. Howſon  
 4 Novembris  
 1597. the Ser-  
 mon was prin-  
 ted by Arnold  
 Hartfield.

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by law, and the right of inheritance, a poore Personage, or a Vicarige of 50<sup>l</sup> per annū but we must pay to the Patron for the lease of a life (as pent and out worne life) either in annuall pension, or aboue the rate of a copping hold, and that with the hazarde and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will entangle him in simony and periury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconuenience, had cause to refuse it.* This being thus, haue not we fished faire all this while, that

b *Perf. Sat. 3.* are initiate Diuines, to finde no better fruits of our labours, *b hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selues for this? Is it for

\* *E lecto exsili-  
entes, ad subi-  
tum cinnabuli  
pulsium quasi  
fulmine territi* 1.  
c *Mart.*  
d *Mart.*

this we rise so early all the yeare long? Leaping (as he saith) out of our beds, when we heare the bell ring, as if we had heard a thunder clap. If this be all the respect, reward and honour we shall haue, c *frange leues calamos, & scinde Thalia libellos:* let vs giue ouer our bookes, and betake our selues to some other course of life? to what end should wee study? d *Quid me litterulas stulti docuere parentes,* what did our parents meane to make vs schollers, to be as farre to seeke of preferment after twenty yeares study, as wee were at first: why doe wee take such paines? *Quid tantum insanis iuvat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say againe; *Frangere leues calamos, & scinde Thalia libellos;* let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, leaue all, and rather betake our selues to any other course of life, then to continue longer in this misery. † *Præstat dentiscalpia radere, quam literarjs monumentis magnatum favorem emendicare.*

† *Sat. Menip.*

Rea, but me thinks I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Diuines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine, there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpon our selues, if wee were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among vs, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs; both are faulty, they and wee: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it be not with mee as I would, or as it should, I doe ascribe the cause, as c *Cardan* did in the like case; *meo infortunio potius quam illorum scelerz,* to † mine owne infelicity, rather then their naughtinesse: Although I haue beene baffled in my time by some of them, and haue as iust cause to complaine as another. For the rest, 'tis on both sides *facinus detestandum*, to buy and sell liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in them most, and that from the couetousnesse and ignorance of such as are inter-

c *Lib. 3. de cons.*  
† I had no mo-  
ney, I wanted  
impudence, I  
could not  
scamble, tem-  
porize, dissem-  
ble: non prande-  
ret olus, &c.  
vis dicam, ad  
palpandum &  
adulandum pe-  
nitius insulsius,  
recudi non pos-  
sum, iam senior  
ut sim talis, &  
fingi nolo, ut-  
cunque male ce-  
dat in rem me-  
am & obsecrus  
inde deitescam.

sted

sted in this business; I name couetousnesse in the first place, as the root of all these mischiefs, which *Achan*-like, compels them to commit sacrilege, and to make Simoniacall compacts, (and what not) to their owne ends, <sup>f</sup> that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation vpon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezzled their estates, to recouer themselves, make a prey of the Church, robbing it, as *Iulian* the Apostate did, spoile Persons of their renewes (in keeping halfe backe, <sup>h</sup> as a great man amongst vs obserues: ) and that maintenance on which they should liue: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors; for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shall haue nothing wherevpon to liue? But with what euent doe they these things?

† *Opesq; totis viribus venamini,*

*At inde messis accidit miserima.*

They toyle and moyle, but what reap they? They are commonly vnfortunate families that vse it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as <sup>i</sup> he quotes out of *Austin*) can they expect a blessing or inheritance from Christ in Heauen, that defraude Christ of his inheritance here on earth? I would all our Symoniacall Patrons, and such as detaine Tithes, would read those iudicious Tracts of *St Henry Spelman*, and *St Iames Sempill* Knights; those late elaborate and learned Treatises of *Dr Tilslye*, and *Mr Montague*, which they haue written of that subject. But though they should read, it would be to small purpose, *clames licet & mare caelo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sinne, they will not beleue it; denounce and terrifie, they haue canterized consciences, they doe not attend, as the enchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselves, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunq; modo rem*: as a dogge barks at the Moone, to no purpose are your sayings: Take you Heauen, let them haue mony. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what <sup>l</sup> zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this behalfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnassens* obserues *antiq. Rom. lib. 7.* <sup>m</sup> *Primum locum &c.* Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their Gods; but our Simoniacall contracters, our senselesse *Achans*, our stupified Patrons, feare neither God nor diuell, they haue euasions for it, it is no sinne, or not due *iure diuino*, or if a sinne, no great sinne, &c. And though they bee daily punished for it, yet as <sup>n</sup> *Chrysostome* followes it, *Nulla ex panâ sit correctio, & quasi aduersis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse then better, --- *iram atq; animos à crimine sumunt*, and the

<sup>f</sup> *Deum habent iratum, sibiq; mortem eternâ acquirunt aliis miserabilem ruinam* *Serrarius in Iosua, 7. Euripides. g Nixephorus l. 10. cap. 5. h Lord Cook in his Reports second part fol. 44.*

† *Euripides.*

<sup>i</sup> *St Henry Spelman, de noui tementis Ecclesiis.*

<sup>k</sup> *1. Tim. 42.*

<sup>l</sup> *Hor.*

<sup>m</sup> *Primum locum apud omnes gentes habet pietas deorum cultus, & geniorum, nam huic diuissime custodiunt, tam Graeci quam Barbari &c.*  
<sup>n</sup> *Tom. 1. defecit, trium annorum sub Elia sermone,*

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more they are corrected, the more they offend: but let them take their course,

o Ovid. Fast.  
p De male qua-  
suis vix gaudet  
tertius heres.

o Rode caper vites, goe on still as they begin, 'tis no sinne, let them reioyce secure, Gods vengeance will ouertake them in the end, & these ill gotten goods as an Eagles feathers, p will consume the rest of their substance: It is q aurum

q Strabo lib. 4.  
Geog.

Tholosanum, and will produce no better effects. q Let them lay it up safe, and

r Nihil facilius

make their conveyances never so close, locke and shut doore, saith Chrysostome,

opes evertet, quā  
avaritia & frau-  
de parva, Et sic.

yet fraud and covetousnesse, two most violent theenes, are still included, and a little gaine evill gotten, will subvert the rest of their goods. The Eagle in

nimferam ad-

Æsopē, seeing a peece of flesh, now ready to be sacrificed, swept it away with

das tali arce &

her claws, and carried it to her nest; but there was a burning coale stuck to it

exteriore ianua

by chance, which vnawares consumed her, young ones, nest and all together.

& veste eam

Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpies,

communias, in-

looke for no better successe.

tus tamen fran-

A second cause is Ignorance, and from thence contempt, *succesit odium*

dem & avariti-

in *litteras ab ignorantia vulgi*; which Junius well perceiued: this hatred &

am, &c. Ins,

contempt of learning, proceeds out of Ignorance, as they are themselves

Corinth.

barbarous, idiots, dull, illiterate, and proud, so they esteeme of others.

f Acad. cap. 7.

*Sint Mecenates, non deerunt Flacce Marones:*

r Ars neminem

Let there be bountifull Patrons, and there will bee painefull Schollers in all

habet inimicum

Sciences. But when they contemne Learning, and thinke themselves suffici-

p. ater ignoran-

ently qualified, if they can write and read, scamble at a peece of Evidence, or

tem.

haue so much Latine as that Emperour had, *qui nescit dissimulare, nescit*

u He that can-

*vivere*, they are vnfit to doe their country seruice, to performe or vndertake

not dissemble

any action or imployment, which may tend to the good of a Common-

cannot liue.

wealth, except it be to fight, or to doe country Iustice, with common sense,

which every Yeoman can likewise doe. And so they bring vp their children,

rude as they are themselves, vnqualified, vntaught, vnciuill most part. † *Quis*

† Epistol. ques.

*ē nostrā inventute legitimē instituitur literis? Quis oratores aut Philosophos*

lib. 4. epist. 21.

*tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipi-*

*tant parentes vota sua, &c.* 'twas Lipsius complaint to his illiterate country-

men, it may be ours. Now shall these men iudge of a Schollers worth, that

haue no worth, that know not what belongs to a students labours, that cānot

distinguish betwixt a true Scholler, and a drone? or him that by reason of a

voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyan-*

*thean* helps, steales and gleanes a few notes from other mens Haruests, and

so makes a faire shew, and him that is truely learned indeed: that thinkes it

no more to preach, then to speake, *x or to runne away with an empty cart*, as

a graue man said; and therevpon vilifie vs, and our paines; scorne vs, and all

learning. y Because they are rich, and haue other meanes to liue, they think it

concernes them not to knowe, or to trouble themselves with it; a fitter taske

for younger brothers, or poore mens sonnes, to be pen and Inkhorne men, and

no whit befeeming the calling of a Gentleman: as *Frenchmen* and *Germans*

commonly doe, neglect therefore all humane learning, what haue they to doe

with it? Let Marriners learne Astronomy; Marchants Factors study Arith-

meticke; Surveiers get them Geometry; Spectacle-makers Opticks; Land-

leapers Geography; Towne-Clarks Rhetoricke; what should hee doe with a

spade, that hath no ground to digge; or they with Learning, that haue no vse

of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and

he

x Dr King, in  
his last Le-  
cture on Ionas,  
sometimes

right reverēd

L. Bishop of

London.

y Quibus opes

& otium, hi

barbaro fasu

litteras contem-

nunt,

the basest seruants bee better qualified then themselves. In former times, Kings, Princes, and Emperours were the only Schollers, excellent in all faculties. *Iulius Caesar* mended the yeare, and writ his owne Commentaries, <sup>2</sup> *Antonius, Adrian, Nero, Severus, Iulian, &c.* <sup>3</sup> *Michael* the Emperour, and *Ifacius*, were so much giuen to their studies, that no base fellow would take so much paines: *Orion, Perseus, Alphonfus, Ptolomeus*, famous Astronomers: *Sabbor, Mithridates, Lyfimachus*, admired Physitians: *Plato's* kings all: *Evan* that *Arabian* Prince, a most expert Iueller, and an exquisite Philosopher; The Kings of *Egypt* were Priests of old, and chosen from thence, — *Idem rex hominum, Phæbiq, sacerdos*: but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons and confined alone to *Vniuersities*. In those daies, Schollers were highly be-  
 loved, & honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Aug-  
 gustus*; *Horace* by *Mecænas*: Princes companions; deare to them as *Anacre-  
 on* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander*  
 sent *Xenocrates* the Philosopher 50 talents, because he was poore, *usu rerum  
 aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* re-  
 lates of *Adrian*, and *Lampridius* of *Alexander Severus*, famous Clarkes,  
 came to these Princes Courts, *velut in Lycaum*, as to an Vniuersity, & were  
 admitted to their Tables, *quasi diuim epulis accumbentes*; *Archilaus* that  
*Macedonian* king would not willingly sup without *Euripides*, *delectatus poe-  
 tæ suauis sermone*, and it was fit it should be so, <sup>d</sup> *quoniam illis nihil deest*, &  
<sup>e</sup> *minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindica-  
 re possunt*, they needed not to beg so basely, as they compell<sup>e</sup> schollers in  
 our times to complaine of pouerty, or crouch to a rich chuffe for a meales  
 meat, but could vindicate themselves, and those Arts which they professed.  
 Now they would, and cannot: for it is held by some of them, as an axiome,  
 that to keepe them poore, will make them study; they must be dieted, as hor-  
 ses to a race, not pampered, <sup>†</sup> *Alendos volunt, non saginandos, ne melioris  
 mentis flammula extingatur*; a fat bird will not sing, a fat dog cannot hunt; &  
 so by this depression of theirs, <sup>f</sup> some want meanes, others will, all want <sup>g</sup> in-  
 couragement, as being forsaken almost, and generally contemned. How be-  
 loved of old, and how much respected was *Plato* of *Dionysius*? How deare to  
*Alexander* was *Aristotle*? *Anexarchus* and *Trebatius* to *Augustus*, *Cassius*  
 to *Vespasian* *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how  
 honoured? <sup>h</sup> *Sed hac prius fuere, nunc recondita*

*Senent quiete,* those times are gone: "

*Et spes, & ratio studiorum in Casare tantum:*

as he said of old, we may truly say now, he is our *Amulet*, our <sup>i</sup> *Sunne*, our  
 sole comfort and refuge, our *Ptolomy*, our common *Mecænas*, *Iacobus munifi-  
 cus*, *Iacobus pacificus*, *mystra Musarum*, *Rex Platonicus*: *Grande decus, columenq,  
 nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustai-  
 ner of Learning: but his worth in this kinde is so well knowne, that as *Pater-  
 culus* of *Cato*, *Iam ipsum laudare nefas sit*: and which \* *Pliny* to *Traian*, *Seria-  
 te carmina, honorg, æternus annalium, non hac brevis & pudenda prædicatio  
 colet*. But he is now gone, this Sunne of ours set, and yet no night followes,

-----*Sol occubuit, nox nulla sequuta est*. We haue such an another

in his roome-----<sup>†</sup> *aureus alter*

<sup>z</sup> *Spartian. Sel-  
 liciti de rebus  
 nimis.*

<sup>Nicet. r. Anal.  
 Famis lucubræ-  
 tionura for de-  
 bant.</sup>

<sup>c</sup> *Grammaticis  
 olim & Diale-  
 cticis Iurifq,  
 Prof. sioribus,*

<sup>qui specimen e-  
 ruditiois de-  
 dissent, eadem  
 dignitatis infig-  
 nia decreuerunt  
 Imperatores,  
 quibus ornabant  
 heros Erasmus  
 ep. 10. Fabio epis-  
 vien.</sup>

<sup>d</sup> *Heinsius præ-  
 fat. Poematum  
 e* *Servilis nomen  
 Scholaris iam.*

<sup>†</sup> *Seneca.  
 f* *Haud facile  
 emergunt &c.*

<sup>g</sup> *Media quod  
 nobis abhora  
 sedisti qua nemo  
 faber, qua nemo  
 sedebat, qui do-  
 cet obliqua lanā  
 deducere ferro.  
 rara tamen mer-  
 ces. Iuv. Sat. 7.*

<sup>h</sup> *Caluiss.  
 Iuven.*

<sup>i</sup> *Nemo est quem  
 non Phæbus hic  
 noster, solo intu-  
 itu lubentiores  
 red dat.*

<sup>†</sup> *Panegy.*

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*Avulsus, simili frondescit virga metallo*, and long may he raigne and flourish amongst vs.

Let me not be malicious, and lie against my *Genius*; I may not denie, but that we haue a sprinkling of our Gentry, heere and there one, excellently well learned, like those *Fuggeri* in Germany, *Du Bartas*, *Du Plessseis*, *Sadael* in France, *Picus Mirandula*, *Schottus*, *Barotius* in Italy:

*Apparent rari nantes in gurgite vasto*:

but they are but few in respect of the multitude, the maior part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and Hounds, and carryed away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interim otij a venatu, poculis, alea, scortis*) tis an English Chronicle, *S<sup>t</sup> Huon of Burdeaux*, *Amadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely; when they cannot stirre abroad, to driue away time, <sup>k</sup> their sole discourse is dogs, hawkes, horses, and what newes? If some one haue beene a traueeller in Italy, or as farre as the Emperours Court, wintered in *Orleance*, & can court his Mistris in broken French, weare his cloathes neatly in the newest fashion, sing some choice out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat, and to be admired: <sup>l</sup> Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits downe (cloathes excepted) and him that holds the Trencher behinde him: yet these men must be our Patrons, our gouernours too sometimes, statesmen, magistrates, noble, great, & wife by inheritance.

Mistake me not (I say againe) *Vos ô Patritius sanguis*, you that are worthy Senatours, Gentlemen, I honour your names and persons, and with all submissenesse, prostrate my selfe to your censure and seruice. There are amongst you, I doe ingeniously confesse, many well-deseruing Patrons, and true patriots, of my knowledge, besides many hundreths which I neuer saw, no doubt, or heard of, pillars of our common-wealth, <sup>m</sup> whose worth, bountie, learning, forwardnesse, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your ranke there are a deboshed, corrupt, couetous, illiterate crew againe, no better then stockes, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellati-  
ne) barbarous *Thracians*, & *quis ille Thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I knowe not what Epithets to giue them, enimies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, & put in trust freely to dispose of such Linings to the Churches' good; but (hard taske-masters they proue) they take away their straw, and compell them to make their number of bricke: they commonly respect their owne ends, commodity is the steere of all their actions, and him they present in conclusion, as a man of greatest gifts, that will giue most; no penny, <sup>o</sup> no *Pater noster*, as the saying is: *Nisi preces auro fulcias amplius irritas: ut Cerberus ossa*, their attendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Rome venalia*, 'tis a rag of Popery, which will neuer be rooted out, there's no hope, no good to be done without mony. A Clarke may offer himselfe, approue his <sup>p</sup> worth, learning

k *Rarus enim ferme sensus communis in illi Fortuna. Iuven. Sat. 8.*

l *Quis enim generosum dixerit hunc qui indignus genere, & preclaro nomine tantum insignis. Iuue. Sat. 8.*

m I haue often met with my selfe, and conferred with diuers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for diuers kind of learning, to many of our Academicks. *scilicet Musis veritas comitatus Homere, Nil tamen attuleris ibis Homere foras. Et legat historicos auctores noverit omnes Tanquam vagues digitos suos. Iuv. Sat. 7.*

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ning, honesty, religion, zeale, they will commend him for it; but —† *probitas laudatur & alget*. If he be a man of extraordinary parts, they will flocke a far off to heare him, as they did in *Apuleius*, to see *Psyche*: *multi mortales conflu- ebant ad videndum seculi decus, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nuptia- rum petitor accedit, mirantur quidem divinam formam omnes, sed ut simu- lachrum fabre politum mirantur*; many mortall men came to see faire *Psyche*, the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze vpon her; but as on a picture, none would marry her, *quod indotata*, faire *Psyche* had no money. ¶ So they doe by learning;

—† *didicit iam dives avarus*  
*Tantum admirari, tantum laudare disertos,*  
*Vt pueri Iunonis avem —*

Your rich men haue now learn'd of later daies

T' admire, commend, and come together

To heare and see a worthy Scholler speake,

As children doe a Peacocks feather.

He shall haue all the good words that may be giuen, f a proper man, and 'tis pitty he hath no preferment, all good wishes; but inexorable, indurate as hee is, he will not preferre him, though it be in his power, because he is *indotatus*, he hath no money. Or if he doe giue him entertainment, let him be neuer so well qualified, plead affinity, consanguinity, sufficiency, he shall serue 7 yeares, as *Iacob* did for *Rachel*, before he shall haue it. ¶ If hee will enter at first, hee must get in at that *Simoniacall* gate, come off soundly, and put in good secu- rity to performe all couenants, else he will not deale with, or admit him. But if some poore scholler, some parson chaffe will offer himselfe; some Trencher Chaplaine, that will take it to the halfes, thirds, or accept of what he will giue he is welcome, be conformable, preach as he will haue him, he likes him before a million of others; for the best is alwaies best cheap: and then as *Hierom* said to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clarke; the cure is supplied, and all parties pleased. So that is still verified in our age, which *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem pa- rasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eor- umq; impudentes Ventres iniquarum cœnarum reliquis differciunt, isdem pro arbitrio abutentes*: Rich men keepe these Lecturers, and fawning Para- sites, like so many Dogges at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. \* *As children doe by a bird or a butterflye in a string, pull in and let him out as they list, doe they by their trencher Chaplaines, prescribe, command their wits, let in and out as to them it seemes best*. If the Patron bee precise, so must his Chaplaine be; if he be Papisticall, his Clark must be so too, or else be turned out. These are those Clarkes which serue the turne, whom they commonly entertaine, and present to Church liuings, whilst in the mean time we that are Vniuersity men, like so many hide-bound Calues in a Pasture tarry out our time, wither away as a flowre vngathered, in a garden, and are never vsed: or as so many candles, illuminate our selues alone, obscuring one anothers light, and are not discerned here at all; the least of which, translated to a darke roome, or to some Country Benefice, where it might shine apart,

q Tu vero licet  
 Orpheus sis, saxa  
 sono testudinibus  
 emolliens, nisi  
 plumbea eorum  
 corda, auri vel  
 argenti malleo  
 emollias &c.  
 Salusburienfis  
 Polycrat. lib. 5.  
 c 10.

† Iuven. Sat. 7.  
 † Euge bene, no  
 need. Douſa  
 epod. lib 2.

--- dos ipsa sci-  
 entia, sibi, con-  
 giarium est.  
 † Quatuor ad  
 portas Ecclesi-  
 as itur ad om-  
 nes; sanguinis,  
 aut Simonis,  
 presulis atq; Dei  
 Holcot.

u Lib. contra  
 Gentiles de Ba-  
 bila martyre.

x Prescribunt  
 imperant, in or-  
 dinem cogunt,  
 ingenium nostrum  
 prout ipsis vide-  
 bitur, astringunt  
 & relaxant, ut  
 papilionem pue-  
 ri aut bruchum  
 filo demittunt,  
 aut attrahunt;  
 nos à libidine  
 sua pendere  
 equum censu-  
 tes. Heinsius.

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† Ioh. 5.

† Epist. lib. 2.

Iam suspectus in  
locum demortui  
protinus exortus  
est aduersarius,  
&c. post multos  
labores, sumptus, &c.

would giue a faire light, and be seene over all. Whilst we lye waiting here as those sicke men did at the poole of † *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, if after long expectation, much expence, trauell, earnest suit of our selues and friends, we obtaine a small Benefice at last: our misery beginnes a-fresh, we are suddenly encountered with the flesh, world, and Diuell, with a new onfet, we change a quiet life for an Ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired, we are compelled to sue for dilapidations, or else sued our selues, and scarce yet settled, we are called vpon for our Predecessors arrerages; first fruits, tenthes, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard* of *Brabant*, for his Rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimusq;* († saith he) *strenuè litigare, & implacabili bello configere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tired himselfe, and spent his mony, hee was faine to leaue all for quietnesse sake, and giue it vp to his aduersary. Or else we are insulted ouer, and trampled on by domineering officers, fleiced by those greedy *Harpies* to get more fees, wee stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, perverse Papists, a lascivious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suits; for *Laici clericis oppidò infestis*, an old axiome, all they thinke well gotten that is had from the Church, and by such vnciuill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse Academicke, he must turne rusticke, rude, melancholife alone, learne to forget, or else, as many doe become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ouid* was from *Rome* to *Pontus*;) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò grauius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, foedæq; fiant in Ecclesiâ nundinationes, († *templum est vanale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum *Euripus*, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Respub. malis afficiatur, à nobis seminarium, vltro malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseria digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiês sine delectu pauperes alumni, terræ filij, & cuiuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque vnam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumq; administri,

*Sponsi Penelopes, nebulones, Alcinoig;*

modò tot annos in Academia insumpserint, & se pro togatis venditarint; lu-

cri causa, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogijs morum & scientiæ, & jam valedicturi testimonialibus hisce literis, ampliusimè conscriptis in eorum gratiam honorantur, ab ijs, cui fidei lux & exultationis jacturam proculdubio faciunt. *Doctores enim & Professores* (quod ait y ille) *id unum curant, ut ex professionibus frequentibus, & tumultuarijs potius quàm legitimis, commodasua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero <sup>z</sup> pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint. <sup>a</sup> Philosophastri licentiantur in artibus, artem qui non habent, <sup>†</sup> *Eosq; sapientes esse iubent, qui nulli præditi sunt sapientia, Et nihil ad gradum, præterquam velle adferunt.* Theologastri (solvant modò) satis superq; docti, per omnes honorum gradus evolvuntur & ascendunt. Atq; hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus, in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundum frontem adferentes nihil, vulgares quædam quisquillas, & scholarium quædam nugamenta, indigna quæ vel recipiantur in trivijs. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quàm ad aras, quòd divinas hæc literas turpiter prostituit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidijs, ob corporis & animi egestatem, aliarum in Repub: partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quòd <sup>b</sup> *Paulus* ait, *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsitan quam quævis Europæ provincia; ne quis à florentissimis Academijs, quæ viros undiquâq; doctissimos, omni virtutum genere suscipiendos abunde producant. Et multò plures utraq; habitura, multò splendidior futura, si non hæc fordes, splendidum lumen eius obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, proletarij; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his Idiotis circumforaneis, sacram pollui Theologiam; ac cœlestes Musas quasi prophanium quiddam prostitui. *Viles animæ & effrontes* (sic enim *Lutherus* <sup>c</sup> alicubi vocat) *lucellæ causa ut muscæ ad mulctra, ad nobilium & heroum, mensas aduolant, in spem sacerdotij, cuiuslibet honoris, officij, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

— *Ut nervis alienis mobile lignum — Ducitur —*

<sup>d</sup> *offam sequentes, psittacorum more, in præda spem quidvis effutiant:* obsecundantes Parasiti (<sup>e</sup> *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutare reddant gregem, sed ut magnificam sibi parent fortunam. Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibiq; ipsis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt, non ut rem divinam; sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum; quærentes quod *Paulus* ait,

*Non*

y *Im. Acad. c. 6.*

z *Accipiamus*

pecuniam, de-

mitiamus asini.

ut apud Pata-

vines, Italos.

a *Hos non ita*

prid. m perstrin-

xi, in Philoso-

phastro Come-

dia latina, in

Æde Christi

Oxon. publice

habita. Anno

1617. Feb. 16.

(*Sat. Menip.*)

b 2. Cor. 7. 17.

c *Comment. in*

Gall.

d *Heinsius.*

e *Ecclesiast.*

f *Luth. in Gall.*

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*Non quæ Iesu Christi, sed quæ suæ, non domini thesaurum, sed ut sibi, suisq; thesaurizent. Nec tantum ijs, qui vilioris fortunæ, & abjectæ fortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.*

*g Dicite Pontifices, in sacris quid facit aurum?*

*g Pers. Sat. 2.  
h Salast.*

*h summos sæpè viros transversos agit avaritia, & qui reliquis morum probitate prælucent, hi faciem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunq; se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lusi, Emerat ille prius, vendere iure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse, Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impedian, probè sibi conscijs, quibus artibus illuc pervenerint.*

*† Sal. Menip.*

*† Nam qui ob literas emeruisse illos credit, desipit: qui verò ingenij, eruditionis, experientie, probitatis, pietatis, & Musarum id esse pretium putat (quod olim reverà fuit, hodiè promittitur) planissimè insanit. Vt cunq; vel vnde cunq; malum hoc originem ducat, non vltro quæram, ex his primordijs cepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitie. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de cōpotatione Sybaritica, &c. Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quum quivis homunculus artium ignarus, his artibus affurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, suppellectilis splendore, & famulorum numero maximè conspicuus. Quales statua (quod ait ille) quæ sacris in edibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeus adiuvent firmitatem: Atlantes videri volunt, quum sint statuæ lapidæ, umbratiles reverà homunciones, fungi forsan & barbi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuiq; sepulti sacerdotio, vel in collegijs suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc mouere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum Sefellio dicam) in ludibrium & contemptum adducitur, abiectum sacerdotium (atq; hæc ubi sunt, ausim dicere, & putidum<sup>k</sup> putidi dicterium de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.*

*i Rudeus de  
Assel lib. 5.*

*† Lib. 1. de rep.  
Gallorum.*

*k Carpiam.*

MEMB. 4.  
SUBSECT. I.

*Non-necessary, remote, outward, aduentitious, or accidental causes: as first from the Nurse.*



F those remote, outward, ambient, *Necessary* causes, I haue sufficiently discoursed in the precedent member, the *Non-necessary* follow of which, saith<sup>1</sup> *Fuchsius*, no art can be made, by reason of their vncertainety, casualty, and multitude; so called *not necessary*, because according to<sup>m</sup> *Fernelius* they may be avoided, and used without necessity. Many of these accidentall causes, which I shall entreat of here, might haue well beene reduced to the former, because they cannot be auoided, but fatally happen to vs, though accidentally, and vnawares, at some time or other: the rest are contingent and ineuitable, and more properly inserted in this ranke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a childs Natiuity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone hee may bee tainted with this<sup>n</sup> malady from his cradle. *Aulus Gellius lib. 12. cap. 1.* brings in *Phanorinus* that eloquent Philosopher, prouing this at large, *o that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft.* *Giraldus Cambrensis Itinerar. Cambriae. lib. 1. cap. 2.* confirms this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, & when she was growne, *P* would miraculously hunt all manner of Deere, and that as well, or rather better then any ordinary hound. His conclusion is, *q that Men and beasts participate of her nature and conditions, by whose milke they are fed.* *Phanorinus* vrgeth it farther, and demonstrates it more euidently, that if a Nurse bee misshapen, vnchast, vn honest, impudent, drunke, <sup>f</sup> cruell, or the like, the childe that sucks vpon her brest will bee so too; all other affections of the minde, & diseases are almost ingrafted, as it were, and imprinted into the tempera-  
ture of the Infant, by the Nurses milke; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his seruants children sucke vpon his wiues brest, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more euident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit* (<sup>u</sup> one obserues) *infantulum delirum faciet*, if she be a foole or dolt, the childe shee nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. cap. vlt. dere uxoriâ,*

*1 Proem. lib. 2. nulla ars confici-  
tui potest.*

*m Lib. 1. cap. 19. de morborum  
causis. Quas de-  
clinare licet aut  
nulla necessitate  
vitimur,*

*n Quos semele est  
imdata recens  
seruabit odorem  
Testa diu. Hor.  
o Sicut valet ad  
fingendas corpo-  
ris atq; animi si-  
militudines vis  
& natura sensi-  
nis, sic quoq; la-  
tis proprietat.*

*Neg. id in homi-  
nibus solum, sed  
in pecudibus a-  
nimaduersum:*

*Nam si diuinum  
lacte bedi aut  
caprarum agni  
alerentur, con-  
stat fieri in his  
lanam diuorem,*

*in illis capillum  
gigni seuiorem  
P Adulta in se-  
rarum perfeque-  
tione admira-  
culi usq; sagax.*

*q Tam animal  
quodlibet quam  
homo, ab illa cu-  
ius lacte nutri-  
tur, naturam co-  
trahit.*

*r Improba in-  
formis, impudica  
temerenta nu-  
trix &c. quoni-  
am in moribus  
efformandis*

*magnam sepe  
partem ingenii  
altricis & natu-  
ra lactis tenet.*

*f Hirconeq; ad-  
morunt ubera  
Tigres, Virg.  
r Lib. 2. de Ca-  
saribus.*

*u Beda cap. 27  
lib. 1. Eccles. bis.*

136 proues at full, and *Ant. Guinarra lib. 2. de Marco Aurelio*: The child will surely participate. For bodily sicknesse there is no doubt to be made. *Titus, Vespasianus* sonne was therefore sickly because the nurse was so, *Lampridius*. And if we may beleue Physitians, many times children catch the pox from a good nurse, *Boraldus cap. 61. de lue vener.* Besides euill attendance, negligence, and many grosse inconueniencies, which are incident to nurses, much danger may so come to the child.\* For these causes *Aristotle Polit. lib. 7. cap.* 17. *Phauorinus*, and *Marcus Aurelius* would not haue a child put to nurse at all, but euery mother to bring vp her owne, of what condition so euer she be, for a sound and able mother to put out her childe to nurse, is *natura intemperies*, so † *Guatso* calls it, tis fit therefore shee should be nurse her selfe the mother will be more carefull, louing and attendant, then any seruile woman, or such hired creatures, this all the world acknowledgeth, *conuenientissimum est* (as *Rod. a Castro de nat. mulierum l. 4. c. 12.* in many words confesseth) *matrem ipsum lactare infantem*, who denies that it should be so? and which some women most curiously obserue; amongst the rest, y that *Queene of France*, a *Spaniard* by birth, that was so precise and zealous in this behalfe, that when in her absence, a strange nurse had suckled her childe, shee was neuer quiet till shee had made the infant vomit it vp againe. But shee was too ieaious: if it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then aduise such mothers as <sup>z</sup> *Plutarch* doth in his booke *de liberis educandis*, and <sup>a</sup> *S. Hierome lib. 2. epist. 27. Let. e. de institut. fil. Magninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, <sup>b</sup> folly, melancholy. For such passions corrupt the milke and alter the temperature of the childe, which now being <sup>c</sup> *Vdum & molle lutum*, is easily seasoned and peruered. And if such a nurse may be found out, that will be diligent and carefull withall, let *Phauorinas* and *M. Aurelius* plead how they can against it, I had rather accept of her in some causes then the mother herselfe, and which *Bonacialis* the Physitian, *Nic. Biesius* the polition, *lib. 4. de repub. cap. 8.* approues, † some nurses are much to bee preferred to some mothers. For why may not the mother be naught, a peeuish drunken flurt, a waspish cholerick flut, a crazed peece, a foole (as many mothers are) vnfound as soone as the nurse? There is more choice of Nurses then Mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to discreete strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Lodovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to preuent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x Ne instituo la-  
etis alimento de-  
generet corpus  
et animus cor-  
rumpatur.

↓ lib. 3. de  
civil. conuers.

y Stephanus.

z To. 2. Nutri-  
ces non quas vis,  
sed maxime pro-  
bas deligamus.  
a Nutrix non  
sit lasciva aut  
temulenta. Hier.  
b Prohibendum  
ne solida lactet.  
c Perf.

† nutrices in-  
terdum maltri-  
bus sunt melio-  
res.

## SUBJECT. 2.

## Education a cause of Melancholy.



Education, of these accidentall causes, of Melancholy, may iustly challenge the next place, for if a man escape a bad nurse he may be vndone by euill bringing vp.<sup>d</sup> *Iason Pratensis*, puts this of Education for a principall cause, bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too seuerer, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and ouersight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping or striking; by meanes of which, their poore children are so disheartned and cowed, that they neuer after haue any courage, a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbeares, and hobgoblins, if they cry, or be otherwaies vnruely: but they are much to blame in it, many times, saith *La-uater de spectris*, part. 1. cap. 5. *ex metu in morbos graues incidunt, & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harebraine Schoolemasters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at Schoole, with bad diet, if they boord in their houses, too much seuerity and ill vsage, they quite peruert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their liues, and thinke no slavery in the world (as once I did my selfe) like to that of a grammer Scholler. *Preceptorum ineptijs discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, comming in. *S. Austin* in his first booke of his *confess.* and 4. cap. calls this schooling *meticulosam necessitatem*, & elsewhere a martyrdom, and confesseth of himselfe, how crnelly he was tortured in minde for learning Greeke, *nulla verba noueram, & seruis terroribus & panis, vt nossem, instabatur mihi vehementer*, I knew nothing and with cruell torors and punishments I was daily compell'd. <sup>c</sup> *Beza* complaines in like case of a rigorous Schoolemaster in *Paris*, that made him by his continuall thundering and threats, once in a minde to drowne himselfe, had he not met by the way with an vnkle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a patient 19 yeares of age, extreemely Melancholy, *ob nimium studium Tarvitijs & preceptoris minas*, by reason of ouermuch study, and his \* Tutors threats. Many Masters are heard hearted and bitter to their servants, and by that meanes doe so deiect, with terrible speeches and heard vsage so crucifie them, that they become desperate, and can neuer be recalled.

<sup>d</sup> *Lib. de morbis capitis. cap. de mania. haud potestrema causa supputatur educationis, inter has mentis abalienationis causas. In iusta nouerca.*

<sup>c</sup> *Prefat. ad Testam.*

\* *Plus mentis pedagogico supercilio abstrusit, quam unquam preceptis suis sapientiae insillauit.*

Others againe in that opposite extreame, doe as great harme by their too much remissnesse, they giue them no bringing vp, no calling to busie them-

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felues about, or to liue in, teach the no trade, or set them in any good course, by meanes of which their seruants, children, Schollers, are carried away with that streame of drunkenesse, idleneffe, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe them.

† Ter. Adel. 3. 4

felues. Too much indulgence causeth the like, † *inepta patris lenitas et facilitas praua*, when as *Mitio* like, they feed their childrens humors, let them reuel, riot, and doe what they will themselves,

\* Idem Ac.  
1. sc. 2.

\* *Olsonet, potet, olet unguenta de meo,  
Amat? dabitur a me argentum ubi erit commodum.  
Fores effregit? restituentur: descendit  
Vestem? refarcietur. ——— faciat quod lubet,  
Sumat, consumat, perdat, decretum est pati.*

but as *Demea* told him, *tu illum corrumpi sinis*, your lenity will be his vndoing, *prævidere videor iam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine: so parents often erre, many fond mothers especially, dote so much vpon their children like † *Æsops Ape*, till in the end they crush them to death. *Corporum nutrices, animarum novercæ*, pampering vp their bodies to the vndoing of their soules. they will not let them be<sup>f</sup> corrected or controled, but still soothed vp in euery thing they doe, that in conclusion, *they bring sorrow, shame, heauinesse to their parents* (*Ecclus cap. 30. 8. 9.*) *become wanton, stubborne, wilfull, and disobedient; rude, vntaught, headstrong, incorrigible, and gracelesse; They loue them so foolishly*, saith *Cardan*, *that they rather seeme to hate them, bringing them vp not to vertue but iniury, not to learning but riot, not to sober life and conuersation, but to all pleasure and licentious behauiour*. Who is he of so little experience that knowes not this of *Fabius* to be true? <sup>h</sup> *Education is another nature altering the minde and will, and I would to God* (saith he) *wee our selues did not spoile our childrens manners, by our onermuch cockering and nice education, and weaken the strength of their bodies and minds; that causeth custome, custome nature, &c.* For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom epist. lib. 1. epist. 17. to Leta de institut. filia*, giues a most especiall charge to all parents, and many good cautions about bringing vp of children, that they be not committed to vndiscreet, passionare, bedlam Tutors, light, giddy headed, or couetous persons, and spare for no cost, that they may bee well nurtured and taught, it being a matter of so great consequence. For such parents as doe otherwise, *Plutarch* esteemes like them, <sup>i</sup> *that are more carefull of their shooes then of their feet*, that rate their wealth about their children. And he, saith *Cardan*, *that leaues his sonne to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned foole, or a sickly wise man.*

† *Camerarius*.  
emb. 77. cent. 12.  
harsh elegantly  
expressed it in  
an Embleme  
perdit amando,  
&c.  
f *Prov. 13. 24.*  
Hee that spar-  
reth the rod  
hates his son.  
g *Lib. 2. de con-*  
*sol. Tam stulte*  
*pueros diligimus*  
*ut odisse potius*  
*videamur, illos*  
*non ad virtutem*  
*sed ad iniuriam,*  
*non ad erudi-*  
*onem sed ad lux-*  
*um, non ad vir-*  
*tutem sed volup-*  
*tatem educantes*  
h *Lib. 1. cap. 3.*  
*educatio altera*  
*natura, alterat*  
*animos & vo-*  
*luntatem, atq;*  
*utinam* (inquit)  
*liberorū nostro-*  
*rum mores non*  
*ipsi perderemus,*  
*quum insaniam*  
*statim delitiis*  
*soluimus, mollior*  
*ista educatio,*  
*quam indulgentiam*  
*vocamus, nervos omnes, & mentis & corporis frangit, fit ex his consuetudo, inde natura.*

i *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Laven. Nil patri minus est quam filius. & Lib. 3. de sapient: qui avaris pedagogis pueros alendos dant, vel clausos in cubiculis ieiunare simul & sapere, nihil aliud agunt nisi, ut sint vel non sine stultitia eruditi, vel non integra vita sapientes.*

*Terrors and Affrights causes of Melancholy.*

**T**ully in the 4 of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, strike such a deepe impression, that the parties can neuer be recouered, causing more grievous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* <sup>1</sup> speaks out of his experience, then any inward cause whatsoever: *and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy* (for so he tearmes it) *had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts.* *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilation of spirits, not frō any distemperature of humors, & produceth strong effects. This terrour is most vsually caused, as <sup>m</sup> *Plutarch* will haue, *from some imminent danger, when a terrible object is at hand, heard, seene, or conceiued, truely appearing, or in a dreame:* and many times the more sudden the accident, it is the more violent.

† *Stat terror animis, & cor attonitum salit,  
Pavidumq; trepidis palpitat venis iecur.*

Their soule's affright, their heart amazed quakes,  
The trembling Liuer pants ith' veines and akes.

*Arthemedorus* the Grammarian lost his wits by the vnexpected sight of a Crocodile, *Laurentius cap. 7. de melan.* The P<sup>r</sup> Massacre at *Lions* 1572. in the raigne of *Charles* the 9. was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many loose their wits & by the sudden sight of some spectrum or diuell, a thing very common in all ages, saith *Lauater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as \* *Pausanias* records) The Greeks call them *μορμονοχαρα*, which so terrifie their Soules, or if they be but affrighted by some counterfeited diuells in iest,

———† *ut pueri trepidant, atq; omnia cecis*

*In tenebris metuunt*——

as children in the darke conceaue Hobgoblins, and are sore afraid, they are the worse for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarfe hath bin, for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At *Ba-*

*Melancholica consolari noluit* † *Senec. Herc. Oet.* p *Quarta pars comment. de Statu religionis in Gallia sub. Carolo. 9. 1572.* q *Ex occurſu demonum aliqui furore corripiuntur, & experientia notum est.* \* *Lib. 8. in Arcad.* † *Lucret. Puellæ extra urbem in prato concurrentes, &c. maſſa & melancholica domum redijt per dies aliquot vexata, dum mortua est. Plater.*

1 Terror & metus maxime ex improvſo accedentes ita animi commovent, ut ſpiritus nunquam reciperent, gravioremq; melancholicam terror facit, quam quæ ab interna cauſa ſit. Impreſſio ita fortis in ſpiritus humorib; cerebri, ut extracta tota ſanguinea maſſa, egre exprimatur, Et hæc horrenda ſpecies melancholicæ frequentè oblata mihi, omnes excercens, viros, iuvenes, ſenes.

\* Tract. de melan. cap. 7. & 8. non ab intemperie, ſed agitatione, dilatatione, contractione, motu ſpiritus. m Lib. de, fort. & virtut. Alex. præſertim ineunte periculo, ubi res prope ad ſunt terribiles.

n Fit a viſione horrenda, videntur apparente, vel per inſomnia. Platerus.

o A painters wife in Baſil. 1600 Sonnia-vir filium bello mortuum, inde

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fil a many litle children in the Spring time, went to gather flowers in a med-  
dow at the townes end, where a malefactor hung in gibbets, all gazing at it,  
one by chance flung a stone, and made it stirre, by which accident, the chil-  
dren affrighted ran away; one slower then the rest, looking backe, and seeing  
the stirred carcase wag towards her, cryed out it came after, and was so ter-  
ribly affrighted, that for many daies shee could not be pacified, but melan-  
choly, died.<sup>f</sup> In the same towne another childe beyond the *Rhine*, saw a graue

† Altera trans-  
Rhenana ingres-  
sa sepulchrum  
recens apertum,  
vidit cadaver,

Et dimum subi-  
to reversa puta-  
vit eam vacare,  
post paucos dies

obijt. proximo se-  
pulchro colloca-  
ta. Altera pati-  
bulum seropre-

teriens, metue-  
bat ne urbe ex-  
clusa illic permo-  
raret, unde

me melancholica fa-  
cta, per multos  
annos laboravit.

Platerus,  
† Subitus occur-  
sus, inopinata  
lectio.

u Lib. de audie-  
ntione.  
† Theod. Pro-  
dromus. lib. 7.

Amorum.  
x Effuso cer-  
uens fugientes  
armine turmas,  
Quis mea nunc

inflat cornua  
Favus ait, Al-  
ciat. embl. 122.  
y Iud. 6. 19.

z Plutarchus  
vita eius.

opened, and vpon the sight of a carcase, was so troubled in minde, that she  
could not be comforted, but a little after departed, and was buried by it, *Pla-*

*terus observat lib. 1.* A Gentlewoman of the same Citty saw a fat hogge cut

vp, when the intrals were opened, and a noysome savour offended her nose,

she much misliked, and would no longer abide: a Physitian in presence, told

her, that as that hogge was, so was shee, full of filthy excrements, and ag-  
grauated the matter by some other lothsome instances, in so much, that this

nice Gentlewoman apprehended it so deeply, that she fell forthwith a vo-  
miting, was so much distempered in minde and body, that with all his art and

perswasions, for some months after, he could not restore her to her selfe a-  
gaine, shee could not forget it, or remoue the obiekt out of her sight, *Idem.*

Many cannot endure to see a wound opened, but they are offended; a man  
executed, or labour of any fearefull disease, as possession, Apoplexies, and

bewitched: or if they read by chance of some terrible thing, the symptomes  
alone of such a disease, or that which they dislike, they are instantly, troubled

in minde, agast, ready to apply it to themselves, they are as much disquiet-  
ted, as if they had seene it: or were affected themselves. *Hecatas sibi videntur*

*somniare*, they dreame, and continually thinke of it. As lamentable effects are  
caused by such terrible obieks heard, read, or seene, *auditus maximos motus*

*in corpore facit*, as *u Plutarch* holds, no sense makes greater alteration of bo-  
dy and minde: sudden speech sometimes, vnexpected newes, be they good

or bad, *præuisa minus oratio*, will moue as much, *animum obruere, & de sede*

*suâ deicere*, as a † *Philosophier* obserues quite ouerturne vs. let them beare  
witnesse that haue heard those Tragicall alarums, outcries, hidious noises,

which are many times suddenly heard in the dead of the night by irruption  
of enemies and accidentall fires, &c. those \* *panicke* feares, which often

drive men out of their wits, bereaue them of sense, vnderstanding, and all,  
some for a time, some for their whole liues, they neuer recouer it. The

*Midianites* were so affrighted by *Gideons* souldiers, they breaking but eue-  
ry one a pitcher; and *z Hannibals* army by such a panicke feare, was discomfi-

ted at the walls of *Rome*. *Augusta Liwia* hearing a few Tragical verses reci-  
ted out of *Virgil*, *Tu Marcellus eris, &c.* fell downe dead in a fowne. *Edi-*

*nus* king of *Denmark*, by a sudden sound which he heard, *a was turned into*

*fury with all his men*, *Cranzius lib. 5, Dan. hist. & Alexander ab Alexandro*

*lib. 3. cap. 5. Amatus Lusitanus* had a patient, that by reason of bad tidings  
became *Epilepticus*, *cent. 2. cura 90. Cardan subtil. lib. 18.* saw one that lost

his wits by mistaking of an *Eccho*. If one sense alone can cause such violent  
cominotions of the minde, what may wee thinke when hearing, sight, and

those other senses are all troubled at once? as by some Earthquakes, thunder,  
lightning, tempests, &c. At *Bologne* in *Italy Anno 1504.* there was such a  
fearefull earthquake about 11 a clocke in the night (as \* *Beroaldus* in his

booke

\* Subitarius  
terric motus

booke *de terra motu*, hath commended to posterity) that all the city trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine auther addes) heare a strange story and worthy to be chronicled, I had a seruant at the same time called *Fulco Argelanus*, a bold and proper man, fogreuously terrified with it, that hee was first melancholy, after doted, at last mad, and made away himselfe. At *b Fuscium in Iapona* there was such an earthquake, & darknesse on a sudden, that many men were offended with headache, many ouerwhelmed with sorrow and melancholy. At Meacum whole streets & goodly palaces were ouerturned at the same time, and there was such an hideous noyse with all like thunder, and a filthy smell, that their haire started for feare, and there hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible vnto the, that many were bereft of their senses; & others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his owne man, neither could hee drine the remembrance of it out of his minde. Many times some years following, they will tremble a fresh at the remembrance, or concept of such a terrible object, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisitian had prescribed vnto him, was so much moved, that at the very sight of phisicke hee would be distempered, though hee neuer so much as smelled to it, the boxe of Phisick long after would giue him a purge; nay the very remembrance of it did effect it: like traouellers and Sea-men, saith *Plutarch*, that when they haue beene sanded, or dashed on a rocke, for euer after feare not that mischance only, but all such dangers whatsoener.

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† Caput inde desipere cum dependio sanitatis, inde adeo de mentans, ut sibi ipsi mortem inferret.  
b Historica relatio de rebus Iaponicis Tract. 2 de legat. regis Chimenfis a Lodouico Froidesuita A. 1596. Fuscini dere. pente tanta aeris caligo & terræ motus, ut multi capite dolerent, plurimis cor moro & melancholia obrueatur. Tantum fremitum edebat, ut tonitru fragorem imitari videretur, tantam quæ, &c.  
In urbe Secai tam horrificus fuit, ut homines vix sui compotes essent à sensibus abalienati, moro, oppressi tam

horrendo spectaculo, &c. c Quum subit illius tristissima noctis Imago. d Qui solo aspectu medicine mouebatur ad purgandum. e Sicut viatores si ad saxum impegerint, aut nauis memores sui casus, non ista modo quæ offendunt. sed & similia horrent perpetuo & tremant.

## S V B S E C T. 4.

*Scoffs, Calumnies, bitter Iests, how they cause melancholy.*

**I**T is an old saying, *f A blow with a word strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, a scurrill and bitter iest, a libell, a pasquill, Satyre, Apologe, Epigramme, Stageplayes, or the like, as with any misfortune whatsoever. Princes and Potentates, that are otherwise happy, and haue all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquilling libels, and Satyrs: they feare a rayling *† Aretine*, more the an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxe them in his Satyres: the Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Philip* his *Demades*. The *Cæsars* themselves in *Rome* were commonly taunted. There was neuer wanting a *Petronius*, a *Lucian* in those times, nor will be a

† *Leuiter volant, grauior vulnerant.* Bernardus.  
† *Ensis sauciat corpus, mentem sermo.*  
† *Sciat is eum esse qui à nemine fere æui sui magnate, non illustre stipendium habuit, ne mores ipsorum Satyris suis notaret.*  
Gasp Barthius prefat. parnodiel  
Rab-

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*Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixt Pope, was so highly offended, and grievously vexed with *Pasquillers* at *Rome*, he gaue command that statue should be demolished and burned, the ashes flung into into the riuer *Tiber*, and had done it forthwith, had not *Lodovicus Sueffanus*, a facete companion, dissuaded him to the contrary, by telling him, that *Pasquills* ashes would turne into frogs in the bottome of the riuer, and croake worfe and lowder then before. ——— *genus irritabile vatum*, and therefore \* *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. The Prophet *David* complaines *Ps. 123. 4. that his soule was full of the mocking of the wealthy, and of the dispitifulnesse of the proud, and Psal. 55. 4. for the voyce of the wicked &c. and their hate, his heart trembled within him, and the terrours of death came vpon him. Feare and horrible feare &c. and Psal. 69. 20. Rebuke hath broken mine heart, and I am full of heavinesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so<sup>h</sup> petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as <sup>i</sup> *Baltasar Castilio* notes of them, that they cannot speake, but they must bi te; they had rather lose a friend then a iest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries on some or other, till they haue made by their humoring or gulling, <sup>k</sup> *ex stulto insanum*: a mope or a noddie, and all to make them selues merry:*

—————† *dummodo risum*

*Excuiat sibi, non hic cuiquam parcat amico,*

Friends, neuters, enemies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in <sup>l</sup> *Apuleius*, once a day, or else they shall be melancholy themselves, they care not how they grinde & misuse others; so they may exhilarate their owne persons. Their wits indeed serue them to that sole purpose, to make sport to breake a scurrile iest, which is *leuissimus ingenij fructus*, the froth of witte as † *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull, and heauy, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4 booke of his life, tooke an extraordinary delight in humoring of silly fellows, and to put gulleries vpon them, <sup>m</sup> by commending some, perswading others to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; soft fellows, starke noddies; and such as wee foolish, quite mad before hee left them. One memorable example hee recites there, of *Tarascomus* of *Parma* a Musitian that was so humored by *Leo Decimus*, and *Bibiena* his second in this businesse, that hee thought himselfe to bee a man of most excellent skill, (who was indeed a ninny) they <sup>n</sup> made him set foolish songs, and inuent new ridiculous precepts, which they did highly commend, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, <sup>o</sup> and to pull downe the *Arras hangings*, because the voice would bee clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caieta*, that hee was as good a Poet as *Petrarch*, would haue him to bee made a Lau-

reat

g *Iovius* in *uia eius*, gravissime malis famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decrevitq. ideo statuam demoliri &c.

\* *Plato* lib. 13. de legibus. Qui exilimationem curant, poetas vereantur, quia magnanimum habent ad laudandum & vituperandum.

h *Petulantis splene cachinno.* *Curial.* lib. 2.

Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent.

k *Ter. Eunuch.*

† *Hor. Ser. lib. 2. Sat. 4.*

l *Lib. 2.*

† *De orat.*

m *Laudando, & mirabilis persuadendo.*

n *Et vana infusus opinione, incredibilia acrid. nd. 1. quaedam Musices precepta commentaretur &c.*

o *Ut voces nudis parietibus illic, suavius ac acutius reserrent.*

reat Poet, and inuite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *They envied his honour and prosperity*: It was strange (saith *Iovius*) to see an old man of 60 yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a lost creature, on who they may worke: nay to say truth, who is so wise, or so discreet, that may not be humored in this kind, especially if some excellent wits shall set vpon him; he that mads others, if he were so humoured, would be as madde himselfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and doe not perceauce it, tis well, hee may happily make others sport, and be no whit troubled himselfe, but if he bee apprehensie of his folly, and take it to heart, then it torments him worse then any lash: a bitter iest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or iniury whatsoeuer; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) *like a two edged sword*. *They shoot bitter words as arrowes, Ps. 54. 3. And they smote with their tongues, Ier. 18. 18.* and that so hard, that they leaue an incurable wound behinde them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recovered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, chollerick, apt to mistake) and impatient of an iniury in that kinde, they aggravate, & so meditate continually of it, that it is a perpetuall corrsiue, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui insaniam*, an excellent thing to inioy another mans madnesse; yet they must knowe, that it is a mortall sinne (as *Thomas* holds) and as the Prophet *David* denounceth, *they that vse it, shall never dwell in Gods Tabernacle.*

Such scurrile iests, flouts, and Sarcafines therefore, ought not at all to be vsed; especially to our betters, to such as are in misery, or any way distressed: for to such, *arumnarum incrementa sunt*, they multiply grieffe, as if he perceiued. *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunius* Earle of Shrine, they had bene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in iest, that his wife lay foster with the Abbot of Shrine; he not able to containe replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many monthes; but they were the Earles vtter vndoing; for when *Christina* heard of it, shee persecuted him to death. *Sophia* the Empreisse, *Iustinians* wife, broke a bitter iest vpon *Narsetes* the Eunuch, a famous Captaine then disquieted for an ouerthrowe which he had lately had; that he was fitter for a distaffe and to keepe women, then to weild a sword, or to be Generall of an army; but it cost her deare, for hee so

q2.2<sup>a</sup> quest.  
75. Irifio mortale peccatum.  
r Psal. 15. 3.  
Balthazar Cardinalis lib. 2. de aulico.

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farre distasted it, that he went forthwith to the aduerse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Commonwealth. For that reason, all those that otherwise approue of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & erumnosi*, no iesting with a discontented person. 'Tis *Castilio's* caveat, <sup>†</sup> *Io. Pontanus*, and <sup>u</sup> *Galateus*, and euery good mans.

<sup>†</sup> De sermone  
lib. 4. cap. 3.  
<sup>u</sup> Fol. 55. *Galateus*.

*Play with me, but hurt me not:*

*Iest with me, but shame me not.*

<sup>†</sup> Tully *Tusc.*  
*que* 1.

*Comitas* is a vertue betwixt *Rusticity* and *Scurrility*, two extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed, but bee still accompanied with that <sup>†</sup> ἀβλαβεια or innocency, *qua nemini nocet, omnem iniurie oblationem abhorrens*, hurts no man, abhors all offer of iniury. Though a man be liable to such a iest, or obloquie, haue beene ouerseene, or committed a foule fact, yet it is no good manners or humanity, to vpbraide, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly*, *Gentilis*, *Erasmus*, *Agrippa*, *Fishecartus*, &c. the *Varronists* & *Lucians* of our time, *Satyrists*, *Epigramatists*, *Comoedians*, *Apologists*, &c. but such as personate, rayle, scoffe, calumniate, persifringe by name, or in presence offend; those iests (as he <sup>\*</sup> saith) *are no better then iniuries*, biting iests, *mordentes & aculeati*, they are poysoned iests, leaue a sting behinde them, and ought not to be vsed. <sup>y</sup> *Set not thy foot to make the blinde to fall,*

<sup>x</sup> *Talis ioci ab iniurijs non possint discerni.*  
*Galateus* fol. 55  
<sup>y</sup> *Pibrac* in his *Quadrains*, 37

*Nor wilfully offend thy weaker brother:*

*Nor wound the dead with thy tongues bitter gall,*

*Neither reioice thou in the fall of other.*

If these rules could be kept, wee should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie <sup>†</sup> one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, & disquietnesse amongst vs.

<sup>†</sup> *Ego huius miseram fatuam & dementia confictor.* Tull. ad Attic. lib. 11.

#### SVBSECT. 5.

*Losse of liberty, seruitude, imprisonment, how they cause Melancholy.*



O this Catalogue of causes, I may well annexe losse of liberty, seruitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things convenient, sumptuous houses to their vse, faire walkes and gardens, delitious bowres, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and goe at their pleasure; haue, and doe what they will, but liue *y aliena quadra*, at another mans table and command. As it is <sup>z</sup> in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing

<sup>y</sup> *Miserum est aliena vivere quadra.* Iuv.  
<sup>z</sup> *Crambe bis coctæ.*  
*Vite me redde priori.*

loathing satiety of all things. The children of *Israell* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, and have all things to another mans iudgement, that heart can wish, or that they themselves can desire *bona si sua nōrint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of newes, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must be married, and married men would be Bachelors; they doe not love their owne wives, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modo voverat odit*, one calling long, *esse in honore iuvat, mox dispicet*; one place long, *a Romæ Tybur amo ventosus, Tybure Romanam*, that which wee earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith *b Seneca*) *quod proposita saepe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio capit esse vita, & ipse mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome, & that which crosseth their furious delights, *What, still the same?* *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to bee glutt with one kinde of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heauen to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it selfe? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in *c Curtius*, worse then death is bondage. *† hoc animo scito omnes fortes, ut mortem servituti anteponant*, All braue men at armes (*Tully* holds) are so affected. *d Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boetius*) that accompt servitude, the extremity of misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliery? How are those women in *Turkie* affected, that most part of the yeare come not a broad; those *Italian* and *Spanish* Dames, that are mewd vp like Hawkes, & lockt vp by their iealous husbands? how tedious is it to them that live in Stoues and Caves halfe a yeare together; as in *Island*, *Muscovy*, or vnder the *e Pole* it selfe, where they have six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six non-naturall things at once, good ayre, good diet, exercise, company, sleepe, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as *Lucian* describes it) *must abide that filthie stinke, and ratling of chaines, howlings, pittifull out-cries, that prisoners vsually make: these things are not only troublesome, but intollerable*. They lye nastely amongst todes and frogs

a Hor.

b De Tranquil.  
anime.

c Lib. 8.

† Tullius Lepido  
Fam. 10. 27.d Boetius lib. 1.  
polit. cap. 4.e If there be  
any inhabi-  
tants.

f In Toxari.

Interdum quidē  
collum vinctum  
est, & manus  
constrictæ, nobis  
verò totum cor-  
pus vincitur, ad  
has misérias ac-  
cedit corporis  
seior, strepitus  
ciulantium, som-  
ni breuitas, hæc  
omnia plane mo-  
lestæ & intol-  
rabilia.

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in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalm. 105. 18. they hurt his feet in the stockes, the iron entred his soule.* They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey vpon themselves. Well might *3 Arculanus* put long imprisonment for a cause, especially to such as haue liued ioyally, in all sensuality and lust, vpon a sudden are estranged and debarr'd from all manner of pleasures: as were *Hunades, Edward,* and *Richard the second, Valerian* the Emperour, *Baiazet* the *Turke.* If it be irksome to misse our ordinary companions & repast for once aday, or an houre, what shall it be to loose them for euer? If it bee so great a delight to liue at liberty, and to enioy that variety of obiects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vpon vpon a sudden, how shall he be perplexed, what shall become

b William the Conquerors eldest sonne.

† Salust. Roman triumpho ductus tandemq; in carcerem coniectus, animi dolore perit.

i Camden in Wi'sh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vite tormenta, &c.

k Vies hodie.

l Seneca.

of him? *h Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabit*, saith *Mathew Paris*: from that day forward, pined away with griefe. † *Ingurth* that generous Captaine, brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy, died. i *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of *k Deuices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not liue, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles the 5<sup>th</sup>*, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleere as the Sun, and needs no farther illustration.

## SUBSECT. 6.

## Poverty and want, causes of Melancholy.



Overty and want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truely regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heauen, as *m Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in his *n* place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen, we <sup>o</sup> shunne it all, *came peius & angue*, we abhor the name of it,

† *Paupertas fugitur, totoq; arcesitur orbe,*

as being the fountaine of all other miseries, cares, woes, labours, and grieuances whatsoeuer. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leaue no Hauen, no coast, no creeke of the world vnsearched, though it be to the hazard of our liues, wee will diue to the bottome of the Sea, to the bowels of the Earth, † *siue, six, seauen, eight, nine hundred fathome deepe*, through all *siue* Zones, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, *siue* are and lye,

damne

m Com. ad Hebraeos.

n Part. 2. Sect. 3.

Memb. 3.

o Quem ut disficilem morbum pueris tradere formidamus.

Plutarch.

† Lucan. lib. 1.

† As in the silver mines at Eriburg in Germany. Fines Morison.

damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this vsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse vs.

For looke into the world, and you shall see men most part, esteemed according to their names; and happy, as they are rich: \* *Vbiq; tanti quisq; quantum habuit fuit.* In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villainously inclined; let him be a bawd, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians* tyrant, on whom you may looke with lesse security, then on the Sunne: so that he be rich (and liberall with all) he shall be honoured, admired, adored, revered, and highly p magnified. *The rich is had in reputation because of his goods, Eccl. 10. 3.* He shall be befriended: for riches gather many friends, *Prov. 19. 4.* — *multos numerabit amicos*, all q happinesse ebbs and flowes with his mony. He shall bee accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis & gallinae filius albae*: a hopefull, a good man, a vertuous, honest man. *Quando ego te lunonium puerum, & matris partum verè aureum*, as *Tully* said of *Ottavianus*, while he was adopted *Cesar*, and an heire apparant of so great a Monarchy, he was a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere*; all mens eyes are vpon him, God blesse his good worship, his honor; <sup>u</sup> every man speakes well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as of *Herod*, *Vox Dei, non hominis*, the voice of God not of man. All the graces, Veneres, pleasures, elegances attend him, <sup>x</sup> golden Fortune accompanies and lodgeth with him, and as to those *Roman* Emperours, is placed in his chamber.

—— *y Securà nauiget aurà,*

*Fortanamq; suo temperet arbitrio:*

he may sayle as he will himselfe, and temper his estate at his pleasure, Ioviall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, downe pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride, and poast for him: † *Diuines*, *Lawyers*, *Physitians*, *Philosophers*, *Schollers* are his; wholly deuote to his seruice. Euery man seekes his <sup>z</sup> acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a gooscap, *uxorem ducat Danaën*, when, & who he will, *hunc optant generum Rex & Regina*, — he is an excellent <sup>a</sup> match for my sonne, my daughter, my neece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, Trumpets sound, Bells ring, &c. all happines attends him, every man is willing to entertaine him, he sups in <sup>b</sup> *Apollo* where soeuer he comes; what preparation is made for his <sup>c</sup> entertainment? fish & fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

<sup>d</sup> *Da Trebio, pone ad Trebium, vis frater ab illis*

*Ilibus* — What dish will your good worship eat of?

<sup>nummosis</sup>, <sup>liberalibus</sup> artifices, &c. <sup>z</sup> *Multi illum iuvenes, multae petiere puella.* <sup>a</sup> *Dummodo sit dives barbarus, ille placeat.* <sup>b</sup> *Plut. in Lucullo*, a rich chamber so called. <sup>c</sup> *Panis pane melior.* <sup>d</sup> *Iuven. Sat. 5.*

\* *Eurip. des.*

† *Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intreri.*

p *Omnis enim res, virtus, fama decus, divina humanaq; pulchris Diuitiis parent.* *Hor. Ser. lib. 2. Sat. 3.* *Clarus enim fortis, iustus, sapiens etiam rex.* *Et quicquid voluit.* *Hor.*

q *Et genus, & formam, reginae curia donat.* *Mony addes spiritus, courage, &c.*

r *Epist. ult. ad Atticum.*

s *Our young Master, a fine towards gentleman, God blesse him, & hopefull, why? he is heire apparant to the right worshipfull, to the right honourable, &c.*

t *O nummi, nummi: vobis hunc prestat honorem.*

u *Exinde sapere eum omnes dicimus, ac quicquid fortunam habet.*

Plaut. *Pseud. x Aurea fortuna, principum cubiculis reponi solita.* *Iulius Capitolinus vita Antonini.*

y *Petronius.*

† *Theologi opulentis adherent, Iuvisperiti pecuniosis, literati*

—† *dulcia poma,*  
*Et quoscunq; feret cultus tibi fundus honores,*  
*Ante Larem guslet, venerabilior Lare dives.*  
 Sweet apples, and what e're thy fields afford,  
 Before thy Gods be seru'd, let serue thy Lord.

e Bohemus de  
 Turcis & Bre-  
 denbach.  
 f Euphormio.  
 g Qui pecuniam  
 habent, elati  
 sunt animi: lo-  
 ty spirits, braue  
 men at armes,  
 all rich men  
 are generous,  
 courageous,  
 &c.  
 † Nummus ait  
 prome nubae  
 Cornubia Romae.  
 h Non fuit apud  
 m. tales ullum  
 excellentius cer-  
 tamen, non inter  
 celeres celeris-  
 mo, non inter  
 robustos robu-  
 sissimo, &c.

i Quicquid li-  
 bet licet.

† Hor. Sat. 5. l. 2

k Cum mori: ut  
 dives concurrunt  
 undiq; cives:  
 Pauperis adfu-  
 nus vix est ex  
 milibus unus.  
 l Et modo quid  
 fuit ignoscat mi-  
 hi genus tuus,  
 voluisses de ma-  
 nus tuus nummos  
 accipere.  
 m Hee that  
 weares silke,  
 satten, velvet,  
 and gold lace,  
 must needs be  
 a Gentleman,

What sport will your honour haue? hawking, hunting, fishing, fowling, buls, beares, cardes, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, galleries, pleasant walkes, delightfome places, they are at hand; *c in aureis lac, vinum in argenteis, adolescentule ad nutum speciosae,* wine, wenches, &c. a *Turkie Paradise*, Heauen vpon earth. Though he be a silly soft fellow, and scarce haue common sense, yet if he be borne to fortunes (as I haue said) *f iure hereditario sapere iubetur*, he must haue honour and office in his course: *Nemo nisi dives honore dignus* (*Ambr. offic. 2. 1.*) none so worthy as himselfe: He shall haue it, *atq; esto quicquid Seruius aut Labeo*. Get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, and Affections; thou shalt haue Popes, Patriarkes to be thy Chaplin and Parasites; thou shalt haue (Tamberlin-like) Kings to draw thy Coach, Queenes to be thy Landresses, Emperours thy foot-stooles, build more Townes and Citties then great *Alexander*, *Babel* Towres, *Pyramides* and *Mausolean* Tombes, &c. command heauen and earth, and tell the World 'tis thy vassall, *auro emitur diadema, argento coelum panditur, denarius Philosophum conducit, nummos ius cogit, obulus literatum pascit, metallum sanitatem conciliat, aes amicos conglutinat*. It is not with vs, as amongst those *Athenian* Senators of *Licurgus* in *Plutarch*, he preferred that deserued best, was most vertuous & worthy of the place, *h not swiftnesse, or strength, or wealth, or friends carried it in those daies*; but *inter optimos optimus, inter temperantes temperatissimus*, the most temperate and best. We haue no *Aristocrasies* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, doe what they list, & are priuiledged by their greatnesse. <sup>i</sup> They may freely trespassse, and doe as they please, no man dare accuse them, no not so much as mutter against the, there is no notice taken of it, they may securely doe it, liue after their owne lawes, and for their mony get pardons, Indulgences, redeeme their soules from Purgatory and Hell it selfe, *clausum possidet arca Iovem*. Let them bee *Epicures*, or *Atheists*, *Libertines*, *Machiauilians*, (as often they are)

\* *Et quamvis periurus erit, sine gente, cruentus,* they may goe to heauen through the eye of a needle, if they will themselues, they may be canonized for Saints, they shall be <sup>k</sup> honorably interred in *Mausolean* tombs, commended by Poets, registred in Histories, haue Temples, and statues erected to their names, — *c manibus illis nascentur violae*. — If he bee bountifull in his life, and liberall at his death, he shall haue one to sweare, as hee did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to to Heauen, and be miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius recta in caelum abiit*, went right to Heauen: a base queane, <sup>l</sup> *thou wouldst haue scorned once in thy misery to haue a penny from her*, and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good <sup>m</sup> outside, he carries it, and shall

shall be adored for a God, as † *Cyrus* was amongst the *Perſians*, ob *splendidiſſum apparatum*, for his gay tyres; now moſt men are eſteemed according to their cloathes. In our gulliſh times, him, whom you peradventure in modeſty would giue place to, as being deceaued by his habit, & preſuming him ſome great worſhipfull man, beleue it, if you ſhall examine his eſtate, he will likely be proued a ſeruing man of no great note, my Ladies Taylor, his Lordſhips Barber, or ſome ſuch gull, a *Fastidius Briſke*, St *Petronell Flaſh*, a meere outſide. Only this reſpect is giuen him, that whereſoeuer he comes, hee may call for what he will, and take place, by reaſon of his outward habit.

But on the contrary, if he be poore, *Prov. 15. 15. all his daies are miſerable*, he is vnder hatches, deieſted, reieſted and forſaken. poore in purſe, poore in ſpirit, \* *prout res nobis fluit, ita & animus ſe habet*, † Mony giues life & ſoule. Though he be honeſt, wiſe, learned, well deſeruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected, *Fruſtra ſapit, inter literas eſurit, amicus moleſtus*. <sup>n</sup> If hee ſpeake, what babler is this? *Ecclus.* his nobility without wealth, is <sup>o</sup> *proieſta vilior algâ*, and hee not eſteemed: *Nos viles pulli nati infelicibus ovīs*, if once poore, wee are metamorphoſed in an inſtant, baſe ſlaues and vile drudges, † for to be poore is to be a knaue, a foole, a wretch, a wicked, an odious fellow, a common eye-ſore, ſay poore and ſay all: they are borne to labour, to miſery, to carry burdens like iuments, *piſtum ſtercus comedere* with *Vlyſſes* companions, and as *Chremilus* obieſted in *Ariſtophanes*, † *ſalem lingere*, lick ſalt, to empty iakes, ſay channels, <sup>p</sup> carry out durt and dunghills, ſweepe chimnies, rubbe horſe heeles, &c. they are vgly to behold, and though earſt ſpruce, now ruſty and ſqualid, becauſe poore, \* *immundas fortunas æquum eſt ſqualorem ſequi*, tis ordinarily ſo. <sup>q</sup> Others eat to liue, but they liue to drudge, † *ſeruilis & miſera gens nihil recuſare audent*, a ſervile generation that dare reſuſe no taſke:

———— \* *Heus tu Dromo cape hoc ſtabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde vpon vs whilſt wee waſh, and bid your fellow get him vp betimes in the morning, be it faire or fowle, he ſhall runne 50 miles a foot to morrow, to carry me a letter to my miſtris, *Socia ad piſtrina*, *Socia* ſhall tarry at home and grinde mault all day long, *Trifſtan* thresh. Thus are they commanded, being indeed ſome of them as ſo many foot-ſtooles for rich men to tread on, blocks for them to get on horſe backe, or as <sup>r</sup> *walls for them to piſſe on*. They are commonly ſuch people, rude, ſilly, ſuperſtitious Idiots, naſty, vncleane, lowſy, poore, deieſted, ſlauiſhly humble: & as *Leo Aſer* obſerues of the commonalty of *Africke*, *natura viliores ſunt, nec apud ſuos duces maiore in precio quàm ſi canes eſſent*: <sup>t</sup> baſe by nature, & no more eſteemed then dogges, *miſeram, laborioſam, calamitoſam vitam agunt, & inopem, infelicem, rudiores aſinis, vt è brutis plane natos dicas*: no learning, no knowledge, no civility, ſcarce common ſenſe, naught but barbariſme amongst them, *belluino more vivunt, neq; calceos geſtant, neq; veſtes*, like roagues, and vagabonds they goe bare-footed and bare-legged, leading a laborious, miſerable, wretched, vnhappy life, *like beaſts and iuments, if not worſe*: their diſcourſe is ſcurrility, their *ſummum bonum*, a pot of Ale. There is not any ſlavery which they will not vndergoe, *Inter illos pleriq; latrinas evacuant, aliq; culinariam curant, aliq; ſtabularios agunt, & id genus ſimilia exercent*, &c. like thoſe people that dwell in the \* *Alps*, chimney ſweepers, iakes-

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† *Eſt ſanguis atq; ſpiritus pecunia mortaliſſ.*  
† *X. uiphon criped. lib 8.*  
\* *Euvripides.*  
† *In tenui rara eſt ſcundia panno. Iuven.*  
o *Hor.*  
† *Egere eſt of-fendere & indigere ſceleſtum eſt. Sat. menip.*  
† *Plautus aſt. 4.*  
p *Nullum tam barbarum, tam vile minus eſt, quod non libenter obire velit gens viliffima.*  
\* *Plautus.*  
q *Leo Aſer cap. ult. lib. 1. edur non v. bene v. want, ſed ut fortiter laboreat.*  
Hemſius.  
† *Muaſier de ruſticis German.*  
Cosmog. cap. 27 lib. 3.  
x *Ter. Eunuch.*  
r *Pamper paſſus ſaciſſus, que in canicula commingant.*  
† *Lib. 1. cap. ult.*  
† *Deos omnes illi inferos dicereſſ. tam penoſos, ſane fraſti, tot aſſiſſue malis afficiuntur, tanquam pecora quibus ſplendor rationis emortuus.*  
u *Nihil omnino meliorem vitam degunt, quam ſere in ſiliis, iumenta in terris.*  
Leo Aſer.  
x *Ortelius in Heluetia. Qui habitant in Ceſia vallo ut plurimum latoni, in Oſcella valle cultorum fabri, ſumarii in Vigetia, ſordidum genus hominum, quod repugandis caminis vitum parat.*

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† I write not  
this any waies  
to vpbraide or  
scoffe at, or  
misuse poore  
men, but ra-  
ther to con-  
dole and pit-  
ty them by ex-  
pressing, &c.  
y Chremylus  
Act. 4. Plaut.  
z Pauperis du-  
rum omnis mis-  
eris mortalibus,  
a Vexat cen-  
sa columbas,  
b Deum ac non  
possum: & sic  
cinque soluere  
nolunt: Omni-  
bus est notum  
quater tre solu-  
re totum.  
c Scandia, Afri-  
ca, Lituania,  
d Montague in  
his Essais  
speaks of cer-  
taine Indians  
in France, that  
being asked  
how they li-  
ked the coun-  
try, wondred  
how a few rich  
men could  
keep so many  
poore men in  
subiectio, that  
they did not  
cut their  
throats.

c Augustus ani-  
mas animoso in  
pectore versans.

† Donatus vit.  
sius.

fermers, durt daubers, vagrant rogues, they labour hard some, and yet can-  
not get clothes to put on, or bread to eat. For what can pouerty giue else,  
but † beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, vgli-  
nesse, hunger and thirst: *pediculorum & pulicum numerum?* as y he well fol-  
lowed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pul-  
vinari lapidem bene magnum ad caput*, ragges for his rayment, and a stone  
for his pillow, *pro cathedra rupta caput vna*, he sits in a broken pitcher, or on  
a blocke for a chaire, & *malueramos pro panibus comedit*, hee drinks water,  
and liues on wort leaues, pulse, like a hogge, or scrapes like a dogge, *ut nunc  
nobis vita asfcitur, quis non putabit insaniam esse, infelicitatemq;* as *Cremu-  
lus* concludes his speech, as we poore men liue now adaies, who will not take  
our life to be z infelicity, misery, and madnesse. If they be of little better con-  
dition then those hungar-starued beggars, wandering rogues, those ordina-  
ry slaues, and day labouring drudges; yet they are commonly so preyed vpon  
by poling officers for breaking lawes, by their tyrannizing land-lords, so  
flead and fleeced by perpetuall<sup>b</sup> exactions, that though they doe drudge,  
fare hard, and starue their *Genius*, they cannot liue in some<sup>c</sup> countries; but  
what they haue is instantly taken from them, the very care they take to liue,  
to be drudges, to mainetaine their poore families, their trouble and anxiety  
*takes away their sleep*, *Sirac. 31. 1.* it makes them weary of their liues: when  
they haue taken all paines, and doe their vtmost and honest indeauours, if  
they be cast behinde by sicknesse, or ouertaken with yeares, no man pitties  
them, hard hearted and mercilesse, f vncharitable as they are, they leaue them  
so distressed, to begge, steale, murmure and d rebell, or else starue. The feeling  
and feare of this misery compelled those old *Romans*, whom *Menenius A-  
grippa* pacified, to resist their gouernours: out-lawes; and rebels in most pla-  
ces, to take vp seditious armes, and in all ages hath caused vproares, murmi-  
rings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions  
in euery common-wealth: grudging, repining, complaining, discontent in  
each priuate family, because they want meanes, to liue according to their  
callings, bring vp their children, it breakes their hearts, they cannot doe as  
they would. No greater misery then for a Lord to haue a knights living, a  
Gentleman a Yeomans, not to be able to line as his birth and place requires.  
Pouerty and want are generally corsues to all kind of men, espècially to such  
as haue beene in good and flourishing estate, are suddenly distressed, e nobly  
borne, liberally brought vp, and by some distaster and casualty, miserably de-  
iected. For the rest, as they haue base fortunes, so haue they base mindes cor-  
respondent, like Beetles *è stercore orti, è stercore victus, in stercore delictum*,  
as they were obscurely borne and bred, so they delight and liue in obscenity.  
they are not so thoroughly touched with it.

*Angustus animas angusto in pectore versans.*

Yea that which is no small cause of their torments, if once they come to bee  
poore, they are forsaken of their friends, most part neglected, and left vnto  
themselues; as poore † *Terence* in *Rome* was by *Scipio*, *Lelius*, and *Furius*,  
his great and noble friendes.

*Nil Publius Scipio profuit, nil ei Lelius, nil Furius,  
Tres peridem tempus qui agatabant nobiles facillimè,  
Horum ille operâ ne domum quidè habuit conductitiam.*

Tis' generally so, *Tempora si fuerint nubila solus eris*, hee is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty separates them from their<sup>e</sup> neighbours.*

† *Dum fortuna fauet, vultum seruatis amici,*

*Cum cecidit, turpi vertitis ora fugâ.*

Whil' it fortune fauour'd, friends, you smil'd on mee,

But when she fled, a friend I could not see.

Which is worse yet, if hee be poore & euery man contemnes him, insults o-  
ver him, oppresseth him, aggrauates his misery.

<sup>l</sup> *Quum capit quassata domus subsidere, partes*

*In proclinas omne recumbit onus.*

When once the tottering house begins to shrinke,

Thither comes all the waight by an instinct.

Nay they are odious to their owne bretheren, and dearest friends, *Prov. 19. 7.*

*his brethren hate him if he be poore, omnes vicini oderunt, his neighbours hate*

*him, Prov. 14. 20. omnes me noti ac ignoti deserunt*, as he complained in the

Comœdy, friends and strangers all forsake me. Which is most grievous, po-

uerty makes men ridiculous, *nil habet infelix paupertas durius in se, quam*

*quod ridiculos homines facit*, they must endure <sup>l</sup> iests, taunts, flouts, blowes

of their betters, and take all in good part to get a meales meat: <sup>m</sup> *magnum*

*pauperies opprobrium, iubet quidvis & facere & pati.* He must turne Para-

site, iester, toole, slaue, drudge to get a poore liuing, apply himselfe to all mens

humors, to winne and please, &c. and be buffeted when hee hath all done, as

*Vlysses* was by *Melanthius* <sup>a</sup> in *Homer*, be reuiled, and must not so much as

mutter against it. He must turne rogue, villaine; for as the saying is, *Nece-  
sitas cogit ad turpia*, pouerty alone makes men theeuers, rebels, murderers, trai-

tors, assassins, *because of pouerty wee haue sinned, Eccles. 27. 1.* sweare, and

forswear, beare false witness, lye, dissemble, any thing, as I say, to aduan-

tage themselues, and to relieue their necessities: <sup>o</sup> *Culpæ scelerisq; magistra est*, <sup>o</sup> *Mantuan.*

when a man is driuen to his shifts, what will hee not doe? betray his father,

Prince, and country, turne Turke, forsake Religion, abjure God and all,

*nulla tam horrenda proditio, quam illi lucri causa*, (saith *P Leo Afer*) *perpe-*

*trare nolint.* <sup>\*</sup> *Plato* therefore calls pouerty, *theeuish, sacrilegious, filthy, wic-*

*ked and mischienous*; and well he might. For it makes many an vpright man

otherwise, had he not becne in want, to take bribes, to be corrupt, to doe a-

gainst his conscience, to sell his tongue, heart, hand, &c. to vse indirect

means to helpe his present estate. It makes Princes to exact vpon their sub-

iects, Great men tyrannize, Landlords oppress, Iustice mercenary, Lawyers

vulters, Physitians Harpyes, friends importunate, tradesmen lyers, honest

men theeuers, deuout assassins, great men to prostitute their wiues, daugh-

ters & themselues, middle sort to repine, commons to mutiny, all to grudge,

inmur and complaine. A great temptation to all mischief, it compells

some miserable wretches to counterfeit seuerall diseases, to dismember, make

themselues blinde, lame, to haue a more plausible cause to beg, and loose

their limbs to recouer their present wants; *Iodocus Damhoderius* a Lawyer of

*Bruges, praxi rerum criminal. cap. 112.* hath some notable examples of such

counterfeit Crancks, and euery village almost will yeeld abundant testimo-

nies

<sup>f</sup> *Prœu. 19. 7.*  
though he be  
instant yet  
they will not.  
<sup>†</sup> *Petronius.*

<sup>g</sup> *Non est qui do-*  
*leat vicem, vt*  
<sup>k</sup> *Petrus. Ch. i. sunt*  
*iuuant se homi-*  
*nem non novisse*  
<sup>h</sup> *Ouid. in Trist.*

<sup>i</sup> *Hor.*  
<sup>k</sup> *Ter. Eunuchus*  
<sup>act. 2. sc.  
<sup>l</sup> *Quid quod*  
*materiam præ-*  
*bet causamq; io-*  
*candi. Sitoga*  
*sordida sit.*  
<sup>luven. Sat 3.</sup>  
<sup>m</sup> *Hor.*  
<sup>n</sup> *Odys. 17.*</sup>

<sup>p</sup> *De Africalib.*  
<sup>1. cap. ult.</sup>  
<sup>\*4. de legibus.</sup>  
*faracissima pau-*  
*peritas, sacrilega,*  
*urpis, flagitiosa,*  
*omnium malo-*  
*rum opifex.*

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nies amongst vs, we haue Dummerers, *Abraham* men &c. and that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their liues to make away themselves: They had rather be hanged, drowned, &c. then to liue without meanes.

q Theognis.

\* Diprosophist.

lib. 12. Milites

polius moritu-

rum (si quis sibi

mente constaret)

quam tam vilis

erumnas vic-

tus communi-

nem.

r Gasser Vile a

Iesuita epist. 12-

pon. lib.

† Mat. Riccius

expedit. in Sinas

lib. 1. cap. 3.

\* Vos Romani

procreatos filios

feris &amp; canibus

exponitis, nunc

strangulatis vel

in saxum elidi-

tis, &amp;c.

† Cushing 4 lib.

cap. 22. vendunt

liberos velle ca-

rentes tanquam

pecora interdum

&amp; seipsos ut

apud duces sa-

turentur cibis.

i Vel bonorum

desperationes, vel

malorum perpes-

sione fracti &amp;

fatigati, plures

violentas manus

sibi inferunt.

u Hor.

x Ingenio pote-

ram superas vo-

litare per arces,

Vt me pluma le-

uat, sic graue

mergit opus. Al-

ciat.

y Terent.

z Hor. Sat. 3. l. 1.

Paschalius.

q In mare catiferum; ne te premat aspera egestas,

Desili &amp; a celsis corruce Cerne iugis.

Much better 'tis to breake thy necke,

or drowne thy selfe i' th' Sea,

Then suffer irksome pouerty,

Goe make thy selfe away.

A Sybarite of old, as I finde it registred in \* *Athenicus*, supping in *Phiditijs* in *Sparta*, and obseruing their hard faire, said it was no maruell if the *Lacedemonians* were valiant men; for his part he would rather runne vpon a sword

point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life. † In *Iaponia* 'tis a common thing to stifle their children if

they be poore, or to make an abort, which *Aristotle* commends. In that ci- uill commonwealth of *China*, the mother strangles her childe, if she bee not

able to bring it vp, and had rather loose, then sell it, or haue it endure such misery as poore men doe. *Arnobius* lib. 7. *adversus gentes*, \* *Lactantius* lib.

5. cap. 9. obiect as much to those ancient *Greeks* and *Romanes*, they did ex- pose their Children to wilde beasts, strangle, or knocke out their braines a-

gainst a stone, in such cases. If wee may giue credit to † *Munster*, amongst vs *Christians* in *Lituania*, they voluntarily mancipate, and sell themselves,

their wiues and children to rich men, to avoid hunger and beggery; † many make away themselves in this extremity. *Apicius* the *Roman*, when hee

cast vp his accounts, and found but 100000 Crownes left, murdered him- selfe for feare he should bee famished to death. *P. Forestus* in his medicinall

obseruations, bath a memorable example, of two brothers of *Lovain*, that being destitute of meanes, became both melancholy, and in a discontented

humor massacred themselves. Another of a merchant, learned, wise other- wise and discreet, that out of a deepe apprehension he had of a losse at Seas,

would not be perswaded, but as † *Ventidius* in the Poet, he should die a beg- ger. In a word this much I may conclude of poore men, that though they

haue good \* parts, they cannot shew, or make vse of them: † *ab inopia ad vir-* tutem obsept a est via, 'tis hard for a poore man to rise, haud facile emergunt,

quorum virtutibus obstat res angusta domi: the wisdom of the poore is despi- sed and his words are not heard. *Eccles. 6. 19.* y his workes are reiected con-

temned, for the basenesse and obscurity of the author, though laudable and good in themselves, they will not likely take.

Nulli placere diu neq; viuere carmina possunt

Que scribuntur aque potioribus.

Poore men

cannot please, their actions, counsels, consultations, proiects, are vilified in the worlds esteeme, amittunt consilium in re, which *Gnatho* long since obser-

ued, † *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man neuer cob- led shooes, as he said of old, but how doth he prooue it? I am sure we finde it

otherwise in our dayes, † *pruinosis horret facundia pannis*. *Homer* himselfe must begge if he want meanes, and as by report sometimes he did, goe from

dore to dore and sing ballads; with a company of boyes about him. This com-

mon

mon misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peuisht,

*Fames & mora bilem in naves conciant,*

Still murmuring and repining: *Ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, and that comicall Poet well seconds.

*Omnes quibus res sunt minus secunde, nescio quomodo*

*Suspitosi, ad contumeliam omnia accipiunt magis,*

*Propter suam impotentiam se credunt negligi.*

If they bee in adversity, they are more suspitious and apt to mistake; they thinke themselves scorned by reason of their misery: And therefore many generous spirits in such cases, withdraw themselves from all company, as that Comedian *Terence* is said to haue done, when he perceaued himselfe to be forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base towne in *Arcadia*, and there miserably died.

—— *ad summam inopiam reductus,*

*Itaq; è conspectu omnium abiit Gracie in terram ultimam.*

Neither is it without cause, for wee see men commonly respected according to their meanes. (\* *an diues sit omnes querunt, nemo an bonus*) and vilified if they be in bad cloaths. <sup>d</sup> *Philopamen* the orator was set to cut wood, because he was so homely attyred: <sup>e</sup> *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. <sup>f</sup> *Dantes* that famous Italian Poet, by reason his cloaths were but meane, could not be admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend because of his apparell, <sup>g</sup> *Hominem video pannis, annisq; oblitum, hic ego illum contempsit pra me.* King *Persius* overcome, sent a letter to <sup>\*</sup> *Paulus Aemilius* the Roman generall, *Persius P. consuli, S.* but he scorned him any answer, *tacite exprobrans fortunam suam* (saith mine author) vpbraiding him with his present fortune. <sup>†</sup> *Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter* exil'd runne after his horse like a lackey, and would take no notice of him: <sup>h</sup> 'tis the common fashion of the world. So that such men as are poore may iustly be discontent, melancholy, and complaine of their present misery, and all may pray with <sup>i</sup> *Solomon*, *Giue me O Lord neither riches nor pouerty, feed mee with food conuenient for me.*

<sup>†</sup> *Plautus Amph.*  
<sup>b</sup> *Herodotus vita eius, Scalliger in Poet. potentiorum edss ostiatim adiens, aliquid accipiebat, canens carmina sua, concomitante eum pueroribus.*  
<sup>c</sup> *Ter. Act 4. Scen. 3. Adelph. Hegio.*  
<sup>†</sup> *Donat. vit. eius.*

<sup>a</sup> *Euripides.*  
<sup>d</sup> *Pluta. eb. vita eius.*  
<sup>e</sup> *Vita Ter.*  
<sup>f</sup> *Gomesius lib. 3. cap. 21. de sale.*  
<sup>g</sup> *Ter. Eunuch. Act, 2. Scen. 4.*  
<sup>\*</sup> *Liv. dec. 9. 1. 2.*  
<sup>†</sup> *Cominius.*  
<sup>h</sup> *He that hath 51 per annum comming in more then others, scornes him that hath lesse, and is a better man.*  
<sup>i</sup> *Pro. 30. 8.*

#### SUBJECT. 7.

*An heape of other Accidents causing melancholy.*  
*Death of friends, losses, &c.*

**I**N this Labyrinth of accidentall causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, and new causes, so many bypaths, offer themselves to be discussed: To search out all, were an *Herculean* worke, and fitter for *Theseus*: I will follow mine intended thred; and point only at some few of the chiefeſt. Amongst which, losse and death of friends may challenge a first place, *multum tristantur*, as <sup>†</sup> *Vines* well obserues, *post delicias, convivia, dies festos*, many are melancholy after a feast, holiday, merry meeting, or some pleasing sport, if they bee solitary by chance, left alone to themselves, without employ-

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ment, sport, or want their ordinary companions, some at the departure of friends only, whom they shall shortly see againe, weep & howle, and looke after them as a cowe lowes after her calfe, or a childe takes on that goes to schoole after holidiaies. *Vt melēnarāt tuus aduentus, sic discessus affluxit*, (which \* Tully writ to *Atticus*) thy comming was not so welcome to mee, as thy departure was harsh. *Montanus consil* 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good-wiues, if their husbände, tarry out a day longer then his appointed time, or breake his houre, they take on presently with sighes and teares, hee is either robbed or dead, some mischance or other is surely befallne him, they cannot eate, drinke, sleepe, or bee quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death doe, when they must eternally be seperated, 'neuer in this world to meet againe? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

*O dulce germen matris, o sanguis meus,  
Eheu tepentes &c. — o flos tener.*

howling, roaring, many bitter pangs, (\* *lamentis gemituq. & femineo ululatu Tecta fremunt*) and by frequent meditation extends so farre sometimes, <sup>k</sup> *they thinke they see their dead friends continually in their eyes, observantes imagines*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes: *Totus animus hac vnâ cogitatione defixus est*, all the yeare long, as \* *Pliny* complains to *Romanus*, *me thinks I see Virginius, I heare Virginius, I talke with Virginius &c.*

† *Te sine, ve misero mihi, lilia nigra videntur,  
Pallentesq; rosa, nec dulce rubens hyacinthus,  
Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that braue discreet men, otherwise oftentimes forget themselves, and weepe like children many months together, as † *if that they to water would*, and will no bee comforted. They are gone, they are gone.

*Abstulit atra dies & funere mer sit acerbo, What shall I doe?  
Quis dabit in lachrymas fontem mihi, quis satis altos  
Accendet gemitus, & acerbo verba dolori?  
Exhaurit pietas oculos, & hiantia frangit  
Pectora, nec plenos avido sinit edere questus,  
Magna aded iastura premit, &c.*

Fountaines of teares who giues, who lends me groanes,  
Deepe sighes sufficient to expresse my moanes?  
Mine eyes are dry, my breasts in peeces torne,  
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian Poet* in his *Epicedium*, bewailes his fathers

\* Lib. 12. epist.

\* Virg. 4 Æn.  
k Patres mortu-  
os coram astan-  
tes & filios &c.  
Marcellus Do-  
natus.

\* Epist. lib. 2.  
Virginium vi-  
deo, audio, de-  
functum cogito,  
alloquor.  
† Calpurnius  
græcus.

† Chaucer.

thers death; hee could moderate his passions in other matters (as he confesseth) but not in this, he yeelds wholly to sorrow,

*Nunc fateor do terga malis, mens illa fatiscit,*

*Indomitus quondam vigor & constantia mentis.*

How doth <sup>1</sup> *Quintilian* complaine for the losse of his sonne, to despaire almost: *Cardan* lament his only childe, in his booke *de libris proprijs*, and elsewhere in many other of his tracts, <sup>†</sup> *S. Ambrose* his brothers death: *an ego possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, o flebiles noctes, &c.* *Gregory Nazianzen* that noble *Pulcheria*? *o decorem, &c. flos recens pullulans, &c.* *Alexander*, a man of a most invincible courage, after *Ephesions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three daies together vpon the ground, obstinate to dye with him, & would neither eate, drinke, nor sleepe. The woman that communed with *Esdra*s, (*liber. 2. cap. 10*) when her sonne fell downe dead *fled into the field, and would not returne into the citty, but there resolved to remaine, nether to eate, nor drinke, but mourne and fast untill she died.* *Rachel* wept for her children, and would not be comforted, because they were not, *Mat. 2. 18*. So did *Adrian* the Emperour bewaile his *Antinous*, *Hercules*, *Hylas*, *Orphius*, *Euroidice*, *Dauid*, *Absolon*, (O my deare sonne *Absolon*) *Austin* his mother *Monica*, *Niobe* her children, in somuch, that the <sup>m</sup> Poets faigned her to bee turned into a stone, as being stupified through the extremity of griefe. <sup>n</sup> *Aegens*, *signo lugubri filij consternatus, in mare se precipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physicians are full of such examples. *Montanus consil. 242.º* had a patient troubled with this infirmity, by reason of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath such another, almost in despaire, after his mothers departure, *ut se ferme precipitem daret*, and ready through distraction to make away himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares of age, *that grew desperate vpon his mothers death*, and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could neuer after be recouered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes & citties. *Vespasian's* death was pittifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled downe, Mules and Horses to haue their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephesions* death. Which is now practised amongst the *Tartars*, when a great *Cham* dieth, 10 or 12 thousand must bee slaine, men and horses all they meete, and among those <sup>r</sup> *Pagan Indians*, their wiues and seruants voluntarily dye with the. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Io- uinus* giues out, *communis salus, publica hilaritas*, the common safty, all good-fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*, for it was a golden age whilst he liued, but after his decease an iron season succeeded, warres, plagues, vastity, discontent. When *Augustus Caesar* died, saith *Paterculus*, *orbis ruinam tinueramus*, wee were all afraid, as if heauen had fallen vpon our heads. <sup>t</sup> *Budens* records, how that at *Lewes* the 12<sup>th</sup> death, *tā subita mutatio, ut qui prius digito cælū attingere videbantur, nunc humi de repente serpere, sideratos esse diceres*, they that

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1 Prefat. lib. 6.

† Lib. de obitu Saurisfrancis.

m Ouid. Met.

n Plut. vita eius

o Nobilis ma-

trona melanco-

lica ob mortem

m. viti.

p Ex matris ob-

itu in desperati-

onem incidit.

q Mathias à

Michou, Boter.

Amphitheat.

r Lo. Vertomaz-

nus M. Polus

Venetus. lib. 1.

c. 54. perimunt

cos quos in via

obvios habent,

dicentes, Ite &amp;

domino nostro

regi seruite in a-

lia vita Nec tã

in homines insa-

niant sed in e-

quos &amp;c.

† Vita eius.

\* Lib. 4. vit. e-

ius. auream eta-

tem considerat

ad humani gene-

ris salutem, quã

nos statim ab op-

timi principis

excessu, verè

ferream patere-

mur, famem,

pestem, &amp;c.

† Lib. 5. de affe-

156 were erst in heauen, vpon a sudden, as if they had beene planet stroken, laye groueling on the ground;

† *Concussis cecidere animis, seu frondibus ingens*

*Sylva dolet lapsis* ——— they lookt' like cropt trees

† Maph.

\* *Ortelius Itinerario: ob anum integrum à cantu tripudii & saltationibus tota ciuitas abstinere iubetur.*

† See Barletius de vita et ob. Scanderbegi lib. 13. hist.

u Mat. Paris. Loss of goods

\* At Nancy in Loraine, when *Claudia Valefia*, Henry the second French kings sister, and the Dukes wife deceased, the Temples for forty daies were all shut vp, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, and for a twelue months space throughout the citty, they were forbid to sing or dance. How were wee affected here in England for our *Titus, delitie humani generis*, Prince Henries immature death, as if all our dearest friends liues had exhaled with his? *Scanderbegs* death was not so much lamented in *Epirus*. In a word, as hee saith of *Edward the first* at the newes of *Edward of Caernarvan* his sonnes birth, *immortaliter gavisus*, hee was immortally glad; may we say on the contrary of friends deaths, *immortaliter gementes*, wee are diuerse of vs as so many turtles, eternally deiected with it.

There is another sorrow, which ariseth from the losse of temporall goods & fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my iudgement, there is no torture like vnto it, or that sooner procureth this malady and mischief:

\* *Ploratur lachrymis, amissa pecunia veris:*

x *Iuuenalis.*

y *Multi quires amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem, melancholici fiunt ut ipse vidit.*

z *Stanibustus Hib. Hist.*

it wrings true teares from our eyes, many sighes, much sorrowes from oure hearts, and often causeth habituall melancholy it selfe. *Guianerius tract. 15.5.* repeates this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breuiar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte, &c.* want alone will make a man mad, to be *Sans argent*, will cause Melancholy. Many persons are affected like z *Irishmen* in this behalfe, who if they haue a good scimiter, had rather haue a blow on their arme, then their weapon hurt: they will sooner loose their life, then their goods: and the griefe that commeth hence, continueth long (saith † *Plater*) and out of many dispositions, procureth an habit.

† *Cap. 3. Melancholia semper venit ob inelutam pecunie, viatorie, repulsa, morie liberoru, quibus longopost tempore animus torquetur, & à dispositione fit habitus.*

a *Consl. 26.*

b *Nubrigaus.*

† *Epigr. 22.*

a *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, ob *amissam pecuniam*, for a summe of mony which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he ouershot himselfe, and spent his stocke in vnnecessary building. b *Roger* that rich bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephen*, *vi doloris absorptus, atq; in mentiam versus, indecentia fecit*, through griefe ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through griefe of minde to make away themselues. A poore fellowe went to hang himselfe, (which *Ansonius* hath elegantly expressed in a neat † *Epigramme*) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humor,

*At qui condiderat, postquam non repperit aurum,  
Aptauit collo, quem repperit laqueum.*

such

such ferall accidents can want and penury produce. Bee it by suretyship, 157  
 ship-wrack, fire, spoile & pillage of souldiers, or what losse soeuer, it boots not,  
 it will worke the like effect, the same desolation in Provinces and Citties,  
 as well as priuate persons. The *Romans* were miserably deiected after the  
 battle of *Cannas*; the men amazed for feare, the stupid women tore their haire  
 and cried. The *Hungarians* when their King *Ladislaus*, and brauest souldiers  
 were slaine by the *Turkes*, *Luclius publicus* &c. The *Venicians*, when their  
 forces were ouercome by the french king *Lewis*, the French and Spanish  
 kings, Pope, Emperor, all conspired against them, at *Cambray*, the French  
 Herald denounced open warre in the Senate: *Lauredane Venetorum dux*,  
 &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Iulij*, their territories in  
 the continent, and had now nothing left but the city of *Venice* it selfe, &  
*urbi quoq; ipsi* (saith † *Bembus*) *timendum putarent*, and the losse of that was  
 likewise to be feared, *tantus repeate dolor omnes tenuit, ut nunquam alias* &c.  
 they were pittifully plunged, neuer before in such lamentable distresse. Anno  
 1527, when *Rome* was sacked by *Barbonius*, the common souldiers made  
 such spoile that faire † Churches were turned to stables, old monuments and  
 bookes, made horse-litter, or burned like straw; reliques, costly pictures de-  
 faced; altars demolished, rich hangings, carpets, &c. trampled in the dirt.  
 \* Their wiues and loueliest daughters contuprated by euery base cullion, be-  
 fore their fathers and husbands faces. Noble mens children, and of the weal-  
 thiest cittizens, reserved for Princes beds, were prostitute to euery common  
 souldier, and kept for Concubines; Senators & Cardinals themselves, dragd  
 along the streets, and put to exquisite torments, to confesse where their mo-  
 ny was hid; the rest murdered on heapes, lay stinking in the streets; Infants  
 braines dashed out before their mother eyes. A lamentable sight it was to  
 see so goodly a City, so suddenly defaced, rich cittizens sent a begging to  
*Venice*, *Naples*, *Ancona*, &c. that earst liued in all manner of delights. † *Those*  
*proud palaces, that euen now vaunted their tops to Heauen, were deiected as*  
*low as hell in an instant.* VWhō will not such misery make discontent? *Terence*  
 the Poet drowned himselfe for the losse of some of his Comedies, which  
 suffered shipwracke. When a poore man hath made many hungry meales,  
 got together a small summe, which he loseth in an instant; a Scholler spent  
 many an houres study to no purpose, his labours lost &c. how should it other-  
 wise be? I may conculde with *Gregory*, *temporalium amor quantum afficit, cum*  
*heret possessio, tantum quum subtrahitur, urit dolor*; riches doe not so much  
 exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrow still I may annexe such accidents as procure Feare;  
 for besides those Terrors which I haue<sup>c</sup> before touched, and many other  
 feares (which are infinite) there is a superstitious Feare, one of the three great  
 causes of feare in *Aristotle*, commonly caused by prodigies and dismall acci-  
 dents, which much troubles many of vs. (*Nescio quid animus mihi presagit*  
*malis*.) As if a Hare crosse the way at our going forth, or a mouse gnaw out  
 clothes: If they bleed three drops at nose, the salt fall towards them, a black  
 spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3.*  
*sect. 4. Ausin. Niphis* in his booke de *Augurys. Polidore virg. lib. 3. de Prodi-*  
*giis. Sarisburiensis polycrat lib. 1. cap. 13.* discusse at large. They are so much af-  
 fected, that with very strength of Imagination, Feare, and the diuels craft, they  
 pull

† Lib. 8. *venet.*  
 hist.

\* ut nunquam  
 alias patres ma-  
 iorem animo  
 egritudinem con-  
 traxisse ciuitas  
 meminerit.

† Tempa orna-  
 mentis nudata,  
 spoliata, in sta-  
 bula eorum  
 & asinorum  
 versa &c.

Infula humi cō-  
 culcata, perdi-  
 te, &c.

\* In oculis ma-  
 iorum dile-  
 ctissime coniuges  
 ab Hispanorum  
 lixis construpate  
 sunt. Filie mag-  
 natum thoris de-  
 simate, &c.

† Ita fastus arte  
 unum mensura  
 turgida ciuitas,  
 & cacuminibus  
 celum pulsare  
 visa, ad inferos  
 usq; paucis die-  
 bus dicta est.

c Sect. 2. Mem.  
 4. Subl. 3.

feare from  
 ominous acci-  
 dents, desti-  
 nies fore-told.

d Accersunt  
 sibi malura;

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e Si non obfer-  
vemus, nihil vi-  
lent. Polidor.  
f Confil. 26. l. 2.  
g Harme watch  
harne catch.

† Georg. Eu-  
chanianus.

h Iuuenis solli-  
citus de futuris  
frustra, fictus  
melancholicus.

† Pausanias in  
Achaicis lib. 7.

Vbi omnium  
morborum evē-

tus dignoscun-  
tur. Speculum

tenui suspensum  
fumiculo deman-

tur: & ad Cy-  
aneas petras, ad

Lyciae fontes &c.

i Expedit in Si-  
nas lib. 1. cap. 3.

k Timendo pre-  
occupat, quod

viuat uliro, pro-  
vocat, quod fu-

git, gaudet, q̃  
merens & la-

bens miser fait.

Heinsius Au-  
striac.

† Tom. 4. dial.  
Calaplo. Auri

puri mille talen-  
ta, me hodie tibi

dalurum pro-  
mitto &c.

† Ibidem. Hei-  
mihi que relin-

quenda p̃edia,  
quim fertiles

agri &c.

† Adrian.

† Industria su-  
perflua circare

inutiles.

† Flavie secre-  
ta Minerve ut

viderat Aglau-  
ros. Ovid Met. 2.

pull those misfortunes they suspect, upon their owne heads, and that which they feare, shall come upon them, as Salomon fore-telleth, Pro. 10. 24. and Ifay denounceth, 66. 4. which ife they could neglect and contemne, would not come to passe. Eorum vires nostrā resident opinione, ut morbi gravitas agrotantum cogitatione, they are intended & remitted, as our opinion is fixed, more or lesse. N. N. dat penas, saith<sup>f</sup> Crato of such a one utinam non attraheret: he is punished, and is the cause of it selfe himselfe:

† Dum fata fugimus, fata stulti incurrimus.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-scene, multos angit præscentia malorum: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, iratum ob calum, be it ill accident, or death it selfe: which often falls out by Gods permission; quia demonem timent (saith † Chrysostome) deus ideo permittit accidere. Severus, Adrian, Domitian, can testifie as much, of whose feare and suspition, Sueton, Herodian and the rest of those Writers, tell strange stories in this behalfe. h Montanus confil. 31. hath one example of a young man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; † There was a fountaine in Greece, neere Ceres Temple in Achaia, where the euent of each diseases was to bee knowne; Aglasse was let downe by a thred, &c. Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixenus Apollo, where all fortunes were fore-told, sickness, health, or what they would besides: so common people haue beene alwaies deluded with future euent. At this day, Metus futurorum maxime torquet Sinas, this foolish feare, mightily crucifies them in China: as i Mathew Riccius the Iesuit informeth vs, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Diuinators, ut ipse metus fidem faciat, that feare it selfe and concept, cause it to k fall out: If hee fore-tell sickness such a day, that very time they will be sicke, vi metus afflictī in agitudine cadunt; & many times dye as it is foretold. A true saying, Timor mortis, morte peior, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, is as bitter as gaule, Eccl. 4. 1. † Inquietā nobis vitā facit mortis metus, a worse plague cannot happen to a man, then to be so troubled in his minde. O Clotho, Megapetus the tyrant in Lucian exclaimes, let me live a while longer. † I will giue thee a thousand talents of gold, and two holes be sides, which I tooke from Cleocritus, worth 100 talents a peece. woe's mee, \* saith another, what goodly manners shall I leaue what fertile Fields! what a fine House! what pretty Children! how many seruants! who shall gethe r my grapes my corne? must I now dye so well settled? leaue all, so richly and well provided? wo's me, what shall I doe? † Animula vagula blandula, quae nunc abibis in loca? To these tortures of Feare and Sorrow, may well bee annexed Curiosity, that irksome that tyrannifying care, nimia sollicitudo \* superfluous industry about unprofitable things, and their qualities, as Thomus defines it; an itching humor, or a kinde of longing to † see that which is not to bee scene, to doe that which ought not to bee done; to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnecessary, as Martha troubled her selfe to little purpose. Be it in Religion huma-

humanity, Magicke, Philosophy, policy, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole Divinity, how many doth it pussle? what fruitlesse questions about the Trinity, Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saued, damned? What else is al superstition; but an endlesse obseruation of idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms; Astrology, but vaine elections, predictions; all Magicke, but a troublesome error, a pernicious foppery, Phisick, but intricate rules & prescriptions; Philology, but vaine Criticismes; Logicke, needlesse Sophismes; Metaphysicks themselves, but intricate subtelties, and fruitlesse abstractions? Alchymy, but a bundle of errors? To what end are such great Tomes, why doe wee spend so many yeares in their studies? Much better to knowe nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of vs, to bee so fore vexed about vnprofitable toyes: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono*? Hee studies on, but as the boy told *St Austin*, when I haue laued the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes obseruations, keepes times and seasons; and as \* *Conradus* the \* *Math. Paris.* Emperour would not touch his new Bride, till an Astrologer had told him a masculine houre, but with what successe? He trauels into *Europe*, *Africke*, *Asia*, searcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one Promontory (said *Socrates* of old) one Mountaine, one Sea, one Riuer, & see all. An *Alchymist* spends his fortunes to make gold; *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*; he will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes sollicita in urbibus errant*; we run, † *Sentent.* ride, take vndefatigable paines all, vp early, downe late, struiuing to get that, which we had better be without, (*Ardelion's* busie bodies as we are) it were much fitter for vs to be quiet, sit still, and take our ease. His sole study is for words, that they be ——— *Lepida lexeis composita vt tesserula omnes*, not a syllable misplaced, to set out a stramineous subiect: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profit. His only delight is building, he spends himselfe to get curious intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is ouer sollicitous about his diet, hee redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomacke vseth all with delight, and is neuer offended. Busie, nice, curious wits, make that vnsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe we macerate our selues, tire our soules, and run headlong, through our indiscretion, perverse will, and want of gouernment, into many needlesse cares, and troubles, vaine expences, tedious iournies, painfull houres, and when all is done, *quorsum hac? cui bono?* to what end?

† *Nescire velle, quæ magister maximus  
Docere non vult, erudita incititia est.*

† *Ios. Scaliger  
in Gnom.  
Vnfortunate  
marriage.*

Amongst these passions & irksome Accidents, vnfortunate marriage may

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I A vertuous woman is the crowne of her husband. Pro. 12. 4. but thee &c.  
m Lib. 17. epist. 105.  
n Titonatur, candelabrat, &c.

be ranked, a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, I if the parties can agree as they ought, and live as<sup>m</sup> *Seneca* liv'd with his *Paulina*: but if they be vnequally matched, or at discord, a greater misery cannot be expected, to haue a scold, a slut, an harlot, a foole, a fury, or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her, is as if hee held a Scorpion*, & 26. 25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lion, then keepe house with such a wife.* Her<sup>n</sup> properties *Iovianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* vnder the name of *Euphorbia*. Or if they be not equall in yeares, the like mischief happens. *Cecilius in Agellius lib. 2. cap. 23.* complaines much of an olde wife, *dum eius morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the liuing, or if they dislike vpon a

† Daniel in Rosamund.

ny occasion, † Iudge they who are unfortunately wed,  
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† Chalinorus, 19 de reprob. Angl.

† At vos o duri miseram lugete parentes,  
Si ferro aut laqueo laua hac me exsolvere sorte  
Sustineo: —

Hard hearted parents both lament my fate,  
If selfe I kill or hang, to ease my state.

o Elegans virgo invita cuidam e nostratibus nupsit. &c.  
p Duxi uxorem, quam ibi miseriam non vidi: nati filii alia cura. Ter. Act. 5.  
Scen. 4, Demetrius Adelphe.  
q Prov.  
r De increm. urb lib. 3. cap. 3.  
tanquam diro mucrone confusis, his nulla requies, nulla delectatio sollicitudo, gemitus, furor, desperation, timor, tanquam ad perpetuam erumnam infelicitate rapti.  
s Humfredus Llynd epist. ad Abrahamum Ortelium, M.  
Vaughan in his golden Fleece Litibus & controversiis usq. ad omnium horum consumptionem consentiat.  
t Spreteq. inuria forme.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater. obseruat. lib. 1.* to an ancient man against her will, whom she could not affect; shee was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to giue her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde.  
p Thus men are plagued with women; they againe with men, when they are of diuers humours and conditions, he a spendthrift, she sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. q *A foolish sonne is an heavinesse to his mother. Iniusta no versa*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissention; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a young wench, *Cuius causa novercam induceret*; what offence had he done, that hee should marry againe? Vnkinde, vnnatural friends, cuill neighbours, bad servants, debts and debets; 'twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and vsury goe commonly together; suretyship is the bane of many families, *Sponde praesto noxa est*, he shall bee sore vexed that is surety for a stranger, *Prov. 11. 15. and he that hateth suretyship, is sure*. Contention, brawling, Law-sutes, falling out of neighbours and friends. — *discordia demens* (*Virg. Aen. 6.*) are equall to the first, grieue many a man, and vex his soule. *Nihil sane miserabilius eorum mentibus* (as <sup>r</sup> *Boter* holdes) *nothing so miserable as such men full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspicion, desperation, sorrow, are their ordinary companions.* Our Welchmen are noted by some of their owne Writers, to consume one another in this kinde; but whosoever they are that vse it, these are their common symptomes, especially if they bee conuict or overcome, cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and

and liued after discontented all his life. <sup>u</sup> Every repulse is of like nature: *hen* <sup>161</sup>  
*quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much <sup>n</sup> *Quæq; repul-*  
 and that a long time after. *Hippanax* a Satyricall Poet, so vilified and lashed <sup>sa grauis.</sup>  
 two painters in his Iambicks, *ut ambo laqueo se suffocarent*, <sup>x</sup> *Pliny* saith, both <sup>x Lib. 36. cap. 5.</sup>  
 hanged themselues. All oppositions, dangers, perplexities, discontents, <sup>z</sup> *Nihil eque a-*  
 liue in any suspence; are of the same ranke: *potes hoc sub casu ducere somnos?* <sup>marum, quam</sup>  
 Who can be secure in such cases. Ill bestowed benefits, ingratitude, ynthank- <sup>diu pendere:</sup>  
 full friends much disquiet and molest some: Vnkind speeches trouble as ma- <sup>quidam a quore</sup>  
 ny: vnciuill carriage or dogged answeres, weak women aboue the rest; if they <sup>animo ferunt</sup>  
 proceed from their surly husbands, are as bitter as gaul, and not to be dige- <sup>precidi spem su-</sup>  
 sted. A Glasse mans wife in *Basil* became melancholy, because her husband <sup>am. quam trahi-</sup>  
 said he would marry againe if she died. *No cut to vnkindnesse*, as the saying <sup>Seneca cap. 3. l.</sup>  
 is, a frowne, an hard speech, ill respect, or bad looke; especially to Courtiers; <sup>2. de Den. Virg.</sup>  
 or such as attend vpon great Persons, is present death. <sup>Plater. obseruat.</sup>  
 lib. 1.

*Ingenium vultu statq; caditq; suo*, they ebbe and flow with  
 their masters favours. Some persons are at their wits ends, if by chance they  
 ouer-shoot themselues in their ordinary speeches, or actions, which may af-  
 ter turne to their disadvantage or disgrace, or haue any secret disclosed. *Ron-*  
*seus epist. miscel. 3.* reports of a Gentlewoman 25 yeares old, that falling foule  
 with one of her Gossips, was vpbraided with a secret infirmity, (no matter  
 what) in publike, and so much grieved with it, that she did therevpon *solitu-*  
*dines querere, omnes ab se ablegare*, *ac tandem in gravissimam incidens me-*  
*lancholiam, contabescere*, forsake all company, quite moped, and in a melan-  
 choly humour pine away. Others are as much tortured to see themselues re-  
 iected, contemned, scorned, disabled, diffamed, detracted, vndervalued, or  
 a left behinde their fellowes. *Lucian* brings in *Aetnacles* a Philosopher in  
 his *Lapith. convivio*, much discontented that he was not invited amongst the  
 rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host. <sup>a Turpe relinqui</sup>  
*Prætextatus* a robed Gentleman in *Plutarch*, would not sit downe at a Feast, <sup>est. Hor.</sup>  
 because he might not sit highest; but went his waies all in a chafe. We see the  
 common quarrellings that are ordinary with vs, for taking of the wall, prece-  
 dency, and the like, which though toyes in themselues, and things of no mo-  
 ment, yet they cause many distempers, much heart-burning amongst vs. No-  
 thing pierceth deeper then a contempt or disgrace, <sup>b</sup> especially if they be ge- <sup>b Scimus enim</sup>  
 neros spirits, scarce any thing affects them more, then to be despised or vili- <sup>generosus natus</sup>  
 fied. *Crato consil. 16. lib. 2.* exemplifies it, and common experience confirms <sup>r. 15. nulla re ci-</sup>  
 it. Of the same nature is oppression, *Eccles. 7. 7.* surely oppression makes a man <sup>tius moveri, aut</sup>  
*mad*, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and <sup>gravius affici,</sup>  
 † *Tully* complaine, *omnem hilaritatem in perpetuum amisi*, mine heart's bro- <sup>quam contem-</sup>  
 ken, I shall neuer looke vp, or be merry againe, <sup>\* hac iactura intolerabilis</sup>, to <sup>tu ac despicien-</sup>  
 some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyr-*  
*teus* describes it in an Epigram of his, <sup>tia,</sup>  
*Nam miserum est patriâ amissa, laribusq; vagari*  
*Mendicum, & timida voce rogare cibos:*  
*Omnibus inuisus, quocumq; accesserit exul*  
*Semper erit, semper spretus egenq; iacet, &c.*  
 A miserable thing 'tis so to wander,  
 And like a begger for to whine at dore,

Contem'd of all the world, an exile is,  
Hated, reiected, needy still, and poore.

c In Pheniss. *Polynices* in his conference with *Iocasta* in *c Euripides*, reckons vp fve miseries of a banished man, the least of which alone, were enough to deiect some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as if we be long sick:

*O beata sanitas, te presente, amicum  
Ver floret gratijs, absq; te nemo beatus:*

d In laudem  
calviti.

e Ouid.

f E. Gies.

\* Hor. 3. Car.  
Ode 37.

O blessed health! thou art above all gold and treasure, *Ecclus.* 30. 15. without thee there can be no happinesse: Or visited with some loathsome disease, offensive to others, or troublesome to our selues; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leannesse, rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere cepit, diros ictus cordi infert*, saith *d Synesius*, he himselie troubled not a little *ob coma defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*, (*Celius Rhodiginus lib. 17. cap. 2.*) ran mad. *e Brotheus* the sonne of *Vulcan*, because he was ridiculous for his imperfections, flung himselfe into the fire. *Lais* of *Corinth* now growne old, gaue vp her glasse to *Venus*, for she could not abide to looke vpon it. *† Qualis sum nolo, qualis eram nequeo*. Generally to faire nice peeces, old age and foule linnen are two most odious things, they may not abide a thought of it.

———\* o deorum

*Quisquis hæc audis, utinam inter errem  
Nuda leones,  
Antequam turpis macies decentes  
Occupet malas, teneraq; faccus  
Defluat præda, speciosa quero  
pascere tygres.*

To be foule, vgly, and deformed, much better be buried aliue. Some are faire but barren, and that gaules them. *Hanna* wept sore, *did not eat, and was troubled in spirit, and all for her barrennesse*. *1. Sam. 1. and Gen. 30.* *Rachel* said, in the anguish of her soule, *giue me a child, or I shall dye*: another hath too many, one was neuer married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way iniured: *minimè miror eos* (as *†* he said) *qui insanire occipiunt ex iniuria*, I maruaile not at all if offences make men mad. Seenteene particular causes of anger and offence *Aristotle* reckons vp, which for brevitie sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit, vaine hopes, or hope differred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what *f* tongue can suffice to speake of all?

f Non mihi si  
centum lingue  
sint, oraq; centū  
Omnia causarū  
percurrere no-  
mina possem.  
† Celius l. 17.  
cap. 2.

Many men catch this malady by eating certaine meats, hearbes, rootes, at vnawares, as henbane, nightshade, cicuta, mandrakes, &c. A company of yong mē at *Agriгентum* in *Sicily*, came into a *Tauerne*, where after they had freely

taken

taken their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known, † but vpon a sudden they began to be so troubled in their braines, and their phantasie so craied, that they thought they were in a ship at Sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the Sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrat to giue an account of this their fact, they told him (not yet recovered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger; the spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the ancientest of the company, in a graue tone excused himselfe to the Magistrate vpon his knees, *O viri Tritones ego in imo iacui*, I beseech your dieties, &c. for I was in the bottome of the ship all the while: another besought them as so many Sea Gods, to be good vnto them, and if euer he and his fellowes came to land againe, † hee would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his waies. Many such accidents frequently happen, vpon these vnknowne occasions. Some are so caused by philters, wandring in the Sun, biting of a mad dog, a blow on the head, flinging with that kinde of Spider called *Tarantula*; an ordinary thing, if we may beleue *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat. 185.* Their symptomes are merrily described by *Iovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musick. & *Cardan* speakes of certeine stones, if they bee carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as an *Adamant*, *Selenites*, &c. which dry up the body, increase cares, diminish sleepe: *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drinke, he is mad for 24 houres. Some loose their wits by terrible obiects (as else where I haue more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* Sea-horses, *Athamas* by *Innoes* Furies. but these relations are common in all Writers.

<sup>k</sup> *Hic alias poteram, & plures subnectere causas,  
Sed iumenta vocant, & Sol inclinatur, eundum est,*

Many such causes, much more could I say,  
But that for prouender my cattle stay:

The Sun declines, and I must needs away.

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselves, seldome, or apart, (an old oke is not felled at a blowe) though many times they are all sufficient every one: yet if they concur, as often they doe, *vis unita fortior*; *Et quæ non obsunt singula, multa nocent*; they may better a strong constitution; as <sup>1</sup> *Austin* said, many graines and small sands sinke a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

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† Ita mente ex-  
agitati sunt ut  
in tritoni se co-  
stitutos putarent  
maris, vadibus  
do tempestate  
iaciatis. proinde  
nausfragium ve-  
riti, egestis on-  
diq. rebus usa  
omnia in viam  
e fenestris seu in  
mare, precipita-  
runt, postridie  
&c.

\* Aram vobis  
servatis tribus  
diis erigemus.

g Lib. de gemitibus  
h Quæ gestat  
infelicem & tri-  
stem reddunt,  
curas augent,  
corpus siccant,  
somnia minu-  
unt.

i Ad unum diem  
mente alienatus.  
† Part. 1. Sect. 2.  
Subf. 3.

k Juven. Sat. 3.  
l Intus bestie  
minute multæ  
necant. numquid  
minutissima  
sunt grana are-  
næ; sed si arena  
amplius in na-  
vem mittatur,  
mergit illam:  
quam minute  
guttæ pluvie,  
& tamen im-  
plent flumina,  
domus ejiciunt,  
timenda ergo  
ruma multitu-  
dinis, si non  
magnitudinis,

*Continent, inward, antecedent, next causes, and how  
the body workes on the minde.*



As a Purly hunter; I haue hitherto beaten about the circuit of the Forrest of this Microcosme, and followed onely those outward aduentitious causes; I will now break into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato*, *Cyprian*, and some others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the soule, as a principall agent. Their reasons are, because <sup>m</sup> *the manners doe follow the*

*m* Mores sequitur temperaturam corporis.

*n* Scintille latet in corporibus.

*o* Gal. 3.

*p* Sicut ex animi affectionibus corpus lauescit: sic ex corporis vitiis, & morborum plerisque, cruciatibus, animam videmus bebetari, Gale-nus.

*q* Lib. 1. cap. 16.  
*r* Corporis itide morbi animam per consensum, a lege consensu afficiunt, & quamquam obiecta multos motus turbulentos in homine concitant: precipua tamen causa in corde et humoribus, spiritibusque consistit. &c.  
*s* Hor.

temperature of the body, as *Galen* proues in his booke of that subiect, *Prosper Calenius de Atra bile*, *Iason Pratensis cap. de Mania*, *Lemnius lib. 4. cap. 16.* & many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are <sup>n</sup> radicall in every one of vs, causing these perturbations, affections, and severall distempers, offering many times violence vnto the Soule. *Euery man is tempted by his owne concupiscence (Iames 1. 14.) the spirit is willing, but the flesh is weake, and rebellth against the spirit*, as our <sup>o</sup> *Apostle* teacheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus*. How the body being materiall, worketh vpon the immateriall soule, by mediation of humours and spirits, which participat of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65.* *Leuinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit.* *Perkins lib. 1. Cases of Cons. cap. 12. T. Bright cap. 10. 11. 12. in his Treatise of Melancholy*. For as *Panger*, feare, sorrow, obtrectation, emulation, &c. *si mentis intimos recessus occuparint*, saith *q* *Lemnius, corpori quoque infesta sunt, & illi teterimos morbos inferunt*, cause grievous diseases in the Body, so bodily diseases affect the Soule by consent. Now the chiefeest causes proceed from the <sup>r</sup> Heart, humours, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string, or one organ be distempered, all the rest miscarry, <sup>t</sup> *Corpus onustum Hesternis vitijs, animum quoque pragrauat una*. The Body is *domicilium anime*. her house, abode and stay, and as a torch, giues a better light, a sweeter sinell, according to the matter it is made of: so doth our Soule performe all her actions, better or worse, as her organs ate disposed; or as wine fauours of the caske where it is kept; the Soule receaues a Tincture from the Body, through which it workes. We see this in old men, children, *Europeans, Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of those humours, and they cannot resist

sist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Vnderstanding is so tied to, and captiuated by his inferiour senses, that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to reſtraine thoſe outward parts, but ſuffers her ſelfe to be ouerruled by them; that I muſt needs conclude with *Lemnius*, *ſpiritus & humores maximum nocumentum obtinent*, ſpirits and humours doe moſt harme in <sup>troubling</sup> the Soule. How ſhould a man chooſe but be cholericke & angry, that hath his body ſo clogged with abundance of groſſe humours? or melancholy, that is ſo inwardly diſpoſed? That thence comes then this malady, Madneſſe, Apoplexies, Lethargies, &c. it may not be denied.

Now this Body of ours is moſt part diſtempered by ſome precedent diſeaſes, which moleſt his inward organs and inſtruments, and ſo *per conſequens* cauſe melancholy, according to the conſent of the moſt approoued Phyſitians.

<sup>1</sup> This humour (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breuiar. l. 1. cap. 18. Iacchinus comment. in 9. Rhaſis cap. 15. Montaltus cap. 10. Nicholas Piſo cap. de Melan. &c. ſuppoſe) is begotten by the diſtemperature of ſome inward part, innate, or left after ſome inflammation, or elſe included in the blood after an <sup>ague</sup>, or ſome other malignant diſeaſe. This opinion of theirs concurreſſes with that of *Galen. lib. 3. cap. 6. de locis affect.* *Guianerius* giues an inſtance in one ſo cauſed by a quartan ague, & *Montanus conſil. 32.* in a yong man of 28 yeares of age, ſo diſtempered after a quartan, which had moleſted him ſiue yeares together. *Hildeſheim ſpicel. 2. de Mania*, relates of a Dutch Baron, grievouſly tormented with melancholy after a long <sup>ague</sup>, *Galen. lib. de atra bile cap. 4.* puts the plague a cauſe. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cauſe: others, Phrenſie, Epilepſie, Apoplexie, becauſe thoſe diſeaſes doe often degenerate into this. Of ſuppreſſion of Hæmorrhoids, Hæmorroigia, or bleeding at noſe, menſtruous retentions, (although they deſerue a larger explication, as being the ſole cauſe of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widdowes, handled apart by *Rodericus à Caſtro*, and *Mercatus*, as I haue elſewhere ſignified,) or any other evacuation ſtopped, I haue already ſpoken. Onely this I will adde, that this Melancholy which ſhall be cauſed by ſuch infirmities, deſerues to be pitied of all men, and to be reſpected with a more tender compaſſion, according to *Laurentius*, as coming from a more ineuitable cauſe.*

## SUBSECT. 2.

## Diſtemperature of particular parts, cauſes.



Here is almoſt no part of the Body, which being diſtempered, doth not cauſe this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Meſentery, Hypocondries, Meſeraick veines, and in a word, ſaith

<sup>y</sup> *Arculanus*, there is no part which cauſeth not melancholy, either becauſe it is aduſt, or doth not expell the ſuperfluity of the nutriment. *Sauanarola Pract. maior. rubric. 11. Tract. 6. cap. 1.* is of the ſame opinion, that melancholy is ingendred in each particular part, and <sup>2</sup> *Crato in conſil. 17. lib. 2. Gordonius*, who

<sup>1</sup> *Humores praui mentem obnubilant.*

<sup>1</sup> *Hic humor vel à partis intemperie generatur, vel relinquitur poſt inflammationes, vel craſſior in venis concluditur, vel torpidius malignam qualitatem contrahit.*

<sup>u</sup> *Sepe conſtat in febre hominū Melancholicum, vel poſt febrem reddi, aut aliū morbum.*

*Calida intemperies innata, vel à febre contracta. x Raro quis diuturno morbo laborat, qui non ſit melancholicus, Mercurialis de affect. capitis l. 1. c. 10. de Mel.*

<sup>y</sup> *Ad nomen lib. Rhaſis ad Almansor cap. 16. vñ verſaliter à quacūq; parte poſeſt fieri melancholicus.*

*Vel quia aduſus, vel quia non expellit ſuperfluitatem excrementi.*

*z. 4 Liene, iecicore, utero, & alius partibus.*

who

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who is *instar omnium*, lib. med. partic. 2. cap. 19. confirms as much, putting the <sup>a</sup> matter of Melancholy, sometimes in the stomacke, Liver, Heart, Brain, Splene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

The Braine is a familiar and trequent cause, too hot, or too cold, <sup>b</sup> through adust blood so caused, as *Mercurialis* will haue it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, <sup>c</sup> that haue a hot Heart and moist Braine, which *Montaltus* cap. 11. de Melanc. approues out of *Halyabbas*, *Rhasis*, and *Avicenna*. *Mercurialis* consil. 11. assigns the coldnesse of the Braine a cause, and *Salustius Saluianus* med. lect. lib. 2. cap. 1. will haue it <sup>d</sup> arise from a cold & dry distemperature of the braine. *Piso*, *Benedictus Victorius Faventinus*, will haue it proceed from a <sup>e</sup> hot distemperature of the Braine; and <sup>f</sup> *Montaltus* cap. 10. from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Faventinus* calls it, <sup>g</sup> or by vapours which arise from the other parts, and fume vp into the head, altering the animal faculties.

*Hildesheim* spicel. 2. de Mania, thinks it may be caused from a <sup>h</sup> distemperature of the heart, sometimes hot, sometimes cold. A hot Liuer, and a cold Stomack, are put for vsuall causes of Melancholy: *Mercurialis* consil. 11. & consil. 6. consil. 86. assigns a hot Liuer, and cold Stomacke for ordinary causes. <sup>i</sup> *Monavius* in an Epistle of his to *Crato* in *Scoltzius*, is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hot Liver is in fault, <sup>k</sup> the Liuer is the shop of humours, and especially causeth melancholy by his hot & dry distemperature. <sup>l</sup> The Stomacke, and *Meseraick*, veines doe often concurre, by reason of their obstructions, and thence their heat cannot be avoided, & many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. *Guianerius* cap. 2. Tract. 15. holds the *Meseraicke* veines to be a sufficient <sup>m</sup> cause alone. The Splene concurre to this malady, by all their consents, and suppression of *Hæmrods*, dum non expurgat altera causa lien, saith *Montaltus*, if it be <sup>n</sup> too cold and dry, and doe not purge the other parts as it ought. Consil. 23. *Montanus* puts the <sup>o</sup> splene stopped for a great cause. *P Christopherus à Vega* reports of his knowledge, that he hath knowne Melancholy caused from putrified blood in those Seed veines and wombe: <sup>q</sup> *Arculanus* from that menstruous blood turned into melancholy, and seed too long detained (as I haue already declared) by putrefaction or adustion.

The *Mesenterium*, or Midriff, *Diaphragma*, is a cause, which the <sup>r</sup> Greekes called *opisthion*: because by his inflam nation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason <sup>s</sup> *Montaltus* cap. 10. de causis melan. will haue the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, ro-

<sup>n</sup> Lien frigidus & siccus cap. 13. <sup>o</sup> Splen obstructus. <sup>p</sup> De arte med. lib 3. cap. 24. <sup>q</sup> A sanguinis putredine in vasis seminalis & utero. <sup>r</sup> Quindq. i. permixte du retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem. <sup>s</sup> Mirus. <sup>t</sup> Ergo efficiens causa melancholice est calida & sicca intemperies, non frigida & sicca quod multi opinati sunt, oritur enim a calore cerebri, affluente sanguinem, &c. tum quod ardens sanguinem incendunt, solitudo vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c.

sting the blood, immoderate heat of the Liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion *Geraldus de Solo* maintaines in his Comment vpon *Rhasis*. 167

† Cap. 13. de  
Melanch.

## S V B S E C T. 3.

## Causes of head Melancholy.



After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briebe of the three particular species, and such causes as properly appertaine vnto them. Although these causes promiscuously concur to each and every particular kinde; and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species; yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned *lib. 2. cap. 1. de re med.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib. 4. de puls. 8.* and *Avicenna*,  
 " a cold and moist Braine is an vnseparable companion of folly. But this aduentitious melancholy which is here meant, is caused of an hot and dry distemperature, as *Damascen the Arabian lib. 3. cap. 22.* thinkes, and most writers. *Altomarus* and *Piso* call it *an innate burning vntemperatnesse, turning blood and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintaines, and *Capivaccius*, *si cerebrum sit calidius*, <sup>2</sup> *if the braine be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly.* *David Crusius Theat. morb. Hermet. lib. 3. cap. 6. de atrabile*, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: *calida per accidens, frigida per se*, hot by accident onely: I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times <sup>a</sup> *Phrensie, long diseases, agues, long abode in hot places, or vnder the Sunne, a blowe on the head,* as *Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part <sup>h</sup> from much vse of spices, hot wines, hot meats; all which *Montanus* reckons vp *consil. 22.* for a Melancholy Iew; & *Heurnius* repeats *cap. 12. de Mania*, hot bathes, Garlicke, Onions, saith *Guianerius*, bad ayre, corrupt, much <sup>c</sup> waking, &c. retention of seed or abundance stopping of hemorrogia, the Midriffe misaffected; and according to *Trallia-*

† Lib. 3. Tract.  
posthum. de mel.  
u a fatuitate  
inseparabilis ce-  
rebrī frigiditas.  
x Ab interno ca-  
lore assatur.  
y Intemperies  
innata exuens;  
flavam bilem ac  
sanguinem in  
melancholiam  
conuertens.  
z Si cerebrum  
sit calidius, fiet  
spiritus anima-  
lis calidior, &  
delirium mania-  
cum; si frigidior,  
fiet fatuitas.  
a Melancholia  
capitis accedit  
puls phrenesim  
aut longam mo-  
ram sub sole, aut  
per cussionem in  
capite, cap. 23.  
lib. 1.  
b Qui bibit iu-  
ua potentia, &  
sepe sunt sub sole  
c Curæ valide  
largioris vini et  
aromaticum vsus.

168 *nus l. 1. 16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things. *Hercules de Saxonia, cap. 16. lib. 1.* will haue it caused from a cautery, or boyle dried vp, or any issue. *Amatus Lusitanus cent. 2. cura 67.* giues instance in a fellow that had a boyle in his arme, *after that was healed, ran mad, and when the wound was open, he was cured againe.* *Trincavelius consil. 13. lib. 1.* hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise: And in his *consil. 49. lib. 3.* from an headpeece ouerheated, which caused head-melancholy. *Prosper Calenius* brings in *Cardinall Casius* for a patterne of such as are so melancholy by long study: but examples are infinite.

## SUBSECT. 4.

## Causes of Hypochondriacall or windie Melancholy.

**I**N repeating of these causes, I must *crambem bis coctam apponere*, say that againe which I haue formerly said, in applying them to their proper Species. *Hypochondriacall* or flatuous Melancholy, is that which the *Arabians* call *Myrachiall*, and is in my iudgement the most grievous and frequent, though *Brucel* and *Laurentius* make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from divers parts or organs, as *Midriffe*, *Splene*, *Stomack*, *Liver*, *Pylorus*, *Wombe*, *Diaphragma*, *Meseraick veines*, stopping of Issues, &c. *Montanus cap. 15.* out of *Galen* recites *heat and obstruction of those meseraicke veines, as an immediate cause, by which meanes the passage of the Chylus to the Liuer is detained, stoppe.d or corrupted, and turned into rumbling & winde.* *Montanus consil. 233.* hath an evident demonstration, *Trincavelius* another, *lib. 1. cap. 12.* and *Plater* a third, *observat. lib. 1.* for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these *Meseraick veines*, and bowels: *quoniam inter ventriculum & iecur vena effervescent*, the veines are inflamed about the *Liver* and *Stomacke*. Sometimes those other parts are together misaffected; and concurre to the production of this malady: A hot liuer and cold stomacke or cold belly: looke for instances in *Hollerius, Victor, Trincavelius, consil. 35. lib. 3.* *Hildesheim Spicel. 2. fol. 132.* *Solenander consil. 9. pro ciue Luganensi*, *Montanus consil. 229.* for the Earle of *Monfort* in *Germany* 1, 49. and *Frisimelica* in the 233 consultation of the said *Montanus. I. Caesar Claudinus* giues instance of a cold stomacke and ouerhot liuer, almost in euery consultation, *consil. 89.* for a certaine Count: and *consil. 106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the *Heart* and *Braine*. *Mercurialis* subscribes to them, *consil. 86.* *the stomacke being misaffected*, which hee calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will haue the weaknesse of the liuer and his obstruction a cause. *facultatem debilem iecinoris*, which he<sup>i</sup> calls the minerall of melancholy. *Laurentius* assigns this reason, because the liuer ouer-hot drawes

d A Canerio & ulcere exsiccato.

e Ab ulcere curato incidit in insaniam, aperto vulnere curatur f A galea nimis caesa.

g Exurit sanguis & vena obstruuntur, quibus obstructis prohibetur transitus Chyli adiectionem corrupti- tur & in rugitus & flatus vertitur.

h Stomacho le- so robur corporis imminuitur, & reliqua membra alimentis orba- ta &c.

drawes the meat vndigested out of the stomacke, and burneth the humours. 169  
*Montanus consil. 244.* proues that sometimes a cold liuer may be a cause. *Laurentius cap. 12. Trincavelius lib. 12. consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Splene, that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianthus* in a<sup>k</sup> consultation of <sup>k</sup> *Hildebrand*, his noted, *tumorem lienis*, he names it, and the fountaine of melancholy. *Dio-cles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected; stopping of Hemrods, with many such. All which *Laurentius cap. 12.* reduceth to three, Mesentery, Liuer, and Splene, from whence he denominates Hepaticke, Spleniticke, and Meseriacke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all these six non-naturall things, as *Montanus* found by his experience, *consil. 244. Sclenander consil. 9.* for a Citizen of Lyons in France giues his reader to vnderstand, that he knewe this mischiefe procured by a medicine of *Cantharides*, which an vnskilfull Physitian ministred his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon. tract. 14. cap. 2. de animâ*, will haue it as commo to men, as the mother to women, vpon some grieuous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, & therefore could speake out of experience. *Montanus consil. 22. pro delirante Iudæo*, confirms it,<sup>l</sup> grieuous symptomes of minde brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physitians notes, molested by an odde occasion, he fell into an hypocondriacall fit, to avoid which hee dranke the decoction of wormewood, and was freed. <sup>m</sup> *Melancthon* (being the disease is so troublesome and frequent) holds it almost necessary and profitable study, for every man to knowe the accidents of it, and a dangerous thing to be ignorant, and would therefore haue all men, in some sort to vnderstand the causes, symptomes, and cures of it.

<sup>l</sup> *Habuit seueram animi symptoma que impediant concoctionem, &c.*  
<sup>m</sup> *Vsitatissimus morbus cum sit, utile est huius visceris accidentia considerare, nec leue periculum huius causas morbi ignorantiis.*

## SUBJECT. 5.

## Causes of Melancholy from the whole Body.



S before, the cause of this kind of Melancholy is inward, or outward. Inward, <sup>n</sup> when the liver is apt to ingender such an humour, or the splene weak by nature and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all

those six non-naturall things increase it. But especially<sup>o</sup> badde diet, as *Piso* thinkes, pulse, salt meat, shell-fish, cheefe, blacke wine, &c. *Mercurialis* out of *Auerroes* and *Avicenna* condemnes all hearbs: *Galen l. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brieve you haue had the generall and particular causes of Melancholy.

<sup>n</sup> *Accur aptius ad generandum talem humorem, splen natura imbecillior Piso, Aliomarus Guænerius.*  
<sup>o</sup> *Melancholiam que fit à redundantia humoris in toto corpore, vicius imprimis generat qui eum humoris parit.*

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Now goe and bragge of thy present happineſſe, whoſocuer thou art, brag of thy temperature, of thy good parts, inſult, triumph, and boalt; thou ſeeſt in what a brittle ſtate thou art, how ſoone thou maiſt be deiected, how many ſeverall waies, by bad diet, bad ayre, a ſmall loſſe, a little ſorrow or diſcontent, an ague, &c. how many ſudden accidents may procure thy ruine, what a ſmall tenure of happineſſe thou haſt in this life, how weake and ſilly a creature thou art. *Humble thy ſelfe therefore under the mighty hand of God.* 1. Pet. 5. 6. knowe thy ſelfe, acknowledge thy preſent miſery, and make right uſe of it. *Qui ſtat videat ne cadat.* Thou doſt now flouriſh, & haſt *bona animi, corporis, & fortuna*, goods of body, minde, and fortune, *neſcis quid ſerus ſecum veſper ferat*, thou knowſt not what ſtormes and tempeſts the late evening may bring with it. Be not ſecure then, *be ſober and watch*, *p fortunam reuenter habe*, if fortunate and rich: if ſicke and poore, moderate thy ſelfe. I haue ſaid.

p Auſonius.

## SECT. 3.

MEMB. I. SVBSEC. I.

*Symptomes, or ſignes of Melancholy in the Body*

q *Quædam vniuerſalia, particularia, quedã maniſeſta, quedã in corpore, quedã in cogitatione & animo, quedã à ſtellis, quedã ab humoribus que vt vinum corpus variè diſponit, &c. Diuerſa phantasmata pro variè cauſe externe interne*  
 r *Lib. 1. de viſu. Fol. 17. Ad cuius eſum alii ſudant, alii vomunt, ſlent, bibunt, ſaltant, alii vident, tremunt, dormiunt, &c.*



Ymptomes are either q vniuerſall or particular, ſaith *Gordonius lib. med. cap. 19. part. 2.* to perſons, to ſpecies, *ſome ſignes are ſecret, ſome maniſeſt, ſome in the Body, ſome in the minde, and diuerſly vary, according to the inward or outward cauſes, Capivaccius*: or from ſtarres according to *Iovianus Pontanus, de reb. cœleſt. lib. 10. cap. 13.* and celeſtiall influences or from the humours diuerſly mixt, *Ficinus lib. 1. cap. 4. de ſanit. tuendã*: as they are hot, cold, naturall, vnnaturall, intended or remitted, ſo will *Ætius* haue *melancholica deliria multiformia*, diuerſity of melancholy ſignes. *Laurentius* aſcribes them to their ſeueral temperatures, delights, natures, inclinations, continuance of time, as they are ſimple or mixt with other diſeaſes, as the cauſes are diuerſe, ſo muſt the ſignes be, almoſt infinite, *Aliomarus cap. 7. art. med.* And as wine produceth diuerſe effects, or that hearbe *Tortocolla* in *Laurentius*, which makes ſome laugh, ſome weepe, ſome ſleepe, ſome dance, ſome ſing, ſome howle, ſome drinke, &c. So doth this our melancholy humour, worke ſeueral ſignes in ſeueral parties.

But to confine them, theſe generall Symptomes may bee reduced to thoſe of the *Body* or of the *Minde*. Thoſe vſuall ſignes appearing in the *Bodies* of ſuch as are melancholy be theſe, cold and dry, or they are hot and dry, as the humour is more or leſſe aduſt. From theſe firſt qualities ariſe many other ſecond, as that of colour, blacke, ſwarty, pale, ruddy, &c. ſome are *impenſe rubri*, as *Montaltus cap. 16.* obſerues out of *Galen lib. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his booke *de Inſaniã & melan.* rec-

1 T. Bright. c. 20  
 r *Nigreſcit hic humor aliquando ſuper caleſcens, aliquando ſuper fregi fra-*  
 tus Melancl. c Gal.  
 u Interpret F. Caluo.

x *Oculi hiſ excavantur, venti gignuntur circum præcordia & acidi ruſtus, ſicci ferè ventres Vertigo, tinnitus aurium, ſomni puſilli, ſomnia terribilia & interrupta.*

wrinkled

wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, sing-  
 ing of the eares, vertigo, light headed, little or no sleepe, & that interrupt, ter-  
 rible and fearefull dreames. † Anna soror, que me suspensam insomnia terrent?  
 The same Symptomes are repeated by Melanelius in his booke of Melan-  
 choly, collected out of Galen, Ruffus, Aetius, by Rhasis, Gordonius, & all the  
 Juniors, y continuall, sharpe, and stinking belchings, as if their meat in their sto-  
 macke were putrified, or that they had eaten fish, dry bellies, absurd and inter-  
 rupt dreames, and many phantasticall visions about their eyes, vertiginous, apt  
 to tremble, and prone to Venery, 2 Some adde palpitation of the heart, cold  
 sweat, as visuall Symptomes, and a leaping in many parts of the body, saltum  
 in multis corporis partibus, a kinde of itching, saith Laurentius on the super-  
 ficies of the skin, like a flea-biting sometimes, a Montaltus cap. 21. puts fixed  
 eyes and much twinkling of their eyes for a signe, and so doth Avicenna,  
 oculos habentes palpitantes, trauli vehementer rubicundi, &c. lib. 3. Fen. 1.  
 Tract. 4. cap. 18. They stutte most part, which hee tooke out of Hippocrates  
 Aphorismes. b Rhasis makes head ach and a binding heauinesse for a principall  
 token, much leaping of winde about the skinne, as well as stutting, or tripping  
 in speech, &c. hollow eyes, grosse veines, and broad lips. And although they  
 be commonly leane, hirlute, vnchearefull in countenance, withered, and not  
 so pleasant to behold, by reason of those continuall feares, griefes, and vexa-  
 tions; yet their memories are most part good, they haue happy wits, and ex-  
 cellent apprehensions. Their hot and dry braines make them they cannot  
 sleepe, Ingentes habent & crebras vigilias (Areteus) Mighty & often watch-  
 ings, sometimes waking for a month, a yeare together. c Hercules de Saxonia  
 faithfully averreth, that he hath heard his mother sweare, she slept not for se-  
 ven months together: Trincavellius Tom. 2. conf. 16. speakes of one that wa-  
 ked 50 daies, and Skenkius hath examples of two yeares. In naturall actions  
 their appetite is greater then their concoction, multa appetunt, pauca dige-  
 runt, as Rhasis hath it, they couet to eat, but cannot digest. And although  
 they d doe eat much, yet they are leane, ill liking, saith Areteus, withered and  
 hard, much troubled with costiuenesse, crudities, oppilations, spitting, belch-  
 ing, &c. Their pulse is rare and slowe, except it be of the c Carotides which is  
 very strong; but that varies according to their intended passions or pertur-  
 bations, as Struthius hath proued at large, Spigmatica artis lib. 4. cap. 13. To  
 say truth, in such Chronick diseases the pulse is not much to bee respected,  
 there being so much superstition in it, as f Crato notes, and so many diffe-  
 rences in Galen, that he dares say they may not bee obserued, or vnderstood  
 of any man.

Their vrine is most part pale, and low coloured, Vrina pauca, acris, biliosa,  
 (Areteus) Not much in quantity, but this in my iudgement, is all out as vn-  
 certaine as the other, varying so often according to severall persons, habits, &  
 other occasions, not to be respected in Chronicke diseases. g Their melan-  
 choly excrements in some very much, in others little, as the Spleene plaies his  
 part, and thence proceeds winde, palpitation of the heart, short breath, plen-  
 ty of humidity in the stomacke, heauinesse of heart and heart-ake, and intole-  
 rable stupidity and dulnesse of spirits. Their excrements or stoole hard, black  
 to some and little. If the heart, braine, liuer, spleene, bee misaffected, as vsually

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 Virg. En. 1.  
 Affidue eaq;  
 acide ructatio-  
 nes, que cibum  
 virulentum pi-  
 culentumq; ni-  
 dorem, et si nil  
 tale ingestum si-  
 referant ob cru-  
 ditatem.  
 Ventres bisce a-  
 lidi, somnus ple-  
 rumq; parvus &  
 interruptus,  
 somnia absur-  
 da, sira, turbu-  
 lencia, corporis  
 tremor, capitis  
 grauedo, strepi-  
 tus circa aures,  
 & visiones ante  
 oculos ad vene-  
 rem prodigi-  
 z Aliomarini,  
 Brunel, Pifo, M-  
 talius.  
 a Frequentes ha-  
 bent oculorum  
 nictationes. Ali-  
 qui tamen fixi  
 oculos plerumq;  
 sunt.  
 b Cent. lib. 1.  
 Tract. 9. Signa  
 huius morbi sunt  
 plurimus saltus,  
 sonitus aurium,  
 capitis grauedo,  
 lingua inuabat,  
 oculi excavan-  
 tur, &c.  
 c In Pantleon  
 cap. de Melan-  
 cholia.  
 d Aluus arida  
 nil il deiciens,  
 cibi capaces, ni-  
 bilominus tamē  
 extenuati sunt.  
 e Nic. Pifo. In-  
 flatio carotidum  
 &c.  
 f Andreas Dia-  
 dish Rahamo.  
 epist. lib. 3. Crat.  
 epist. multa in  
 pulsibus supersti-  
 tio, aut si etiam  
 dicere, tot diffe-  
 rentias que de-  
 scribuntur à Ga-  
 leno, neq; intel-  
 ligi à quoquā nec  
 obseruari posse.  
 g T. Bright. c. 20

172 they are, many inconveniences proceed from them, many diseases accom-  
 pany, as Incubus,<sup>h</sup> Apoplexy, Epilepsie, Vertigo, those frequent wakings and  
 terrible dreames, intempestive laughing, weeping, sighing, sobbing, bashful-  
 nesse, blushing, trembling, sweating, swooning, &c.<sup>k</sup> All their senses are trou-  
 bled, they thinke they see, heare, smell, and touch, that which they doe not, as  
 shall be proued in the following discourse.

*Post 40. etat. animum, laith Tacchius ia 15. 9. Rhafis. Idem M. curialis co- fil. 86. Truca- velius Tom. 2. consil. 17. i Gordonius: modo rident, modo flent, silent, &c. k Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.*

## SUBJECT. 2.

## Symptomes or signes in the Minde.

Feare.  
 1. Aphorism. &  
 lib. de melan.



*Roulanus in 9. Rhafis ad Almanfor. cap. 16.* will haue these Symp-  
 tomes to be infinite, as indeed they are, varying according to the  
 parties, for scarce is there one of a thousand that dotes alike, *La-  
 rentius cap. 16.* Some few of greater note I will point at; and a-

*m Lib. 3. cap. 6. de locis affecti- tim & magli- tra si diutius percurrunt &c. t Tract. posthu- mo de Melanch. edic. V. neius 1620 per Bol- zettam Bibliop. tibi diligenti- bus hanc rem consi- deranti, patet quod non esse, qui non liberant merito & ti- more.*

\* Prob. lib. 3.  
 † Physiog. lib. 1. cap. 8. Quihus matra frigida bilis atra, stolidi & timidi. at qui calidi ingeniosi, amassi, diuino spiritu instigati &c.  
 o Omnes exer- cent metus & tristitia, & sine causa.

p Omnes timent licet non omni- bus idem timedi modus. Aetius, Tetrab. lib. 2. sect. 2. cap. 9. q Ingenti pavo- re trepidant.

r Multi mortem timent, & tamen sibi ipsi mortem conficiunt, alii cæli ruinam timent.

amongst the rest, *Feare* and *Sorrow*, which as they are causes, so if they perse-  
 ver long, according to *Hippocrates*<sup>m</sup> and *Galen's* Aphorismes, they are most  
 assured signes, inseparable companions, and characters of melancholy; Of  
 present melancholy, and habituated, saith *Montaltus cap. 11.* and common to  
 them all, as the said *Hippocrates*, *Galen*, *Avicenna*, and all *Neotericks* hold.  
 But as hounds many times run away with a false cry, neuer perceiuing them-  
 selues to be at a fault, so doe they. For *Diocles* of old, (whom *Galen* confutes)  
 and amongst the *Iunior*s, † *Hercules de Saxoniâ*, with *Lod. Mercatus cap. 17.*  
*lib. 1. de mel.* take iust exceptions at this Aphorisme of *Hippocrates*, tis not al-  
 waies true, or so generally to be vnderstood, *Feare* and *Sorrow* are no com-  
 mon Symptomes to all melancholy, upon more serious consideration, I finde  
 some (saith he) that are not so at all. Some indeed are sad, & not fearefull; some  
 fearefull and not sad, some neither fearefull, nor sad, some both. Foure kindes he  
 excepts, fanaticall persons, such as were *Cassandra*, *Manto*, *Nicostrata*, *Mopsus*,  
*Proteus*, the *Sybills*, whom \* *Aristotle* confesseth to haue beene deeply me-  
 lancholy, *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrâ bile*  
*perciti*: daëmoniack persons, and such as speake strange languages, are of  
 this ranke; some Poets, such as laugh alwaies, and thinke themselves Kings,  
 Cardinalls, &c. sanguine they are, pleasantly disposed most part; and so con-  
 tinue. † *Baptista Porta* confines *Feare* and *Sorrow* to them that are cold; but  
*Louers*, *Sybilles*, *Enthusiastes*, hee wholly excludes. So that I thinke I may  
 truly conclude, they are not alwaies sad and fearefull, but vsually so: & that  
 without a cause, *timent de non timendis*, (*Gordonius*;) *queq; momenti non*  
*sunt*, although not all alike (saith *Altomarus*) yet all likely feare, & some  
 with an extraordinary and a mighty feare. *Areteus*.<sup>r</sup> Many feare death, and  
 yet in a contrary humour, make away themselves, *Galen lib. 3. de loc. affect. c. 7.*  
 Some are afraid that heauen will fall on their heads: some, they are damned,  
 or shall be. † They are troubled with scruples of conscience, distrusting Gods  
 mercies, thinke they shall goe certainly to Hell, the Diuell will haue them, and

*r Multi mortem timent, & tamen sibi ipsi mortem conficiunt, alii cæli ruinam timent. † Affligit eos plena scrupulis conscientia diuine misericordie diffidentes, Orco se destinant, sed lamentatione deplorantes.*

make great lamentation, *Iason Pratenfis*. Feare of Divels, death, that they shall be so sick, dye themselves forthwith, or that some of their deare friends or neere allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c. <sup>r</sup> *Montanus consil. 23.* speaks of one that durst not walke alone from home, for feare he should sowne, or die. A second <sup>f</sup> feares every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walke alone, for feare he should meet the Divell, a theefe, bee sicke; feares all old women as witches, and every black dog or cat he sees, he suspecteth to be a Diuell, every person comes neere him is maleficated, every creature, all intend to hurt him, seeke his ruine: another dares not goe ouer a bridge, come neere a poole, rock, steep still, lye in a chamber where crosse beames are, for feare he be tempted to hang, drowne, or præcipitate himselfe; If he be in a silent auditory, as at a sermon, he is afraid he shall speake aloud at vnawares, something vndecent, vnfit to be said. If he be locked in a close room he is afraid of being stifled for want of ayre, and still carries basket, Aquavitæ, or some strong waters about him, for feare of *deliquiums*, or being sicke, or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. Some are <sup>t</sup> afraid to be burned, or that the <sup>u</sup> ground will sinke vnder them, or <sup>x</sup> swallow them quicke, or that the King will call them in question for some fact they never did (*Rhasis cont.*) and that they shall surely be executed. The terrour of such a death troubles them, and they feare as much, and are equally tormented in minde, y as they that haue committed a murder, and are pensive without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely loose their liues, goods, and all they haue, but why they knowe not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himselfe, for feare of being hanged, and could not be perswaded for three yeares together, but that hee had killed a man. *Plater. observat. lib. 1.* hath two other examples, of such as feare to bee executed without a cause. If they come in a place where a robbery, or any offence hath beene done, they presently feare they are suspected, and many times betray themselves without a cause. *Lewis the 11.* the French King, suspected every man a traitor that came about him, durst trust no officer. *Alij formidolosi omnium, alij quorundam* (*Fracaistorius lib. 2. de Intellect.*). <sup>z</sup> some feare all alike, some certaine men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (*Melanelius è Galeno, Ruffo, Aetio.*) and dare not be alone in the darke, for feare of hobgoblins & divells: he suspects every thing he heares or sees to be a Divell, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainly sees bugbeares, talkes with black men, Ghosts, goblins &c. Another through bashfulness, suspicion and timorousnesse will not be seene abroad, <sup>c</sup> loves darknesse as life, and cannot endure the light, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib. de Insania & Melancholia*. He dare not come in company for feare hee should

<sup>r</sup> Non oculus egredi domo ne deficeret.  
<sup>f</sup> Multi demones timent, latrones, insidias.  
*Avicenna.*

<sup>t</sup> Alii comburi, alii de Rege, Ra-  
si.

<sup>u</sup> Ne terra absorbeatnr. *Forrestus.*

<sup>x</sup> Ne terra debiscat. *Gordon.*

<sup>y</sup> Alii timore mortis timentur & mala gratia principum putant se aliquid commississe, & ad supplicium requiri

<sup>z</sup> Alius domesticos timet, alius omnes. *Aetius.*

<sup>a</sup> Alii timent insidias. *Aurel. lib. 1. de morb.*

*Cron. cap. 6.*  
<sup>b</sup> Ille charissimos, hic omnes homines citra

discrimen timet.

<sup>c</sup> Hic in lucem prodire timet,

tenebrasq; querit, contra ille caliginosa fugit.

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be misused, disgraced, overshoot himselfe in gesture or speeches, or bee sicke, he thinkes every man obserues him, aimes at him, derides him, owes him malice. Most part <sup>d</sup> they are afraid, they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their neereſt friends: *hee thinkes something speaks or talks within him, or to him, and he belcheth of the poison.* *Christophorus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or Physicke, he could be reclaimed. Some are afraid that they shall haue every fearefull disease they see others haue, heare of, or read, and dare not therefore heare or read of any such subiect, no not of melancholy it selfe, least by applying to themselves that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the pallie, or giddy-headed, reeling or standing in a dangerous place &c. for many daies after it runnes in their minds; they are afraid they shall be so too, they are in like danger, as *Perkins cap. 12. sect. 2.* well obserues in his Cases of Conscience, and many times by violence of Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the diuell named, or any Tragicall relation scene, but they quake for feare; *Hecatas somniare sibi videntur (Lucian)* they dreame of hobgoblins, and may not get it out of their mindes a long time after: they apply (as I haue said) all they heare, see, read, to themselves; as *e Felix Plater* notes of some young Physitians, that studying to cure diseases, catch them themselves, will be sicke, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (*quod iterum moneo*) I would advise him, that is actually melancholy, not to read this Tract of Symptomes, lest he disquiet or make himselfe for a time worse. Generally of them all take this, *de inanibus semper conqueruntur & timent*, saith *Aretius*; they complaine of toyes, and feare <sup>f</sup> without a cause. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of some thing, which they foolishly imagine or conceiue to themselves, troubled in minde vpon every small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, and cannot bee freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraine feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as *s Iacchianus* notes, *in all other things they are wise, stayd, discreet, and doe nothing vnbecoming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted*; which so much, so continually tortures & crucifies their souls, like a barking dog that alwaies bawles, but seldome bites, this feare euer molesteth, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individuall as Saint *Cosmus* and *Damian*, *fidus Achates*, as all Writers witnesse, a common symptome, a continuall, and still without any evident cause, <sup>h</sup> *maxent omne s*

*d Quidam larvas, & malos spiritus ab inimicis veneficiis & incantationibus sibi putant obiecti, Hippocrates, potionem se veneficam sumpsisse putat, & de hac ructare sibi crebro videtur. Idem Montanus cap. 21. Aetius lib. 2. & alii. Trallianus lib. 1. cap. 16.*

*e Observat. 1. Quando illi nil nocet, nisi quod mulieribus melancholicis.*

*f--timeo tamen metusq, cause nescius, causa est metus. H. in suis Ausiaco.*

*g Cap. 15. in 9. Rhafis, in multis vidi, preter rationem semper aliquid timent, in ceteris tamen optimè se gerunt, neq, aliquid preter dignitatem committunt. h Altomarus cap. 7. Aretius, tristes sunt.*

*omnes, & si roges eos reddere causam, non possunt*, grieving still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* denne. And though they laugh many times, and seeme to be extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull and heavy. *semel & simul*, merry and sad, but most part sad: *Si quaplaceant, abeunt*; <sup>i</sup> *Manu. Egl. 1.* *inimica tenacius herent*, sorrow stickes by them still, continually gnawing, as the vulture did <sup>k</sup> *Titius* bowels, and they cannot avoid it. No sooner are <sup>k</sup> *Ovid. Met. 4.* their eyes open, but after terrible and troublesome dreames, their heavy harts beginne to sigh: they are still fretting, chafing, sighing, grievuing, complaining finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, <sup>l</sup> disquieted in minde, with restless, vnquiet thoughts, discontent, <sup>l</sup> *Inquires animus.* either for their owne, other mens, or publike affaires, such as concerne them not, things past, present, or to come, the remembrance of some disgrace, losse, iniury, abuse, &c. troubles them now being idle afresh, as if it were new done, they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes vpon them, in so much, that *Aretus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, ——— <sup>m</sup> *prst equitem sedet atra cura*: <sup>m</sup> *Hor. l. 3. Od. 3.* they cannot avoid this ferall plague, let them come in what company they will, <sup>n</sup> *heret lateri lethalis arundo*, as to a Deere that is stricke, whether hee <sup>n</sup> *Vrg.* run, goe, rest, with the herd, or alone, this griefe remaines: irresolution, inconsistency, vanity of minde, their feare, torture, care, iealousie, suspition, &c: continues, and they cannot be relieved. So<sup>o</sup> he complained in the Poet.

*Domum revertor maestus, atq; animo ferè,  
Perturbato, atq; incerto præ agitudine,  
Adfido, occurrunt servi soccos detrahunt;  
Video alios festinare, lectos sternere,  
Canam apparare, pro se quisq; sedulo  
Faciebant; quo illam lenirent miseriam.*

<sup>o</sup> *Mened. Heautont. Act. 1. Sc. 1.*

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost indeavours to ease his griefe, and exhilarate his person, he was profoundly melancholy, hee had lost his sonne, *illud angebat*, his paine could not bee remoued. Hence it proceeds many times, that they are weary of their liues, and ferall thoughts to offer violence to their owne persons, come into their mindes, *tedium vite* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now be gone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus*, lib. 1. cap. 6. but most part *P vitam* <sup>p</sup> *Altomarus.* *damnant*, discontent, disquieted, perplexed vpon every light, or no occasion, obiect: often tempted, I say, to make away them selues; *Vivere nolunt, mori* <sup>q</sup> *Se. ieca.* *nesciunt*; they cannot dye, they will not liue: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change liues with them, especially if they be alone, idle, and parted from their ordinary company, molested, Z  
displeased,!

176 displeased, or provoked: grieve, feare, discontent, wearisomenesse, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vite solatio delectantur*, as Octavius Horatianus obserues lib. 2. cap. 5. they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their liues, weary of all, they will die, and shew rather a necessity to liue, then a desire. *Claudius* the Emperour, as *† Sueton* describes him, had a spice of this disease, for when hee was tormented with the paine of his stomacke, he had a conceit to make away himselfe. *Iul. Caesar Claudinus consil. 84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many yeares.

† Cap. 31. Quo stomachi dolore correptum se, et tiam de conscientia morte cogitasse dixit.  
r Lugeo & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.

Suspition.  
Lealousie.  
Facile in iram incidunt. Arec.  
r Fra sine causa, velocitas ire.  
Savanarola praest. maior.  
Velocitas ire signum. Avicenna lib. 3. Fer. I.  
Tract. 4. cap. 18. Anger sine causa.

u Suspicio, diffidentia, symptomata. Crato Ep. Iulio Alexandrino consil. 185. Scolozii.

*Suspition*, and *Ielousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, and amplifie, *facile irascibiles*,<sup>f</sup> testy, pettish, peeuish, and ready to snarle vpon every small occasion, *cum amicis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in iest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell &c. or that any respect, small complement, or ceremony be omitted, they thinke themselves neglected, and contemned for a time that tortures them. If two talke together, discourse, whisper, iest, or tell a tale in generall, hee thinkes presently they meane him, applies all to himselfe, *de se putat omnia dici*. Or if they talke with him, hee is ready to misconster every word they speake, and interpret it to the worst, hee cannot endure any man to looke stedily on him, speake to him almost, laugh, iest, or bee familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c.<sup>u</sup> Hee thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him; every man lookes at him, he is pale, red, sweats for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceit of an abuse, troubles him. *Montanus consil. 22.* gives instance in a melancholy Iew, that was so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

Inconstancy.

*Inconstant* they are in all their actions, restlesse, vnapt to resolute of any businessse, they will, and will not, perswaded to and fro vpon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to bee reconciled. If they abhorre, dislike, or distast, once settled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, irresolute, vnable to deliberate, through feare, *faciunt, & mox facti paenitent* (*Aretius*) *avari, & paulo post prodigi*. Now prodigall, and then covetous; they doe, & by-and-by repent them of that which they haue done, soone weary, and still seeking change, restlesse, I say, fickle, fugitiue, they may not abide to tarry in one place long,

† Hor.

† *Roma rus optans, absentem rusticus urbem*

\* *Perf. Sat. 3.*

*Tollit ad astra,* — no company long, or to perseuer in any businessse. \* *Et si meles regum pueris, pappare minutum*  
*Poscit, & iratus mamma lallare recusat,*

etc. soones

eftsoones pleased, and anon displeased, they haue not patience to read out a booke, to play out a game or two, walke a mile, sit an houre, &c. erected and deiefted in an instant; animated to vndertake, & vpon a word spoken againe discouraged.

Extreame *Passionate*, *Quicquid volunt, valde volunt*; and what they desire, they doe most furiously seeke: envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, peevish, *iniuriarum tenaces*, prone to revenge, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; held therefore by some proud, soft, sottish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deepe reach, excellent apprehension, iudicious, wise and witty: for I am of that † Nobleman's minde, † *L. Howard* *Melancholy* *advanceth mens concepts, more then any humour whatsoever.* *cap. 7. differ.* They are of profound iudgement in some things, although in others, *non recte iudicant inquieti*, saith *Fracastorius lib. 2. de Intell.* And as *Arculanus, cap. 16. in 9. Rhasis*, tearmes it, *Iudicium plerumq; perversum, corruptum cum iudicant honesta, inhonestis; & amicitiam habent pro inimicitia*: They count honesty, dishonesty; friends as enimies; they will abuse their best friends, and dare not offend their enimies. Cowards most part, & *ad inferendam iniuriam timidissimi*, saith *Cardan lib. 8. cap. 40. de rerum varietate*, Loth to offend; and if they chance to ouer-shoot themselves in word, or deed, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves, *ex musca elephantum*, if once they conceit it: ouerjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every smal crosse againe, bad newes, misconceaued iniury, losse, danger, afflicted beyond measure, astonished, limpatient, vterly vndone. Fearefull, suspicious of all. Yet againe, many of them desperat harbraines, rash, careless, fit to be Assassinated, as being void of all feare and sorrow, according to † *Hercules de Saxonia*, *Most audacious, and such as dare walke alone in the night, through desarts and dangerous places, fearing none.* They are prone to lone, and \* easie to be taken: *Propensi ad amorem & exandescenciam*, (*Montaltus cap. 21.*) quickly inamored, and dote vpon all; loue one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*. Yet some againe cannot endure the sight of a woman, abhorre the sexe, as that same melancholy Duke of *Muscovy*, that was instantly sicke, if hee came but in sight of them: and that † *Anchorite*, that fell into a cold pallsie, when a woman was brought before him.

*Humorous* they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then againe weeping without a cause, groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & à ratione aliena* (saith † *Frambesarius*) they faigne many absurdities, vaine, void of reason: one supposeth himselfe to be a Dog, Cock, Beare, Horse, Glasle, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that hee is sicke, or inclined to such or such a disease, he beleeueth it eftsoones, and peradventure by force of imagination, will worke it out. Many of them are immoueable, and fixed in their concepts, others vary vpon every object, heard or seene. If they see a Stage-play, they run vpon that a weeke after; if they

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<sup>a</sup> Generally  
as they are  
pleased or dis-  
pleased, so are  
their continu-  
all cogitations  
pleasing, or  
displeasing.

<sup>b</sup> Omnes exer-  
cent vana in-  
teritūq; animi  
cogitationes,  
(Nic. Pico, Bru-  
el.) & assidue.  
<sup>c</sup> Curiosi de re-  
bus minimis,  
Arctens.

<sup>d</sup> Lib. 2. d. In-  
tell.

<sup>e</sup> Hoc melan-  
cholicis omnibus  
proprium, ut  
quas semel ima-  
ginationes valde  
receperint, non  
facile reiciant,  
sed he etiam vel  
iruitis semper  
occurrant.

<sup>f</sup> Tullius de sen.  
f. Consil. 43.

<sup>g</sup> Cap. 5.  
Bashfulness.

<sup>h</sup> Lib. 2. de Fa-  
tell.

heare Musick, or see dancing, they haue nought but bagpipes in their braine; if they see a cumbat, they are all for armes. <sup>a</sup> If abused, an abuse troubles the long after; if crossed, that crosse &c. Restlesse in their thoughts, and actions, continually meditating, *Velut agri somnia, vana finguntur species*; More like dreames, then men awake, they faine a company of Anticke, phantastically concepts, they haue most frivolous thoughts, impossible to be affected, and sometimes thinke verily they heare and see present before their eyes, such phantasmes or goblins, they feare, suspect or conceaue, they still talke with, and follow them; In fine *cogitationes somniantibus similes; id vigilant, quod alij somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their Imaginations and concepts, <sup>b</sup> absurd, vaine, foolish toyes, yet they are <sup>c</sup> most curious and sollicitous, continually, & *supra modum, Rhasis cont. lib. 1. cap. 9. prameditantur de aliquâ re*. As serious in a toy, as if it were a most necessary businesse, of great moment, importance, & still, still, still thinking of it: *seviunt in se*, macerating themselves. Though they doe talke with you, and seeme to bee otherwise employed, and to your thinking, very intent and busie, still that toy runnes in their minde, that feare, that suspition, that abuse, that vexation, that crosse, that casse in the ayre, that fiction, that pleasant waking dreame whatsoever it is. *Nec interrogant* (saith <sup>d</sup> *Fracastrorius*) *nec interrogatis rectè respondent*, They doe not much heed what you say, their minde is on another matter; aske what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should otherwise say or doe, distracted with their owne melancholy thoughts. One laughs vpon a sudden, another smiles to himselfe, a third frownes, calls, his lips goe still, hee acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith <sup>e</sup> *Mercurialis* *consil. 11. What concept they haue once entertained, to be most intent, violent, and continually about it. Inuitis occurrit*, doe what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times over, *Perpetuò molestantur, nec obliuisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, <sup>f</sup> *non desinunt ea, que minimè volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleepe for it.

<sup>f</sup> *Crato, Laurentius, and Fernelius*, put bashfulness for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they haue beene misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so farre troubles them, that they become quite moped many times, & so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affaires, so childish, timorous, and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to <sup>h</sup> *Fracastrorius*) be *inverecundi & pertinaces*, impudent and peeuish. But most part they are very shamefast: and that makes them with *Pet. Blesensis, Christopher Vrs-wick*, and many such, to refuse honours, offices, and preferments, which sometimes fall into their mouthes, they cannot speake or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulness hinder their proceedings, they are contented with their present estate. For that

cause

cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent, † *Frambesarius* a Frenchman, had two such Patients, *omnino taciturnos*, their friends could not get them to speake: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* giues instance in a yong man, of 27 yeares of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet againe by fits, apt to be angry, &c. most part they are, as † *Flater* notes, *desides taciturni, agrè impulsī, nec nisi coacti procedunt, &c.* they will scarce be compelled to doe that which cōcernes them, though it be for their good, so diffident, so dull; of finall, or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and aboue all things loue *Solitarinesse*. *Ob voluptate n, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. <sup>i</sup> *Hinc metuant, cupiantq̃, dolent, fugiuntq̃, nes auras* 179  
† *Consult. 15.  
& 16. lib. 1.*

*Respiciunt clausi tenebris, & carcere ceco.*

Hence 'tis they griue and feare, avoiding light,  
And shut themselves in prison darke from light.

As *Bellerophon* in <sup>k</sup> *Homer*,

*Qui miser in sylvis mœrens errabat opacis,  
Ipse suum cor edens, hominum vestigia vitans.*

That wandred in the woods sad all alone,  
Forfaking mens society, making great moane.

They delight in woods and waters, desert places, to walke alone in orchards, Gardens, private walkes, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all companions at last, euen their neereſt acquaintance, and most familiar friends, for they haue a conceipt (I say) every man obserues them, will deride, laugh to scorne, or misuse them. confining themselves therefore wholly to their priuat houses or Chambers, *fugiunt homines sine causa* (saith *Rhasis*) *& odio habent, cont. lib. 1. cap. 9.* It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*, <sup>m</sup> *he forooke the Citty, liued in groues and hol- low trees, vpon a greene banke by a brooke side, or confluence of waters all day long, and all night. Quæ quidem* (saith he) *plurimum atra bile vexatis, & melancholicis eveniunt, desert a frequentant, hominumq̃ congressum auersantur;* <sup>n</sup> Which is an ordinary thing with melancholy men. The *Egyptians* therefore in their *Hieroglyphicks*, expressed a melancholy man by an Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceaued in some, or not at all, most manifest in others. Childish in some, terrible in others, to be derided in one, pittied or admired in another, to him by fits, to a second continue: and howsoeuer these symptomes bee common and incident to all persons, yet they are more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing so vaine, absurd, ridiculous, extravagant impossible, incredible, so monstrous a Chymera, so prodigious and strange, <sup>o</sup> such as Painters and Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselves: And that which

<sup>k</sup> *Il. 3.*

<sup>i</sup> *Si malum exasperatur, homines odio habent, & solitaria petunt.*

<sup>m</sup> *Democritus solet noctes & dies apud sedegere, plerumq̃ autem in spelæcis, sub amenis arborum rimbis, vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quæta fluentia &c.*

<sup>n</sup> *Gaudet tenebris, aliturg, dolor.*

<sup>Ps 62.</sup> *Vigilavi & factus sum velut nycticorax in d. miclio, passer solitarius in templo.*

<sup>o</sup> *Et quæ vix audet fabula, monstris paria*

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† *Lod. Vives* said in iest of a silly country fellow, that kil'd his Ass for drinking vp the Moone, *ut lunam mundo redderet*, you may truely say of them in earnest: They will act, conceaue all extreames, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamys*) scarce two of two thousand, that concur in the same symptomes; there is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place, though not in the same numerall water: as the same instrument affords seuerall lessons, so the same disease yeelds diversity of symptomes. Which howsoeuer they be diuerse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

† In cap. 13. lib. 10 de Civit. dei.  
Lunam ab Asino epotam videns.

## S V E S E C T. 3.

*Particular Symptomes from the influence of Starres.  
Parts of the Body, and Humours.*



OME men haue peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara*, contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentia celestes, unde cientur animi agitudines & morbi corporum.*

p *Velc. l. 4. c. 5.*  
r *Sect. 2. memb.*  
1. *Subl. 4.*

ONE saith, diuerse diseases of the body and minde proceed from their influences, as I haue already proued out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they are principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, *Hermes*, or whosoever else the author of that Treatise, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, *Iovianus Pontanus*, and others stiffly defend. That some are solitary, dull, heavy, churlish: some againe blith, buxome, light, and merry, they ascribe wholly to the starres. As if *Saturne* be predominant in his nativity, and cause melancholy in his temperature, then he shall be very austere, fullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Pondes, Pooles, darke walkes and close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriuing and musing of such matters. If *Iupiter* domineirs, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselves, &c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They will faine themselves Victors, Commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour. If the *Sunne* they will be Lords, Emperours, in concept at least, and Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses and most apt to loue, amorously gi-

s *De reb. celest. lib. 10. cap. 13.*

1. *De Indagine.*  
*Goelenius.*

ven, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments and the like. Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, & musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauells, to discourse, read, meditate of such things; wandering in their thoughts, diuers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperatures of Spirits (which as † *Herc. de Saxonia* contends, are wholly immateriall) or from the foure humours in those seats, whether they be hot or cold, naturall, vnnaturall, innate or adventitious, intended or remitted, simple or mixt, their diuerse mixtures, and seuerall adustions, combinations, which may be as diuersly varied, as those<sup>u</sup> foure first qualities in <sup>x</sup> *Clavius*, and produce as many seuerall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues lib. 3. de vino cap. 20. are infinite. Those of great note be these.

If it be naturall Melancholy, as († *Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright cap. 16.* hath largely described, either of the Spleene, or of the veines, faulty by excesse of quantity, or thickenesse of substance, it is a cold and dry humour, as *Montanus* affirms *consil. 26.* the parties are sad, timorous, and fearefull, *Prosper Calenus* in his booke de atra bile, will haue them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap. 16. lib. 7.* holds these that are naturally melancholy, to be of a leaden colour or black, and so doth *Guianerius cap. 3. tract. 15.* and such as thinke themselves dead many times, or that they see talke with blacke men, dead men, spirits and goblins frequently, if it be in excesse. These Symptomes vary according to the mixture of those foure humours adust, which is vnnaturall melancholy. For as *Trallianus* hath written cap. 16. lib. 7.<sup>z</sup> There is not one cause of this Melancholy, nor one humour which begets it, but diuers diuersly intermixt, from whence proceeds this variety of Symptomes: And those varying againe as they are hot or cold. <sup>a</sup> Cold melancholy (saith *Benedic. Vittorius Faventinus pract. mag.*) is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, & furies. *Fracastorius lib. 2. de intellectu.* will haue vs to consider well of it, <sup>b</sup> with what kinde of Melancholy every one is troubled, for it much auails to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamefast; the other impudent and bold; As *Ajax, Arma rapit superosq; furens in praelia poscit*: quite mad or tending to madnesse: *Nunc hos nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughs, &c. All which variety is produced from the seuerall degrees of heat and cold, which † *Hercules de Saxonia* will haue wholly proceed from the distemperature of spirits alone, animall especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which hee reckons vp, in the † 13. cap. of his Tract of Melancholy, and that largely

† Tract. 7. de Melan.

<sup>u</sup> Humidum, calidum, frigidum, siccum.

<sup>x</sup> Com. in 1. cap. Iohannis de Sacrobosco.

<sup>y</sup> Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii.

<sup>z</sup> Non una melancholice causae est, nec unus humor vitii parens sed plures, & alius aliter mutatus, unde non funnes eadem sentiunt symptomata.

<sup>a</sup> Humor frigidus & lividus causa humor calidus & furoris.

<sup>b</sup> Multum refert quae quicquid melancholia teueatur, hunc fervens & accensa agit, illum tristis & frigidus occupat, hi timidi, illi inuerecundi, istrepidi, &c.

† Cap. 7. & 8. Tract. de Mel.

† Signa melancholice ex interperie & agitatione spirituum seu materiae.

through

182 through every part. Others will haue them come from the diuers aduſtion of the foure humours, which in this ynnaturall melancholy, by corruption of blood, aduſt choler, or melancholy naturall, <sup>c</sup> by exceſſiue diſtemper of heat, turned, in compariſon of the naturall, into a ſharpe by force of aduſtion, cauſe according to the diuerſity of their matter, diuerſe and ſtrange Symptomes, which T. Brigh reckons vp in his following chapter. So doth <sup>d</sup> Arculanus, according to the foure principall humours aduſt, and many others.

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) <sup>e</sup> it ſtirres vp dull Symptomes, and a kinde of ſtupidity, or impaſſionate hurt: they are ſleepy, ſaith <sup>f</sup> Saſanarola, dull, ſlow, cold, blockiſh, aſſe-like, *Aſinam melancholiam*, <sup>g</sup> Melanchon calls it, they are much given to weeping, and delight in waters, ponds, pooles, riuers, fiſhing, fowling, &c. (Arnoldus breuiar. 1. cap. 18.) They are <sup>h</sup> pale of colour, ſloathfull, apt to ſleepe, heavy; much troubled with head-ack, continuall meditation, and muttering to themſelues, they dreame of waters, <sup>k</sup> that they are in danger of drowning, and feare ſuch things, *Rhaſis*. They are fatter then others that are melancholy, paler, of a muddy complexion, apter to ſpit, <sup>l</sup> ſleep, more troubled with rheume then the reſt, and haue their eies ſtill fixed on the ground. Such a patient had *Hercules de Saxonia*, a widdowe in *Venice*, that was fat & very ſleepie ſtill: *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more euident, they plainly dore and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought hee was a tunne of wine, <sup>m</sup> and that *Siennois*, that reſolued with himſelfe not to piſſe, for feare he ſhould drowne all the towne.

If it proceed from blood aduſt, or that there bee a mixture of blood in it, ſuch are commonly ruddy of complexion, and high coloured, according to *Saluſt. Saluianus*, and *Hercules de Saxonia*. And as *Saſanarola*, *Vittorius Fauentinus* Emper. farther adde, <sup>o</sup> the veines of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceived in diſcourſe, pleaſant, if they be not farre gone, much giuen to muſicke, dancing, & to be in womens company. They meditate wholly on ſuch things, & thinke <sup>p</sup> they ſee or heare plaies, dancing, and ſuch like ſports (free from all feare and ſorrow, as *Hercules de Saxonia* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breuiar. lib. 1. cap. 18*. Like him of *Argos* in the <sup>q</sup> Poet, that ſate laughing all day long, as if he had beene at a Theatre. Such another is mentioned by <sup>r</sup> *Ariſtotele*, liuing at *Abydos* a towne of *Aſia maior*, that would ſit after the ſame faſhion, as if hee had beene vpon a ſtage, and ſometimes act himſelfe, now clap his hands, and laugh, as if he had beene well pleaſed with the ſight. *Wolfius* relates of a country fellow called *Brunſellius*, ſubiect to this humour, <sup>s</sup> That being by chance at a ſermon, ſaw a woman fall off from a forme halfe aſleepe, at which obiect moſt of the company laughed, but he for his part, was ſo much moued, that for three whole daies after he did nothing but laugh, by which meanes hee was much weakeſed, and worſe a long time following. Such a one was old *Sophocles*, and *Democritus* himſelfe had hilare delirium, much in this vaine. *Laurentius cap.*

<sup>t</sup> Cap. 2. Traſſ. de Melan. <sup>q</sup> Hor. epiſt. lib. 2. quidam baud ignobilis Argis, &c. <sup>r</sup> Lib. de reb. mir. <sup>s</sup> Cum inter concionandum mulier dormiens e ſubſellio caderet, & omnes reliqui qui id viderent, viderent, tribus poſt diebus, &c.

3. *de melan.* thinks this kinde of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when hee said melancholy men of all others are most witty, which causeth many times a diuine raiſhment, and a kinde of *Enthusiasmus*, which ſtirreth them vp to bee excellent Philoſophers, Poets, Prophets, &c. *Mercurialis conſil* 110. giues inſtance in a young man his patient, ſanguine melancholy, <sup>u</sup> of a great wit, & excellently learned.

<sup>u</sup> Iuuenis & non vulgaris cruditionis

If it ariſe from choler aduſt, they are bold and impudent, and of a more hairebraine diſpoſition, apt to quarrell, and thinke of ſuch things, battles, combats, and their manhood, furious, impatient in diſcourſe, ſtiſſe, irrefragable and prodigious in their teners, and if they be moued, moſt violent, outrageous, ready to diſgrace, provoke any, to kill themſelues and others, *Arnoldus* addes, ſtarke mad by fits, they ſleepe little, their urine is ſubtile and fiery. (*Guianerius*.) In their fits you ſhall heare them ſpeake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knew them before. *Apponenſis in com. in Pro. ſec.* 30. ſpeakes of a mad woman that ſpake

<sup>x</sup> Si à cholera furibundi interſciant ſe & alios, putant ſe videre ignas  
<sup>y</sup> Urina ſubtilis & ignea parum dormiunt.

excellent good Latine; and *Rafis* knew another, that could prophecy in her fit, and foretell things truely to come. <sup>z</sup> *Guianerius* had a patient could make Latine verſes when the moone was combuſt, otherwiſe illiterate. *Avicenna* and ſome of his adherents will haue theſe ſymptomes, when they happen, to proceed from the diuell, and that they are rather *demoniaci*, poſſeſſed, then mad or melancholy, or both together, as *Iaſon Pratenſis* thinkes, *Immiſcent ſemali genij*, &c. but moſt aſcribe it to the humor, which opinion *Montaltus cap.* 21. ſtiſſy maintaines, confuting *Avicenna* & the reſt, referring it wholly to the quality and diſpoſition of the humour and ſubieſt. *Cardan de rerum var. lib.* 8. *cap.* 10. holds theſe men of all other fit to be aſſaſinats, bold, hardy, fierce, and aduenturous, to vndertake any thing by reaſon of their choler aduſt. <sup>a</sup> This humor, ſaith he, prepares them to endure death it ſelfe, and all maner of torments with invincible courage, and 'tis a wonder to ſee with what alacrity they will vndergoe ſuch tortures, vt ſupra naturam res videatur: he aſcribes this generoſity, fury, or rather ſtupidity, to this aduſtion of choler and melancholy: but I take theſe rather to be mad or deſperate, then properly melancholy, for commonly this humor ſo aduſt and hot, degenerats into madneſſe.

<sup>x</sup> Tract. 15 c. 4  
<sup>a</sup> Ad hec perpetranda ſur ore rapti ducuntur, cruciatibus quoſvis tolerant, & mortem, & ſurore exacerbato audent & ad ſupplicia plus iritantur, mirum eſt quantum habent in tormentis patientiam.  
<sup>b</sup> Tales plus ceteris timent, & continue triſtantur, valde ſuſpectioſi, ſolitudinem diligunt, corruptiſſimas habent imaginationes, &c.

If it come from melancholy it ſelfe aduſt, thoſe men, ſaith *Avicenna* <sup>b</sup> are uſually ſad and ſolitary, and that continually, and in exceſſe, more then ordinary ſuſpicious, more fearefull, and haue long, ſore, and moſt corrupt Imaginations; cold and blacke, baſhfull, and ſo ſolitary, that as <sup>c</sup> *Arnoldus* writes, They will endure no company, they dreame of graues ſtill, and dead men, and thinke themſelues bewitched or dead, if it be extreame, they thinke they heare hideous noyſes, ſee and talke <sup>d</sup> with blacke men, and conuerſe familiarly with diuells, and ſuch ſtrange Chimeras and viſions, (*Gordonius*) or that they are poſſeſſed by them, that ſome body talkes to them, or within them. *Tales melancholici plerumq; demoniaci*; *Montaltus conſil.* 26. ex *Avicenna*. *Valeſcus de Taranta*, had ſuch a woman in cure; <sup>e</sup> that thought ſhe had to doe with the diuell: and *Gentilis Fulgoſus quaſt.* 55. writes that hee had a melancholy friend, that <sup>f</sup> had a blacke man in the likeneſſe of a ſouldier, ſtill following him whereſoeuer hee was. *Laurentius cap.* 7. hath many ſtories of ſuch as haue

<sup>c</sup> Si à melancholia aduſta, triſtes, de ſepulchris ſormiant, timent ne faciuntur, putant ſe moriuros, aſpiciunt.  
<sup>d</sup> Videntur ſibi videre monachos nigros & demones, & ſuſpenſos & moriuros.  
<sup>e</sup> Qua vi nocte ſecum demone coire putauit.  
<sup>i</sup> Semper ſe vidiffe militem nigrum præſentem.

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g Anthony de  
Verdeur.h Quidam mu-  
gitus boum æ-  
mulantur, & pe-  
cora se putant,  
ut Preti filie.  
i Baro quidam  
mugitus boum,  
& rugitus asini  
norum, & aliorum  
animalium vo-  
ces effingit.k Omnia magna  
putabat, uxorem  
magnam, gran-  
des equos, ab-  
borruit omnia  
parua, magna  
pocula, & calce-  
amenta pedibus  
maiora.l Lib. 1. cap. 16.  
putavit se uno  
digito posse totum  
mundum conte-  
nere.m Sustinet hu-  
meris cælum cum  
Atlante.Alii cæli ruinam  
timent.n Cap. 1. Tract.  
15. alius se gal-  
lum putat, alius  
lusciniam.

o Trallianus.

† Cap. 7. de mel.

p Anthony Ver-  
deur.

q Cap. 7. de mel.

thought themselves bewitched by their enemies; and some that would eate no meat as being dead &c. Anno 1550 an Advocate of *Paris* fell into such a melancholy fit, that he beleieved verily he was dead, he could not be perswaded otherwise, or to eate or drinke, till a kinsman of his, a Scholler of *Bourges* did eate before him, dressed like a corse. The story, saith *Serres*, was acted in a Comcedy before *Charles* the ninth. Some thinke they are beasts, wolues, hogges, and cry like doggs, foxes, bray like asses, and low like kine, as King *Prætus* daughters. <sup>h</sup> *Hildesheim spicel. 2. de Maniâ*, hath an example of a dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a noble man in his country, <sup>i</sup> *that thought hee was certainly a beast, and would imitate most of their voices*, with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these foure humours, or spirits, *Herc. de Sax.* addes, hot, cold, dry, moist, darke, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. *Marcellus Donatus lib. 2. cap. 41.* makes mention out of *Seneca*, of one *Senecio* a rich man, <sup>k</sup> *that thought him- selfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, great hose, and great shooes bigger then his feet.* Like her in <sup>l</sup> *Trallianus*, that suppoled *shee could shake all the world with her finger*, and was afraid to clinch her hand together least shee should crush the world like an apple in peeces: or him in *Galen*, that thought he was <sup>m</sup> *Atlas* and sustained heauen with his shoulders. Another thinkes himselfe so little, that he can creepe into a mousehole: one feares heauen will fall on his head: a second is a cock, and such a one <sup>n</sup> *Guianerius* saith he saw at *Padua*, that would clap his hands together and crowe.

o Another thinkes he is a Nightringall, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no body come neere him, and such a one <sup>†</sup> *Laurentius* giues out vpon his credit, that he knew in *France*. *Christophorus à Vega cap. 3. lib. 14.* *Sckenkius* and *Marcellus Donatus lib. 2. cap. 1.* haue many such examples, and one amongst the rest of a Baker in *Farrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come neere the fire for feare of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe, some are mad, some dejected, moped, some by fits, others continueate, &c. Some haue a corrupt eare, they thinke they heare musicke, or some hideous noise as their phantasie cōceaues, corrupt eyes, some smelling: some one sense, some another. <sup>p</sup> *Lewis* the eleuenth had a conceit euery thing did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy French Poet in <sup>q</sup> *Laurentius*, being sicke of a feuer, and being troubled with waking, by his physiti- ans was appointed to vse *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discreet, would talke sensibly, saue onely in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but

one legge, affrighted by a wild boare, that by chance stroke him on the legge: he could not be satisfied his legge was found (in all other things well) vntill two *Franciscans* by chance coming that way, fully remoued him from that conceipt. *Sed abundè fabularum audiuimus.*

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## SUBSECT. 4.

*Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.*

**N**other great occasion of the variety of these symptomes, proceeds from custome, discipline, education, and seuerall inclination, <sup>r</sup> This humor will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, & dispose men according to their seuerall studies and callings. If any ambitious man become melancholy, he forthwith thinkes he is a King; an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vaine hope of some future preferments, or present as he supposeth, and with all acts a Lords part, takes vpon him to be some statesman or magnifico, makes congies, giues entertainment, lookes bigge, &c. *Francisco Sansouino* records of a melancholy man in *Cremona*, that would not be induced to beleue, but that he was Pope, gaue pardons, made Cardinals, &c. <sup>f</sup> *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driuen from his kingdome, and was very anxious to recouer his estate. A couetous person is still conuersant about purchasing of lands and tenements, plotting in his minde how to compass such and such Manors, as if he were already Lord of, and able to goe through with it; all he sees is his, *re* or *spe*, he hath deuoured it in hope, or else in conceipt esteemes it his owne; like him in <sup>r</sup> *Athenaus*, that thought all the ships in the haven to be his owne. A lasciuious *inamorato*, plots all the day long to please his mistresse; acts and struts, and carries himselfe as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleepe. <sup>u</sup> *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly beleieued she was married to a king, and <sup>x</sup> would kneele downe & talke with him, as if he had bene there present with his associates, and if shee had found by chance a peece of glasse in a muck-hill or in the street, she would say that it was a iewell sent from her lord and husband. If deuout and religious, he is all for fasting, prayer, cerimonies, almes, interpretations, visions, prophecies, reuelations, yhe is inspired by the holy Ghost, full of the spirit: one while he is sined, another while damned, or still troubled in minde for his sinnes, the diuell will surely haue him, &c. more of these in the third Partition of loue Melancholy. <sup>z</sup> A Schollers minde is busied about his studies, hee applaudes himselfe for that he hath done, or hopes to doe, one while fearing to be out in his next exercise, another while contemning all censures, envies one, emulates another, or else with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the object, or as the humor it selfe is intended

<sup>r</sup> *Laurentius*  
cap. 6.

<sup>f</sup> *Lib. 3. cap. 14*  
qui se regem putavit regno expulsum.

<sup>r</sup> *Dipnosophist. lib. Thrasilaus*  
putavit omnes naves in Pirenum portum appetlantes suas esse.

<sup>u</sup> *De hist. med. mirab. lib. lib. 2. c. 1.*

<sup>x</sup> *Genibus flexis loqui cum illo voluit, & adstare iam tum putavit, &c.*

<sup>y</sup> *Gordonius. quod sit propheta, & inflatus à spiritu sancto.*

<sup>z</sup> *Qui forensibus causis instat nil nisi arrepta cogitat, & supplices libellos, alius non nisi versus facit.*  
*P. Forestus.*

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or remitted. For some are so gently melancholy, that in all their carriage, & to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. <sup>a</sup> *Quedam occulta, quedam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceaued, let them keepe their owne counsell, none will take notice or suspect them. *They doe not expresse in outward shew their depraued imaginations, as* \* Hercules de Saxonia obserues, *but conceale them wholly to themselves, and are very wise men, as I haue often seene, some feare, some doe not feare at all, as such as thinke themselves kings or dead, some haue more signes, some fewer, some great some lesse, some vex, fret, still feare, griue, lament, suspect, laugh, sing, weepe, chafe, &c. by fits (as I haue said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad octo, a second two degrees lesse, a third halfe way. 'Tis super particular, sesquialtera, sesquitercia, and superbipartiens tertias, quintas, Melancholie, &c. all those Geometrical proportions are too little to expresse it. <sup>b</sup> *It comes to many by fits, and goes, to others it is continue, many (saith* <sup>c</sup> *Fauentinus) in Spring and fall onely are molested, some once a yeare, as that Roman* <sup>d</sup> *Galen* speaks of: <sup>e</sup> *one, at the coniunction of the Moone alone, or some vnfortunate aspects, at such and such set houres and times, like the sea tides, to some women when they be with child as* <sup>†</sup> *Plater* notes, neuer otherwise: to others 'tis settled and fixed: to one led about & variable still by that* *ignis fatuus* of phantasie, like an *arthritis* or running gout, 'tis heere and there, and in euery ioynt, allwaies molesting some part or other; or if the body be free; in a myriade of formes exercising the minde. A second once peradventure in his life, hath a most grivous fit, once in seauen yeares, once in five yeares, euen to the extremity of madnesse, death, or dotage, & that vpon some feall accident or perturbation, terrible obiect, and that for a time, neuer perhaps so before, neuer after. A third is moued vpon all such troublesome obiects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most iocund, and of a good complexion: if idle, or alone all amort, or carried away wholly with pleasant dreames and phantasies, but if once crossed and displeased,

<sup>†</sup> *Pectore concipiet nil nisi triste suo.*

his countenance is altered on a sudden, his heart heauy, irksome thoughts crucifie his soule, and in an instant he is moped or weary of his life, hee will kill himselfe. A fift complains in his youth, a sixt in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is <sup>f</sup> most pleasant at first, I say, *mentis gratissimus error*, a most delightfome humour, to walke alone, meditate, lye in bed whole dayes, dreaming awake as it were, & frame a thousand phantasticall imitations vnto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

—*spol me occidis amici, non ser vastis ait!*—

<sup>a</sup> *Gordonius.*

<sup>†</sup> *Verbo non expriment, nec oportere, sed aliam mentem respondentem, & sunt viri prudentissimi, quos ego sepe noui, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora maiora, minora.*

<sup>b</sup> *Trallianus lib. 1. 16. alii in teruallis quedam habent, ut etiam consueti admissi sunt, alii in continuo delirio sunt, &c.*  
<sup>c</sup> *Prag. mag. Vere cantum autumnus.*  
<sup>†</sup> *de mentis alienatione cap. 3.*  
<sup>d</sup> *Lib. de humoribus.*  
<sup>e</sup> *Guianerius.*

<sup>f</sup> *Levinus Lemnius, lacon Præteritis blanda ab initio.*

<sup>g</sup> *Hor.*

you

you haue vndone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will bee the event, all is one, *canis ad vomitum*, † tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of businessse, which may diuert his cogitations: but at the last *lesa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fat, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shoeinghome of idlenessse, and voluntary solitarinesse, melancholy this ferall fiend is drawn on, & *quantum vertice ad auras Aethereas, tantum radice<sup>h</sup> in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a canker'd soule macerated with cares & discontents, *tedium vite*, impatience, inconstancy, irresolution, precipitate them into vnspeakable miseries. They cannot indure company, light, or life it selfe some, vnfit for action, and the like. <sup>i</sup> Their bodies are leane and dried vp, withered, vgly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they haue beene troubled.

To discerne all which symptomes the better, <sup>k</sup> *Rhasis* the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false conceits, and idle thoughts: to misconster, & amplify, aggrauating euery thing they conceaue or feare: the second is, *falso cogitata loqui*, to talke to themselues, or to vse inarticulate, incondite voices, speeches, absolete gestures, and plainly to vter their mindes and conceits of their hearts by their words, and actions, as to laugh, weepe, to be silent, not to sleepe, eate their meat, &c. the third is to put in practise that which they thinke or speake. *Sauanorola Rub. 11. tract. 8. cap. 1. de agnitud. cap. 1.* confirms as much, <sup>m</sup> *when hee begins to expresse that in words, which he conceaues in his heart, or talks idly, or goes from one thing to another*, which <sup>n</sup> *Gordonius* calls, *nec caput habentia, nec caudam*, he is in the middle way: <sup>o</sup> *but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of Melancholy or madnesse it selfe*. This progresse of Melancholy you shall easily obserue in them that haue beene so affected, they goe smiling to themselues at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, hee doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end hee mutters to himselfe, as old women doe many times, or old men when they sit alone, vpon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, <sup>p</sup> *Diuels*, *Hobgoblins*, *Ghosts*, strike, or stut, &c. grow humorous in the end: Like him in the Poet, *sæpe ducentos, sæpe decem seruos*, he will dresse himselfe, and vndresse, carelesse at last, growes insensible, stupid or mad. <sup>q</sup> Hee howles like a Wolfe, barks like a Dog, and raues like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else heares. As <sup>r</sup> he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in <sup>s</sup> *Springer*, that spake many languages, and said she was possessed:

† *Facilis desensu averti.*

<sup>h</sup> *Virg.*  
<sup>i</sup> *Corpus cadauero sum.*

<sup>p</sup> *l. 67. cariota est facies mea*  
<sup>r</sup> *ve agri uaine anime.*

<sup>k</sup> *Lib. 9. ad Almamorem.*

<sup>l</sup> *Practica maiore.*

<sup>m</sup> *Quum ore loquitur que*

*corde concepit,*

*quum subito de uia ad aliud*

*transit, negationem de aliquo*

*reddidit, tunc est in medio, at qui*

*incipit operari que loquitur in summo gradu est*

<sup>n</sup> *Cap. 19. Partic 2.*

*Loquitur secum & ad alios, ac si*

*vere presens.*

<sup>Aug. cap. 11 lib. de cura pro morbis curanda.</sup>

<sup>o</sup> *Quum res ad hoc devenit, ut*

*ea que cogitare cepit, ore promit, atq; altius*

*permisceat, tum perfecta melancholia est.*

<sup>p</sup> *Melancholicus se videre & audire putat de monis. Lauater de spectris part.*

<sup>q</sup> *cap. 2.*

<sup>r</sup> *Hierus lib. 3. cap. 31.*

<sup>s</sup> *Michael a musliman.*

<sup>t</sup> *Mallo maless.*

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That Farmer in <sup>†</sup>*Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I haue already spoken.

† *Lib. de atra bile.*

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in <sup>†</sup>*Ausonius*, *vane quid affectas &c.* foolish fellow what wilt? if you must needs paint me, paint a voice, & *similem si vis pingere, pinges sonum*; if you will describe melancholy, describe a phantastickall conceipt, a corrupt imagination, vaine thoughts and different, which who can doe? The foure and twenty letters make not more variety of words in diuers languages, then melancholy conceipts produce diuersity of symptomes in seuerall persons. They are irregular, obscure, various so infinite, *Proteus* himselfe is not so diuers, you may aswell make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say diuers, intermixt with other diseases. As the species bee confounded (which <sup>u</sup> I haue shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropsie, stone; as you may perceiue by those seuerall examples & illustrations, collected by <sup>x</sup> *Hildesheim speceil. 2. Mercurialis consil. 110. cap. 6. & 11.* with headache, *Epilepsie*, *Priapismus*. *Trincavelius consil. 12. lib. 1. consil. 49.* with gout: *caninus appetitus. Montanus consil. 26. &c. 23. 234. 249.* with Falling sicknesse, headache, *Vertigo*, *Lycanthropia &c.* *J. Caesar Claudinus consult. 4. consult. 89. & 116.* with gout, Agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seuerall kindes, confine them into method? Tis hard I confesse, yet I haue disposed of them as I could, and will descend to particularize them according to their species. For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successiue, or at seuerall times.

<sup>u</sup> Part. 1. subf. 2. memb. 2.  
<sup>x</sup> De delirio melancholia & mania.

Which I haue beene the more curious to expresse and report, not to vnbraid any miserable man, or by way of dirision (I rather pittie them) but the better to discerne, to apply remedies vnto them; & to shew, that the best and soundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy: that needs not looke for any rods to scourge our soules, since we carry them in our bowels, and that our soules are in a miserable captiuitie, if the light of grace & heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate our selues, to be more circumspect and weary in the midst of these dangers.

## MEMB. 2. SUBSECT. I.

## Symptomes of head Melancholy.

**I**F no Symptomes appeare about the stomacke, nor the blood be mis-  
affected, and feare and sorrow continue, it is to bee thought the  
Braine it selfe is troubled, by reason of a melancholy iuyce bred in it,  
or otherwaies conuayed into it, and that euill iuyce is from the di-  
stempérature of the part, or left after some inflammation, Thus far Pifo. But  
this is not alwaies true, for blood and hypocondries both are often af-  
fected euen in head melancholy. † *Hercules de Saxoniâ* differs here from the  
common current of Writers, putting peculiar signes of head melancholy,  
from the sole distempérature of spirits in the Braine, as they are hot, cold, dry,  
moist, all without matter from the motion alone, and tenebrosity of spirits; of  
melancholy, which proceedes from humors by adustion, he treats a part,  
with their feuerall symptomes & cures. The common signes, if it be by el-  
fence in the head, are ruddinesse of face, high sanguine complexion, most part  
rubore saturato, & one calls it, a bleweish, and sometimes full of pumpels, with  
red eyes. *Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18.* *Duretus* and others out of  
*Galen. de affect. lib. 3. cap. 6.* *Hercules de Saxoniâ* to this of rednesse of face,  
addes heavinesse of the head, fixed and hollow eyes. <sup>b</sup> If it proceed from dry-  
nesse of the braine, then their heads will be light, vertiginous, and they most  
apt to wake, and to continue whole months together without sleepe. Few ex-  
crements in their eyes and nostrils, and often bald by reason of excesse of dry-  
nes. *Montaltus* addes c. 17. If it proceed from moisture, dulnes, droulines, head-  
ache followes; and as *Salust Saluianus cap. 1. lib. 2.* out of his owne experience  
found, Epilepticall, with a multitude of humors in the head. They are very  
bashfull, if ruddy, apt to blush, and to be red vpon all occasions, *presertim si*  
*metus acceperit.* But the chiefeft symptome to discerne this species, as I haue  
said, is this, that there be no notable signes in the stomack, Hypocondries, or  
elsewhere, *digna*, as <sup>c</sup> *Montaltus* tearmes them, or of greater note, because  
oftentimes the passions of the stomack concur with them. Wind is com-  
mon to all three species, and is not excludèd, onely that of the *Hypocondrie's*  
is <sup>d</sup> more windy then the rest, saith *Hollerius*. *Ætius tetrabib. l. 2. sect. 2. cap.*  
*9, & 10.* maintaines the same, <sup>e</sup> if there bee more signes, and more evident  
in the head then elsewhere, the Braine is primarily affected, and prescribes  
head melancholy to be cured by meats amongst the rest, void of winde, and  
good iuyce, not excluding winde, or corrupt blood, euen in head melanco-  
ly it selfe: but these species are often confounded, and so are their symptomes,  
as I haue already proued. The symptomes of the minde are superfluous, and  
continuall cogitations: <sup>f</sup> for when the head is heated, it scorseth the blood,  
and from thence proceed melancholy fumes, which trouble the minde. *Avicen-*  
*na.* They are very cholerick, and soone hore, solitary, sad, often silent, watch-  
full, discontent, *Montaltus cap. 24.* If any thing trouble them, they cannot  
sleepe

y Nicholas Pifo.

Si signa circa

ventriculum ad

apparent, nec

sanguis male af-

fectus, &amp; adfunt

timor &amp; meli-

tia, cerebrum ip-

sum existiman-

dum est, &amp;c.

† Tract. de mel.

cap. 13. &amp; c. Ex-

intemperie spiri-

tuum. &amp; cere-

bri motu, tene-

brositate.

z Facie sunt rue-

bente &amp; livef-

cente, quibus

etiam aliquando

adurunt pustule.

a l. Pantheon

cap. de Mel. Si

cerebrum pri-

mario afficitur

adfunct capitis

gravitas, fixi

oculi &amp;c.

b Laurent. cap.

si à cerebro ex

siccitate, tum

capitis erit levi-

tas, sitis, vigilia,

paucitas super-

fluitatum in o-

culis &amp; naribus.

c Si nullo dig-

na lesio ventri-

culo, quoniam

in hac melan-

cholia capitis,

exigua non nut-

quam ventriculi

patremata

cocuat,

duo enim hec

membra sibi in-

vicem affecti-

onem transmi-

tunt.

d Postrema ma-

gis flatuosa. e Si minus molestie circa ventriculum aut ventrem, in his cerebrum primario afficitur, & curare oportet hunc affe-  
ctum, per cibos flatu exortes, & bone concoctionis &c. v. ro cerebrum afficitur sine ventriculo. f Sanguinem adurit caput cali-  
dus, & inde sumi melancholici adusti, animum exagitant.

sleepe

190 sleep, but fret themselves still, till another iobiect mitigate, or time weare it out. They haue grieuous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuat, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority, of <sup>g</sup> *Galen* himselfe, by reason of a mixture of blood, *prærubri iocosis delectantur & irrisores plerumq; sunt*, if they bee ruddy, they are delighted in iests, and oftentimes scoffers them selues, conceipted; and as *Rodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learne without a teacher: and as <sup>h</sup> *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselves glasse, pitchers, feathers &c. speake strange languages, proceed *à calore cerebri* (if it be in excesse) from the Braines distempered heat.

## SUBSECT. 2.

## Symptomes of windy Hypochondriacall Melancholy.



*In this Hypochondriacall or flatuous melancholy, the symptomes are so ambiguous saith <sup>i</sup> Crato in a counsell of his for a Noblewoman, that the most exquisite Physitians cannot determine of the part affected. Matthew Flaccius consulted about a Noble matron, confessed as much, that in this malady hee with Hollerius, Fracastorius, Falopius, and others, being to giue their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomach &c. and therefore Crato. consil. 24. lib. 1. boldly averres, that in this diuersity of symptomes, which commonly accompany this disease, no Physitian can truly say what part is affected. Galen. lib. 3. de loc. affect. reckons vp these ordinary symptomes, which all the Neotericks repeat of Diocles; onely this fault hee findes with him, that hee puts not Feare and Sorrow amongst the other signes. Trincavelius excuseth Diocles lib. 3. consil. 35. because that oftentimes in a strong head and constitution, a generous spirit, & a valiant, these symptomes appeare not, by reason of his valor and courage. <sup>†</sup> Hercules de Saxoniâ (to whom I subscribe) is of the same minde (which I haue before touched) that Feare and Sorrow are not generall Symptomes; some feare, and are not sad; some be sad and feare not; some neither feare, nor griue. The rest are these, beside Feare and Sorrow, <sup>1</sup> sharpe belchings, <sup>2</sup> some crudities, <sup>3</sup> heat in the bowels, <sup>4</sup> winde and rumbling in the guts, <sup>5</sup> vehement gripings, <sup>6</sup> paine in the belly and stomach some times, <sup>7</sup> after meat that is heard of concoction, <sup>8</sup> much watering of the stomacke, and moist spittle, <sup>9</sup> cold sweat, <sup>10</sup> importunus sudor, <sup>11</sup> vnseasonable sweat all ouer the body, as O Staius Horatianus lib. 2. cap. 5. calls it, <sup>12</sup> cold ioynts, <sup>13</sup> indigestion, <sup>14</sup> they cannot endure their owne fulsome belchings, <sup>15</sup> continuall winde about their Hypochondries, <sup>16</sup> heate and griping in their bowels, <sup>17</sup> præcordia sursum convelluntur, <sup>18</sup> midriffe and bowels are pulled vp, <sup>19</sup> the veines about their eyes looke red, and swell from vapors & inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscera dolores habent.*

<sup>i</sup> Hildisheim  
Spicel. 1. de mel.  
<sup>2</sup> In Hypochondri-  
aca melancholia  
adeo ambigua  
sunt symptoma-  
ta, ut etiam ex-  
ercitatissimi me-  
dici de loco affe-  
cto statuere non  
possint.  
<sup>3</sup> Medici de lo-  
co affecto ne-  
queunt statuere.  
<sup>4</sup> Tract. posthu-  
mo de mel. Pa-  
ta. vii edit. 1620  
per Boxtum  
Bibliop. cap. 2.  
<sup>5</sup> Acidiructus  
cruditate, ætus  
in præcordiis,  
flatus, interdum  
ventriculi dolo-  
res vehementes  
sumptuo, cibo  
concoctio diffici-  
li, spumum humi-  
dum idq; mul-  
tum sequitur,  
&c. Hip. lib. de  
mel. Galenus  
Melanellius e  
Russo & Ætio.  
Alimarius, Pifo,  
Montanus, Bru-  
el, wecker &c.

winde.

winde. Their eares sing now and then, *Vertigo* and giddinesse come by fits, 191  
 turbulent dreames, drynesse, leannesse, apt they are to sweat vpon all occasi-  
 ons, of all colours and complexions. Many of them are high coloured espe-  
 cially after meales, which symptome Cardinall *Cecius* was much troubled  
 with, and of which he complained to *Prosper Calenus* his Physitian, he could  
 not eat, or drinke a cup of wine, but he was as red in the face, as if he had been  
 at a Maiors feast. That Symptome alone vexeth many. <sup>n</sup> Some againe are  
 blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there  
 is a leaping all ouer their bodies, sudden trembling, a palpitation of the hart,  
 and that *cardiaca passio*, grieve in the mouth of the stomacke, which maketh  
 the patient thinke his heart it selfe aketh, and sometimes suffocation, *difficul-*  
*tas anhelitus*, short breath, hard winde, strong pulse, frowning, *Montanus con-*  
*fil. 55. Trincavelius lib. 3. consil. 36. & 37. Fernelius cons. 43. & 43. Frambesa-*  
*rius consult. lib. 1. consil. 17. Hildisheim, Claudinus &c.* giue instance of every  
 particular. The peculiar symptomes, which properly belong to each part, be  
 these. If it proceed from the stomacke, saith <sup>o</sup> *Savanarola*, 'tis full of paine,  
 winde. *Guianerius* addes, *vertigo*, *nausea*, much spitting, &c. If from the my-  
 rache, a swelling and winde in the Hypochondries, a lothing, and appetite  
 to vomit, pulling vpward: If from the heart, aking and trembling of it, much  
 heauinesse. If from the liuer, there is vsually a paine in the right Hypocon-  
 dry: If from the splene, hardnesse and grieve in the left Hypochondry, a rum-  
 bling, much appetite and finall digestion, *Avicenna*: If from the Meseraicke  
 veines and liuer on the other side, little or no appetite, *Herc. de Saxonia*: If  
 from the Hypochondries, a rumbling, inflation, concoction is hindered, often  
 belching &c. And from these crudities, windy vapors ascend vp to the brain,  
 which trouble the Imagination, and cause feare, sorrow, dulnesse, heauinesse,  
 many terrible conceits and Chimeras, as *Lemnius* well obserues *lib. 1. cap.*  
*16. as* <sup>q</sup> *a blacke and thicke cloud covers the Sunne, and intercepts his beames*  
*and light, so doth this melancholy vapor obnubilate the mind, inforce it to ma-*  
*ny absurd thoughts and imaginations,* and compell good, wise, honest, discreet  
 men/arising to the Braine from the <sup>r</sup> lower parts, *as smoake out of a chimney*  
 to dote, speake, & doe that which becomes them not, their persons, callings,  
 wisdomes. One by reason of those ascending vapors and gripings, rumbling  
 beneath, wil not be perswaded but that he hath a serpent in his guts, a viper,  
 another frogs. *Trallianus* relates a story of a woman, that imagined she had  
 swallowed an Ecle, or a Serpent; and *Felix Platerus observat. lib. 1.* hath a  
 most memorable example of a Countrey man of his, that by chance falling  
 into a pit where frogs and frogs-spawn was, and a little of that water swal-  
 lowed, began to suspect that he had likewise swallowed frogs spawn, and  
 with that conceit and feare, his phantasie wrought so farre, that hee verily  
 thought he had young liue frogs in his belly, *qui vivebant ex alimento suo*,  
 that liued by his nourishment, and was so certainly perswaded of it, that for  
 many yeares following, he could not be rectified in his conceit: He studi-  
 ed Physick seuen yeares together to cure himselfe, trauelled into *Italy, France*  
 and *Germany* to conferre with the best Physitians about it, and A<sup>o</sup> 1609, as-  
 ked his counsell amongst the rest, he told him it was winde, his conceit, &c.  
 but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying  
 would serue, it was no winde, but reall frogges: *and doe you not heare them*

<sup>n</sup> *Montanus c.*  
 13. *Wecker-Fus-*  
*chius cap. 13.*  
*Altomarius c. 7.*  
*Laurentius c. 73*  
*Bruel, Gordon.*

<sup>o</sup> *Pract. maior:*  
*dolor in eo &*  
*ventositas, nau-*  
*sea.*

<sup>q</sup> *Vt atra den-*  
*sasq; nubes soli*  
*effusa, radios &*  
*lumen eius in-*  
*tercipit & offu-*  
*scat: sic &c.*  
<sup>r</sup> *Vt fumus &*  
*camino.*

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*Hypocondriaci  
maximè affe-  
ctant coire, &  
multiplicantur  
coitus in ipsis, eo  
quod ventosita-  
tes multiplican-  
tur in hypocon-  
driis, & coitus  
sepe alleviat has  
ventositas.  
† Con. lib. 1.  
tract. 9.*

croake? *Platerus* would haue deceaued him, by putting liue frogs into his excrements: but he being a Physitian himselſe, would not be deceiued, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of Physick, and after seuen yeares dotage in this kinde, à *Phantasia liberatus est*, hee was cured. *Laurentius* and *Goulart* haue many such examples, if you be desirous to read them. One commodity about the rest which are melancholy, these windie flatuous haue, *tucida intervalla*, their symptomes and paines are not vsually so continuat as the rest, but come by fits, feare and sorrow, and the rest: yet in another they exceed all others; and that is, <sup>f</sup> they are luxurious, incontinent, and prone to Venerie, by reason of winde, & *facile amant*, & *quamlibet ferè amant*. (*Iason Pratensis*) <sup>t</sup> *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde bee common with the rest.

## SUBSECT. 3.

*Symptomes of melancholy abounding in the whole body.*



Heir Bodies that are affected with this vniuersall melancholy, are most part blacke, <sup>u</sup> *the melancholy iuice is redundant all ouer*, hirsute they are, and leane, they haue broad veines, their blood is grosse and thicke. <sup>x</sup> *Their Spleene is weake*, and a Liuer apt to ingender the humour, they haue kept bad diet, or haue had some evacuation stopped, as hæmrods, or moneths in women, which <sup>y</sup> *Trallicianus* in the cure, would haue carefully to be inquired, and withal to obserue of what complexion the party is of, black or red, For as *Forrestus* and *Hollerius* contend, if <sup>z</sup> they be blacke, it proceeds from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as well of any other colour, red, yellow, pale, as blacke, and yet their whole blood corrupt: *præ rubri colore sæpe sunt tales, sæpe flavi* (saith *Montaltus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those Hypochondriacall Symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy à *toto corpore*. The fumes which arise from this corrupt blood, disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their liues, dull & heauie, or merry, &c. and if farre gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; <sup>b</sup> *Dead mens bones, hobgoblins, ghosts, are euer in their mindes, and meet them still in euery turne: all the bugbeares of the night, and terrors, fairybabes of tombes and graues are before their eyes, and in their thoughts, as to women and children, if they be in the darke alone.* If they heare, or read, or see any tragicall obiect, it sticks by them, they are afraid of death, and yet weary of their liues, in their discontented humours they quarrell with all the world bitterly, inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be reuenged on themselves.

*u Wecker. Melancholicus succus toto corpore redundans.*

*x Spleen naturalis imbecillior. Montaltus, cap. 22.*

*y Lib. 1. cap. 16. Interrogare conuenit, an aliqua evacuationis retentio obueniat, viri in hæmorrhoidibus, mulierum menstruis, & vide faciem similiter an sit rubicunda.*

*z Naturales nigri acquisiti à toto corpore, sæpe rubicundi.*

*a Montaltus cap. 22. Pilo. Ex colore sanguinis si minus venâ, si fluat niger, &c.*

*b Apul. lib. 1. semper obvia species mortuorum quicquid umbrarum est visum, quicquid lemurum & larvarum oculis suis aggerunt, sibi fingunt omnia nocturnum occurfacula, omnia bestiarum formidamina, omnia sepulchrorum ter-*

*riculamenta.*

## SUBJECT. 4.

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## Symptomes of Maides, Nunnes, and widowes melancholy.

**B**Ecaufe Lodovicus Mercatus in his second booke *de mulier. affect.* cap. 4. and Rodericus á Castro *de morbis mulier: cap. 3. lib. 2.* two famous Physitians in Spaine, haue vouchsafed in their workes not long since published, to write two iust Treatises *de Melancholiâ Virginum, Monialium & viduarum*, as a peculiar Species of Melancholy (which I haue already specified) distinct from the rest: (a for it much differs from that which commonly befalls men and other women, as hauing one only cause proper to women alone) I may not omit in this generall Suruey of Melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old Gynæciorum Scriptores, of this ferall maladie, in more ancient Maides, Widowes, and barren Women, *ob septum transuersum violatum*, saith Mercatus, by reason of the midriffe or Diaphragma, heart and braine offended, with those vitious vapours which come from menstruous blood, *inflammationem arteria circa dorsum*, Rodericus addes, an inflammation of the backe, which with the rest is offended by b that fuliginous exhalation of corrupt seed, troubling the Braine, heart and minde; the braine I say, not in essence, but by consent, *Vniuersa enim huius affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole maladie proceeds from that inflammation, putredity, black smoakie vapours, &c. from thence comes care, sorrow, & anxiety, obfuscation of spirits, desperation, & the like, which are intended or remitted, *si amatorius accesserit ardor*, or any other violent object or perturbation of minde. This melancholy may happen to widowes, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in child-bed *ob suppressionem purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes aboue said.

Out of these causes, Rodericus defines it with *Areteus*, to bee *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, c with a kinde of still dotage and grieve of some part or other, head, heart, breasts, left side, backe, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly deliuered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leaue this brieve description, the most ordinary symptomes be these *pulsatio iuxta dorsum*, a beating about the backe which is almost perpetual, the skin is many times rough, squalid, especially as *Areteus* obserues, about the armes, knees, and knuckles. The midriffe and heart-strings doe burne and beat very fearefully, and when this vapour or fume stirred, flyeth vpward, the heart it selfe beats, is sore griued, and faints, *fauces siccitate precluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother. *Alvus plerisque nil reddit, alijs exiguum, acre, biliosum, lotium flavum*. They complain many times, saith Mercatus, of a great paine in their heads, about their

a Differt enim ab ea quæ viris & reliquis feminis communiter contingit, propriam habens causam.

b Ex menstrui sanguinis tetra at cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam sed per consensum.

Animus metens & anxius inde malum trahit. & Spiritus cerebrum obfuscatur, quæ cuncta augentur, &c.

† Cum tacto delirio ac dolore allicuius partis interne, dorsi, hypochondrii, cordis regionem & vniuersam mammam interdum occupantis, &c.

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, & digitorum articulis, præcordia ingenti sepe terrore æstuant & pulsant, cumq; vapor excitatus sursum evolat, cor palpitat aut premiunt, animus desicit, &c.

hearts, and hypocondries, and so likewise in their breasts, which are often fore, sometimes ready to sowne, their faces are inflamed, and red, they are dry, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleepe, terrible dreames in the night, *subrusticus pudor & verecundia ignava*, a foolish kinde of bashfulnesse to some, perverse concepts and opinions, deiection of minde, much discontent, preposterous iudgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of council, apt to weep, and tremble, timorous, fearefull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but loue to bee alone and solitary, though that doe them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their liues, they sing, discourse and laugh in any good company, vpon all occasions, and so by fits it takes then now and then, except the malady be inveterate, and then 'tis more frequent, vehement & continue. Many of them cannot tell how to expresse themselves in wordes, or how it holds them, what ailes them, you cannot vnderstand them, or well tell what to make of their sayings; so farre gone sometimes, so stupified and distracted, they thinke themselves bewitched, they are in despaire, *apta ad sletum desperationem, dolores mammis & hypocondrijs*, *Mercatus* therefore addes,

*Nolunt aperire molestiam quam patiuntur, sed conquiuntur tamen de capite corde, mammis, &c.*

*Inputeos fere maniaci profligere, ac stamgulari cupiunt, nulla orationis suauitate ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent &c. et hec graviora, si &c.*

now their breasts, now their hypocondries, and sides, then their heart & head akes, they are weary of all; and yet will not, cannot againe tell how, where or what offends them, though they be in great paine, and frequently complaine, grieuing, sighing, weeping and discontented still, *sine causa manifesta*, most part, yet I say they will complaine, grudge, lament, and not bee perswaded, but that they are troubled with an euill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: they are in despaire, surely fore-spoken or bewitched, and in extremity of their dotage, (weary of their liues) some of them will attempt to make away themselves. Some thinke they see visions, conferre wity spirits and diuels, they shall surely be damned, are afraid of some trechery, imminent danger, and the like, they will not speake, make answere to any question, but are almost distracted, madde, or stupid for the time, and by fits: & thus it holds them, as they are more or lesse affected, & as the inner humour is intended or remitted, or by outward objects and perturbations aggregated, solitarinesse, idlenesse, &c.

Many other maladies there are incident to young women, out of that one and only cause aboue specified, many ferall diseases. I will not so much as mentiō their names, melancholy alone is the subiect of my present discourse from which I will not swarue. The seuerall cures of this infirmitie, concerning Diet, Phlebotomy, Phisick, internall, externall remedies, are at large in great variety in *Rodericus à Castro*, and *Mercatus*, which who so will, as occasion serues, may make vse of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc ille lachrima*, thats the primary cause, & this the ready cure, to giue them content to their desires. I write not this to patronize any wanton, idle flurt, lasciuious or light huswiues, which are too forward many times, vnruely, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and iudgement. If religion, good discipline, honest education,

wholsome

wholsome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availle much) labour and exercise, strict diet, rigor and threats may more opportunely be vsed, and are able of themselves to qualifie and diuert an ill disposed temperament. For seldome shall you see an hired seruant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, liue at ease, lead a life out of action and imployment, that fare well in great houses and Iouiall companies, ill disposed peradventure of themselves, & not willing to make any resistance, discontented otherwise, of weake iudgement, able bodies, and subiect to passions (*grandiores Virgines*, saith *Mercatus*, *steriles & viduae plerumq; melancholica*) such for the most part are misaffected, and prone to this disease. I doe not so much pittie the, that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well giuen (as many so distressed, maides are) yet cannot make resistance, these grieuances will appeare, this malady will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subiect haue I rushed? What haue I to doe with Nunnes, Maids, Virgins, Widowes? I am a bacheier my selfe, & lead a Monasticke life in a College, *na ego sane ineptus qui hac dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Iupiter* by chance spake of Loue matters in her presence, and turn'd away her face; *me reprimam*, though my subiect necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in fauour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of helpe in this case, so must I needs inueigh against them that are in fault, more then manifest causes, and as bitterly taxe those tyrannising Pseudopoliticians, superstitious orders, rash voves, hard-hearted parents, gardians, vnnaturall friends, allies (cal them how you will) those carelesse and stupid ouerseers, that out of worldly respects, couetousnesse, supine negligence, their owne priuate ends, (*cum sibi sit interim bene*) can so seuerely reiect, stubbornly neglect, and impiously contemne, without all remorse and pittie, the teares, sighes, groanes, and grieuous miseries of such poore Soules committed to their charge. How odious and abominable are those superstitious and rash voves of Popish Monasteries, so to binde and enforce men and women to vowe virginity, to lead a single life against the lawes of nature, opposite to religion, pollicy, and humanity, so to starue, to offer violence, to suppress the vigor of youth, by rigorous statutes, seuerelawes, vaine perswasions, to debarre them of that, to which by their innate temperature they are so furiously inclined, vrgently carried, & sometimes precipitated, euen irresistably led, to the preiudice of their soules health, and good estate of body and minde. And all for base and priuate respects, to maintaine their grosse superstition, to enrich themselves, and their territories as they falsely suppose, by hindering some marriages, that the world bee not full of beggers, and their parishes pestered with Orphanes, Stupid politicians;

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hæccine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They will by all meanes quench their neighbours house if it bee a fire, but that fire of lust which breakes out into such lamentable flames, they will not take notice of; their owne bowels often times, flesh and blood shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miserescere*, & they are miserable in the meane time, that cannot pittie themselves, the common good of all, and *per consequens* their owne estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniences come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts & murdering of Infants in their Nunneries, read

† *Examen. conf.* † *Kemnitius* and others, their notorious fornications, those *Tribadas*, *Ambu-*  
*Trident. de ce-* *beias*, &c. those rapes, incests, adulteries, masturbations, Sodomies, bugge-  
*libruu sacerd.* ries of Monkes and Friars. See *Bales* visitation of Abbies, \* *Mercurialis*, *Ro-*  
\* *Cap. de Sayr.* *dericus à Castro*, *Peter Forestus*, and diuerse Phisitions; I know their ordinary  
& *Priapif.* Apologies and excuses for these things, sed viderint Politici, Medici, Theo-

† *Part. 3. Sect. 2*  
*Memb. 5. Sub. 5*

logi, I shall more opportunely meet with them † elsewhere.

Illius viduæ, aut patronum Virginis huius,  
Nime forte putes, verbum non amplius addam.

## MEME. 3. SUBSECT. I.

*Immediate cause of these precedent Symptomes.*

O giue some satisfaction to melancholy men, that are troubled with these Symptomes, a better meanes in my iudgement cannot be taken, then to shew them the causes whence they proceed, not from Diuels, as they suppose, or that they are bewitched or forsaken of God, heare or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest & discreetest men, in this malady not to be avoided. The reason why they are so, *Ætius* discusseth at large. *Tetrabib. 2. 2.* in his first probleme out of *Galen. lib. 2. de causis, sympt. 1.* For *Galen* imputeth all to the cold that is blacke, and thinkes that the spirits being darkned, and the substance of the Braine cloudy and darke, all the objects thereof appeare terrible, and the *c minde* it selfe, by those darke, obscure, grosse fumes, ascending from black humours, is in continuall darknesse, feare and sorrow, divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the Braine and Phantasie are troubled and eclipsed. *d Fracastorius lib. 2. de Intellect. will* haue cold to be the cause of Feare and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknesse (as Phisitions thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: *solum frigidi timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not, for then no melancholy, proceeding from choler adust, should feare. *Auerroes* scoffes at *Galen* for his reasons,

*c Vapores Crassi*  
*& nigri, à ven-*  
*triculo in cere-*  
*brum exhalant.*  
*Fel. Platerus.*  
*d Calidi bilares,*  
*frigidi indisposi-*  
*ti ad letitiam,*  
*& ideosolitarii,*  
*taciturni, non ob-*  
*tenebras inter-*  
*nas, vt medici*  
*volum, sed ob*  
*frigus: multi*  
*melancholici,*  
*nocte ambulantes*  
*intrepidi.*

reasons, and brings five arguments to refell them, so doth *Herc. de Saxoniâ*: *Tract. de mel. cap. 3.* assigning other causes, which are copiously censured and confuted by *Ælianus, Montaltus, cap. 5. & 6. Lod. Mercatus de Inter: morb. cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright cap. 17. Laurentius cap. 5. Valesius med. contr. lib. 5. cont. 1.* *c* Distemperature they conclude, makes black iuice, blacknesse obscures the spirits, the spirits obscured, cause feare and sorrow. *Laurentius cap. 13.* supposeth these black fumes offend especially the *Diaphragma* or Midriffe, and so per consequens the mind, which is obscured as<sup>f</sup> the Sun by a cloud. To this opinion of *Galen*, almost all the *Greekes* and *Arabians* subscribe, the *Latines* new and old, *interne tenebrae offuscant animum, ut externæ nocent pueris*, as children are affrighted in the darke, so are melancholy men at all times, as having the inward cause with them, and still carying it about. Which blacke vapors. whether they proceed from the blacke blood about the heart, as *T. W. Ies.* thinks in his Treatise of the passions of the minde, or stomacke, spleene, midriffe, or all the misaffected parts together, it boots not, they keep the minde in a perpetuall dungeon, and oppresse it with continuall feares, anxieties, sorrowes, &c. It is an ordinary thing for such as are found, to laugh at this dejected pusillanimity, & those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toyes and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himselfe, that if a man should tell him of a sudden, that some of his especiall friends were dead, could he choose but grieve: or set him vpon a steepe rocke, where he should be in danger to be precipitated, could hee be secure? his heart would tremble for feare, and his head would be giddy. *P. Byarus Tract. de Pest.* giues instance (as I haue said)<sup>h</sup> and put case (saith he) in one that walkes vpon a planke, if it lye on the ground, he can safely doe it: but if the same planke be laid ouer some deepe water, instead of a bridge, he is vehemently moued, and 'tis nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey. Yea, but you inferre, that such men haue a iust cause to feare, a true object of feare, so haue melancholy men an inward cause, a perpetuall fume and darknesse, causing, feare, griefe, suspicion, which they carry with them, an object which cannot bee remoued; but stickes as close, and is as inseparable as a shadow to a body, and who can expell, or ouer-run his shadow? remoue heat of the Liuer, a cold stomack, weak spleene: remoue those adust humours and vapours arising from them, blacke blood from the heart, all outward perturbations, take away the cause, & then bid them not grieve nor feare, or be heavy, dull, lumpish, otherwise counsell can doe little good; you may as well bid him that is sicke of an ague, not to be a dry; or him that is wounded, not to feele paine.

Suspition followes Feare and Sorrow at heeles, arising out of the same fountaine, so thinks<sup>i</sup> *Fracaſtorius*, that Feare is the cause of Suspition, and still they suspect some trechery, or some secret machination to be framed against the, still they distrust. Restlesnesse proceeds from the same spring, variety of fumes makes them like and dislike. Solitarinesse, avoiding of light, that they are weary of their liues, hate the world, arise from the same causes, because their spirits and humours are opposite to light, feare makes them avoid company, and absent themselves, least they should be misused, hissed at, or ouer-shoot themselves

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† Vapores melancholici, spiritibus misce-  
briarum cause sunt, cap. 1.  
c Intemperies facit succum nigrum, nigrities obscurat spiritus, obscuratio spiritus facit metum & tristitiam.  
f Vt nubecula Solem offuscet. Conſtantinus lib. de melan.  
g Altomarus c. 7 causam timoris circumfert atque humor passionis materia, & atri spiritus perpetuam anime dominationem efficiunt.  
h Pone exem- plum, quod quis potest ambulare super trabem quæ est in via: sed si sit super aquam profundâ, loco pontis, non ambulabit super eam, eo quod imaginatur in animo, & timeat vehementer, forma cadendi impressa, cui obediunt membra omnia, & facultates reliquæ.  
i Lib. 2. de In-  
tellectione: Sus-  
piciosi ob timorê & obliquum discursum, & semper inde pu-  
tant sibi fieri in-  
sidia. Lauren. 5

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themselves, which still they suspect. They are prone to Venery, by reason of winde. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, flye, sinke, they are pots, glasses, &c. is winde in their heads. † *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors. <sup>k</sup> *Fracastorius* accounts it a thing worthy of inquisition, why they should entertaine such false concepts, as that they have hornes, great noses, that they are Birds, Beasts, &c. Why they should thinke themselves Kings, Lords, Cardinals. For the first, <sup>l</sup> *Fracastorius* giues two reasons: One is the disposition of the body: the other, the occasion of the phantasie, as if their eyes be purblind, their eares sing, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not inticements only; to fauour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why Students and Louers are so often Melancholy, and mad, the Philosophers of <sup>m</sup> *Conimbra* assigne this reason, because by a vehement & continuall meditation of that, wherewith they are affected, they fetch up the spirits into the Braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses, dissoluing their temperature, which being dissolved, they cannot performe their offices, as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems; and that <sup>n</sup> all learned men, famous Philosophers, & Law-giuers, *ad vnum ferè omnes Melancholici*, haue still beene Melancholy; is a Probleme much controverted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melanethon* inclines to, in his booke *de Anima*, and *Marsilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humours, fleagme only excepted: and they not adust, <sup>o</sup> but so mixt, as that blood be halfe, with little or no adustion, that they be neither too hot, nor too cold. *Aponensis* cited by *Melanethon*, thinks it proceeds from melancholy adust, excluding all naturall melancholy, as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as Lime burnes, when water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura dementia*, no excellent wit

without a mixture of madnesse. *Fracastorius* shall decide the controversie, *P Phlegmaticke* are dull: *Sanguine* lively, pleasant, acceptable and merry, but not witty: *Cholericke* are too swift in motion, and furious, impatient of contemplation, deceitfull wits: *Melancholy men* haue the most excellent wits, but not all: this humour may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad: if temperate, excellent, rather inclining to that extreame of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light, makes a wise minde, temperate heat and drynesse, are the chiefe causes of a good wit; therefore, saith *Ælian* an Elephant is the wisest of all brute beasts, because his braine is dryest, & ob

atra

† *Tract. de mel. cap. 7. Ex dila-  
tione, contractione,  
confusione, tenebrositate  
spirituum, calida  
frigida intem-  
pie, &c.*

<sup>k</sup> *Ilud inquisi-  
tione dignum,  
cur tam falsa re-  
cipiant, habere  
se cornua, esse  
mortuos, ausa-  
tos, esse auct,  
&c.*

<sup>l</sup> *Dispositio  
corporis, 2. Oc-  
casio Imagina-  
tionis.*  
<sup>m</sup> *In pro. lib.  
de celo: Vehe-  
mens & assidua  
cogitatio rei er-  
ga quam affici-  
tur, spiritus in  
cerebrum evo-  
cat.*

<sup>n</sup> *Melancholici  
Ingeniosi omnes,  
summi viri in  
artibus & dis-  
ciplinis, siue ci-  
cum imperatori-  
am aut reipub.  
disciplinam om-  
nes fere melan-  
cholici. Aristot.*  
<sup>o</sup> *Adeo miscen-  
tur, ut sit dupli-  
sanguinis ad re-  
liqua duo.*

<sup>p</sup> *Lib. 2. de In-  
tellectione. Pin-  
guis sunt Miner-  
va phlegmatici:  
sanguinei ama-  
biles, grati, bila-  
ves, at non inge-  
niosi; choleric  
celeres motu, &  
ob id contempla-  
tionis impatient-  
es: Melancholi-  
ci solum excel-  
lentes, etc.*

*atrae bilis copiam:* this reason Cardan approves *subtil. lib. 12. 10.* Baptista Siluaticus, a Physitian of Milan, in his first controuersie, hath copiously handled this question: *Rulandus* in his problems, *Calius Rodiginus lib. 17.* *Valleriola 6<sup>to</sup> narrat. med. Herc. de Saxonia, Tract. posth. de mel. cap. 3.* *Lodovicus Mercatus de inter. morb. cur. lib. 1. cap. 17.* *Baptista Porta Physio. lib. 1. cap. 13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) *¶ the voice of such as are afraid, trembles, because the heart is shaken (Conimb. prob. 6. sec. 3. de som.)* why they stutte or faulter in their speech, *Mercurialis* and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, *¶ drynes, which makes the nerues of the tongue torpid.* Fast speaking, (which is a symptome of some few) *Aetius* will haue caused *¶ from abundance of winde, and swiftnesse of Imagination: ¶ baldnesse comes from excesse of drynesse,* hirsutenesse from a dry temperature. The cause of much waking, in a dry braine, continuall meditation, discontent, feares and cares; that suffer not the minde to be at rest. Incontinency is from winde, and an hot Liuer, *Montanus consil. 26.* Rumbling in the gutts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heate and cold. *¶* Palpitation of the heart from vapors, heauinesse, and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or itung with pis-mires, from a sharpe subtile winde. *¶* Cold sweat, from vapors arising from the Hypochondries, which pitch vpon the skinne, leanenesse for want of good nourishment. Why their appetite is so great, *Aetius* answers: *Os ventris frigescit,* colde in those inner parts, colde belly, and hote Liuer, causeth crudity, and intention proceeds from perturbations, *¶* our soule for want of spirits, cannot attend exactly to so many intentiue operations, being exhaust, and ouer-sway'd by passion, she cannot consider the reasons, which may dissuade her from such affections.

*¶* Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for *¶* some shame and ignominy, or that they are guilty vnto themselves of some fowle fact committed, but as *¶ Fracastorius* well determines, *ob defectum proprium, & timorem,* from feare, and a conceit of our defects; *The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat drawes the subtilest blood, and so we blusb.* They that are bold, arrogant and carelesse, seldome or neuer blusb, but such as are fearefull. *Anthonijs Lodovicus,* in his booke *de pudore,* will haue this subtile blood to arise in the face, not so much for the reuerence of our betters in presence, *¶* but for ioy and pleasure, or if any thing at unawares shall passe from vs: a sudden accident, occurse, or meeting: (which *Disarius* in *¶* *Macrobijus* confirms) any obiekt heard or scene, for blind men neuer blusb, as *Dandinus* obserues, the night and darknesse make men impudent. Or that we bee staid before our betters, or in company we like not, or if any thing molest and offend vs, *erubescencia* turnes to rubor, blushing, to a continuat

*bitum occursum, aut si quid incautus exciderit. ¶ Com in Arist. de anima. ceteri vs plurimum impudenter pro facie impudentes.*

*q* Trepidantium  
vox tremula,  
quia cor quatitur.

*x* Ob ariditatem  
que reddit nervos lingue torpidos.

*f* Incontinentia  
lingue ex copia  
flatuum, & vellocitare Imaginationis.

*t* Calidities, ob  
siccitatis excessu  
u Aetius.

*x* Laurent. c. 13  
*y* Tetrab. 2. (er. 2. cap. 10.

*x* Ant. Ludovici  
probr lib. 1.  
(sect. 5. de atriabilis.

*a* Subrussicus  
pudor, vitiosus  
pudor.

*Ob ignominiam  
aut turpitudinem  
facili, &c.*

*c* De symp. &  
Antip. cap. 12.  
laborat facies ob

presentiam eius  
qui defectum  
nostrum videt.

*¶* natura quae  
opem latina, calore  
illuc mittit, calor sanguinis  
trahit. unde

rubor, audaces  
non rubent,  
&c.

*a* Ob gaudium  
& voluptatem  
foras exit sanguis  
aut ob mentis  
reuerentiam, aut ob

faciem  
& voluptatem  
foras exit sanguis  
aut ob mentis  
reuerentiam, aut ob

faciem  
& voluptatem  
foras exit sanguis  
aut ob mentis  
reuerentiam, aut ob

faciem  
& voluptatem  
foras exit sanguis  
aut ob mentis  
reuerentiam, aut ob

rednesse. <sup>c</sup> Sometimes the extremity of the eares tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commissus*, All shame for some offence. But we finde otherwise, it may as well proceed <sup>f</sup> from feare,

<sup>c</sup> Alexander Aphrodisiensis, makes al bashfulness a vertue, *camq; se refert in seipso experiri solitum* *et si esset admodum senex.*

<sup>f</sup> Sepe post cibum apti ad ruborem ex potu vini, ex timore sepe & ab hepate calido, cerebro calido.

<sup>\*</sup> Com. in Arist. de anim. tam a vi & inexperientia quam a vitio.

<sup>g</sup> 2. De oratore quid ipse risus, quo pacto concitetur, ubi fit, &c.

<sup>h</sup> Diaphragma titillant, quia transversum & nervosum, quid titillatione, motu sensus atq; arteriis distentis spiritus inde latera, venas, os, oculos occupant.

<sup>i</sup> Ex calefactione, humidi cerebri: nam ex sicco lacryme non fluunt.

<sup>k</sup> Res mirandas imaginantur: & putant se videre que nec vident, nec audiunt.

<sup>†</sup> Lib. 1. cap. 17. cap. de mel.

<sup>l</sup> Infans, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent.

<sup>†</sup> Seneca.

from force and inexperience, (so <sup>\*</sup> *Dandinus* holds) as vice, a hot Liuer, saith *Duretus*, notis in *Hollerium*, From a hot braine, from winde, the lungs heated, or after drinking of wine, strong drinke, perturbations, &c.

Laughter what it is, saith <sup>s</sup> *Tully*, how caused, where, and so suddenly breaks out, that desirous to stay it we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The

cause that it often affects melancholy men so much, is given by *Gomesius* lib. 3, de sale genial, cap. 18. abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart, <sup>h</sup> and tickle the midriffe, because it is transuerse and full of nerues: by which titillation the sense being

moued, and arteries distended, or pulled, the spirits from thence moue and possesse the sides, veines, countenance, eyes, See more in *Iossius de visu & fletu*, *Vives 3 de Anima*. Teares, as *Scaliger* defines, proceed from grieffe and pitty, <sup>i</sup> or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasmes, Chimeraes, noyses, visions, &c. as *Fienus* hath discoursed at large in his booke of Imagination, and <sup>k</sup> *Lavater de spectris* part. 1. cap. 2. 3. 4. their corrupt phantasie makes them see and heare that which indeed is neither heard nor seene. *Qui multum ieiunant aut*

*noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sicke men commonly doe, see visions, or such as are weake sighted, very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. Or as

<sup>†</sup> *Lod: Mercatus* proues, by reason of inward vapors, and humors from blood, choller &c. diuersly mixt, they apprehend and see, outwardly as they suppose diuerse images, which indeed are not. As they that drinke wine thinke all runns round, when it is in their own braine; so is it with these men,

the fault and cause is inward, as *Galen* affirms, I mad men and such as are neere death, *quas extra se videre putant Imagines intra oculos habent*, 'tis in their braine, which seems to be before them, the braine as a concaue glasse reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius* lib. 1. cap. 16. well quotes, <sup>m</sup> cause a great agitation of spirits, and humors,

which wander to and fro in all the creeks of the braine, and cause such apparitions before their eyes. *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to runne vpon him.

*O mater obsecro noli me persequi*

*His furis, aspectu anguineis, horribilibus,*

*Ecce ecce me me inuadunt, in me iam ruunt.*

but *Electra* told him thus rauiing in his mad fit he saw no such sights at all, it was but his crafed imagination.

*Quiesce quiesce miser in linteis tuis,*

*Non cernis etenim quæ videre te putas.*

So *Pentheus* (in *Bacchis Euripidis*) sawe two sunns, two *Thebes*, his braine alone was troubled. Sicknesse is an ordinary cause of such sights. *Cardan subtil. lib. 18. Mens agra laboribus & ieiunijs fracta, facit eos videre audire &c.*

*And.*

And *Osiander* beheld strange visions, and *Alexander ab Alexandro* both in their sicknesse, which he relats, *dererum varietat. lib. 8. cap. 44.* *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Turrianus*: *Pentheus* in his madnesse two suns and two *Thebes*, euery thing double. Weake sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the ayre may cause such effects, or any obiect not well discerned in the darke, feare & phantasie will suspect to be a Ghost, a diuell, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleue, and mistake in such cases. *Marcellus Donatus lib. 2. cap. 1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw wheresoeuer he was, his owne Image in the ayre, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as hee was riding by a riuers side, saw another riding with him, and vsing all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemaine, as *Scot* hath well shewed in his booke of the discouery of witchcraft, and *Cardan. subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, as you may perceauce in *Baptista Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus* which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appeare in moorish grounds, about Church-yardes, wast vallies, or where battailes haue beene fought, the causes of which read in *Goclenius*, *Velcurius*, *Finkius*, &c. such feates are often done, to frighte children with squibs, rotten wood, &c. to make folkes looke as if they were dead, † *solito maiores*, bigger, lesser, fairer, fouler, &c. to see strange vncourte sights by Catoptrijs; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put vpon it, the sunne shining, will represent on the opposite wall, all such obiects as are illuminated by his rayes, with Concaue and Cylinder glasses we may reflect any shape of men, diuells, anticks, (as magicians most part doe to get a silly spectator in a darke roome) we will our selues, & that hanging in the aire, when it is nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to haue represented his owne Image walking in the aire by this art, though no such thing appeare in his prespectiues. But most part is within the braine that deceiues them, although I may not deny, but that oftentimes the diuell deludes them, takes his opportunity to suggest, and represent vaine obiects to sicke melancholy men, and such as are ill affected.

The hearing is as frequently deluded as the sight, from the same causes almost, as he that beares Bells, will make them sound what hee list. *As the foole thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceaued by *Eccho's*, some by roaring of waters, or concaues and reuerberation of aire in the ground and hollow places and walls. † At *Cadurum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoe-

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n *Enripides.*o *Seneca Quod metuit nimis, nunquam amari veri posse, nec tolli putant.*† *Sanguis vpus cum melle compositus & centaurea &c. Albertus.*† *Lib. 1. occulte. philos. imperiti homines demonum & umbrarum imagines. videri se putant quum nihil sint aliud. quid simulastra, anime experitia.*† *tam clare et articulate audies repetitum, ut perfectior sit Eccho quam ipse dixeris.*

202 uer you shall play vpon a muscally instrument, more distinctly and louder, then they are spoken at first. *Cardan subtil. lib. 18.* hath wonderfull stories of such as haue bene deluded by these *Ecchos*.<sup>p</sup> At *Barry* an Isle in the Seuerne mouth they seeme to heare a smiths forge: so at *Lypara* and those sulphurous Isles, & many such like which *Olaus* speakes of in the continent of *Scandia*, and those Northerne countries. *Cardan de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that still supposed she heard the diuell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceed most part from a corrupt Imagination.

<sup>p</sup> Blowing of Bellows and knocking of Hammers, if they apply their eare to the cliffe.

<sup>q</sup> Memb. 1. Sub 3. of this Partition. cap. 16. in 9. Rhafis.

<sup>r</sup> Signa demonis nulla sunt nisi quod loquantur ea que ante nesciebant, ut Teutonicum aut aliud Idiomata, &c.

<sup>†</sup> Cap. 12. tract. de melan.

<sup>†</sup> Tract. 15. c. 4.

<sup>†</sup> Cap. 9.

<sup>u</sup> Mira vis concitat humores ardoris, vehemens mentem exagitat, quum, &c.

Whence it comes to passe, that they prophesy, speake severall languages, talke of Astronomy, and other vnkowne sciences to them: (of which they haue bene euer ignorant,) <sup>q</sup> I haue in brieft touched, onely this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. demon.* and some others <sup>r</sup> hold as a manifest token that such persons are possessed with the Diuell: so doth *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But <sup>†</sup> *Guianerius*, <sup>†</sup> *Montaltus*, and *Lemnius lib. 2. cap. 2.* referre it wholly to the ill disposition of the <sup>u</sup> humor, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they doe *elicere voces inauditas*, compell strange speeches to bee spoken: another argument he hath from *Platoe's reminiscencia*, but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceede from euill spirits, which take all opportunities of humors decayed, or otherwise to peruert the soule of man; and besides the humor it selfe, is *Balneum Diaboli*, the Diuells bath, and as *Agrippa* proues, doth intice him to seize vpon the m.

## SECT. 4.

### MEMB. I. SVBSEC. I.

#### Prognosticks of Melancholy.



Rognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* That which is with laughter, of all others is most secure, gentle, and remisse, *Hercules de Saxonia*.<sup>\*</sup> *If that evacuation of hemroids, or varices which they call the witer betweene the skinne, shall happen to a melancholy man, his misery is ended,* *Hippocrates Aphor. 6. 11. Galen. lib. 6. de moribus vulgar. com. 8.* confirms the same, and to this Aphorisme of Hippocrates all the Arabians, new and old Latines subscribe; *Montaltus cap. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius lib. 1. obseruat. med. cap. de Miniâ*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and hee was freed from his madnesse. *Marius the Roman*

<sup>x</sup> Si melancholicis hemoroides superueniunt varices vel ut quibusdam placit aqua intercurrentem, soluitur malum.  
<sup>y</sup> Cap. 10. de quartana.

was

was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene helped by flowing of their monthes, which before were stopped. That the opening of the hæmrods, will doe as much for men, all Phisitians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane *Jobertus* saith scarce any man hath that ague twice: But whether it free him from this malady, is a question; for many Phisitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. *Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skinn, or settles breaking out in scabbes, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Guanerius, cap. 5. tract. 15.* adds Drop sic, landise, Dysentery, Leprosy, as good signes, to these Scabbes, Morphewes, and breaking out, and proues it out of the 6. of *Hippocrates* Aphorismes.

Evill Prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inueterate, it is <sup>a</sup> incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *lib. 3. de loc. affect. cap. 6.* <sup>b</sup> be it in whom it will, or from what cause focuer, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucius* laid of the gout, she was the <sup>c</sup> *Queene of diseases*, and inexorable, may wee say of melancholy. Yet *Paracelsus* will haue all diseases whatsoeuer curable, and laughs at them which thinke otherwise, as *T. Erasmus part. 3.* objects to him. Although in another place, hereditary diseases hee accounts incurable, and by no art to be remoued. <sup>d</sup> *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only <sup>e</sup> *Imagination be hurt*, & not reason, <sup>f</sup> the gentlest is from blood. <sup>g</sup> *Brudel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. <sup>h</sup> The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo*, <sup>i</sup> This malady doth commonly accompany them to their graue, Phisitians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharpe then at first, and that upon euery small occasion or error: as in *Mercuries* weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was in *fimbriis aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. <sup>k</sup> Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates* & *Galen*, all averre, if once it possesse the ventricles of the braine, *Frambesarius*, & *Salust. Saluianus* adde, if it get into the optick nerues, blindness. *Mercurialis consil. 20.* had a woman to his patient, that from Melancholy became Epilepticke and blinde. <sup>m</sup> If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. <sup>n</sup> If it come from an hot cause, they are more furious, and

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<sup>z</sup> Cuius sanguis exuperat superficiem & i cōsidet melancholia per scabiem, morphea, nigram, vel expurgatur per superiores partes, vel urina &c. non erit, &c. splen magnificatur & varices apparent.

<sup>a</sup> Quia in curuata in natura.

<sup>b</sup> In quocumque sit, & quocumque causa Hypochondriacum, semper est longa, morosa, nec facile curari potest.

<sup>c</sup> Regina morborum & inexorabilis.

<sup>d</sup> Omne diluuium quod oritur a paucitate cerebri, incurabile.

<sup>e</sup> Hildesheim spicel. 2. de mania.

<sup>f</sup> Si sola Imaginatione ledatur, & non ratio.

<sup>g</sup> Melancholia sanguine feruente, deteriorabilis.

<sup>h</sup> Difficilior curatio corporis totius & cerebri.

<sup>i</sup> Difficilis curatio in viris, multo difficilior in feminis.

<sup>k</sup> Ad interitum plerumque homines committuntur, licet medicamentis plerumque, tamen non tollunt unquam.

<sup>l</sup> Ad interitum plerumque homines committuntur, licet medicamentis plerumque, tamen non tollunt unquam.

<sup>m</sup> Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, & cetera.

<sup>n</sup> Montan. c. 25. Lucretius, Nic. Pijo. m. Her. de Saxonia, Tristiole, Capivacciano, Favent. humor frigidus sola delirii causa, furoris vero humor calidus.

sed recedit acerbior quam antea, minima occasione, aut errore. k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, & cetera. l Montan. c. 25. Lucretius, Nic. Pijo. m. Her. de Saxonia, Tristiole, Capivacciano, Favent. humor frigidus sola delirii causa, furoris vero humor calidus.

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boisterous, and in conclusion mad. *Calescentem melancholiam (apius sequitur mania,* ° if it heat and increase, that is the common euent, *P per circuitus, aut semper insanit,* he is mad by fits, or altogether. If it come from Melancholy naturall aduſt, and in exceſſe, they are often dæmoniacall, *Montanus.*

o Heurnius cals  
madnes (obo-  
lem melancholie  
p Alexander. li.  
1. cap. 18.  
q Montalt. c.  
15. Raromors,  
aut nunquam,  
nisi sibi ipſis iu-  
ferant.

r Lib. de Inſa-  
nia. Fabio Caluo  
interprete.

Nonnulli vici-  
lentia manuſi-  
bi inferant.

t Lucret. lib. 3.

u Lib. 2. de In-  
tel. ſepe mor-  
tem ſibi conſci-  
unt ob timorem

& triſtitiā,

tedio vite affec-  
ti ob furorem &

deſperationem.

Est enim inſera

& c. Ergo ſe per-

petuo affligat

ut amoverunt. ſe

precipitant, his

malis carituri

aut interficiunt

ſe aut tale quid

committunt.

x P. 10. P. 107

y Job. 3. 3.

z Job. 6. 8.

† Vi doloris &

triſtitie ad in-

ſaniam pene re-  
daſtus.

a Seneca.

b In ſalutis ſue

deſperatione

proponunt ſibi

mortis deſideri-  
um Oſt. Horat.

lib. 2. cap. 5.

c Lib. de Inſania

Sic ſic inuati re

per umbras.

d Cap. 3. de men-  
tis alienat. vapi

degunt, dum

tandem mortem

quam timent,

ſuſpendio aut

ſubmerſione, aut

aliqua alia

vi, ut multa tri-

ſta exempla vi-

dimus.

q Seldome this malady procures death, except (which is the greateſt, moſt  
griuous calamity, and the miſery of all miſeries) they make away them-  
ſelues, which is a frequent thing, and familiar amongſt them. 'Tis Hippo-

crates obſeruation, *Galens* ſentence, *Et ſi mortem timent, tamen plerumq;*  
*sibi ipſis mortem conſciſcunt, lib. 3. de locis affect. cap. 7.* the doome of all Phy-  
ſitians. 'Tis *Rabbi Moſes Aphorisme*, the prognosticon of *Avicenna*,

*Rhaſis, Aetius, Gordonius, Valeſcus, Altomarus, Saluſt. Saluianns, Capiuac-*  
*cius, Mercatus, Hercules de Saxonia, Piſo, Bruel, Fuchſius, all, &c.*

t *Et ſepe uſq; adeo mortis formidine vite*

*Percipit infelix odium, lucisq; vidende,*

*Vt ſibi conſciſcat marenti pectore lathum.*

And ſo farre forth deaths terror doth affright,

He makes away himſelfe, and hates the light:

To make an end offeare and greife of heart,

He voluntary dies to caſe his ſmart.

In ſuch ſort doth the torture and extremity of his miſery torment him,  
that he can take no pleaſure in his life, but is in a manner inforced to offer vi-

olence vnto himſelfe, to bee freed from his preſent inſufferable paines. So  
ſome (ſaith *Fracaſtorius*) in fury, but moſt in deſpaire, ſorrow, feare, and out

of the anguiſh and vexation of their ſoules, offer violence to themſelues: for  
their life is unhappy and miſerable. They can take no reſt in the night, nor

ſleepe, or if they doe ſlumber, fearefull dreames aſtoniſh them. In the day time,  
they are affrighted ſtill by ſome terrible obieſt, and torne in pieces with ſuf-

pition, feare, ſorrow, diſcontents, cares, ſhames, anguiſh, &c. as ſo many wild  
horſes, that they cannot be quiet an houre, a minute of time, but euen againſt

their wils they are intent, and ſtill thinking of it, they cannot forget it, it  
grindes their ſoules day and night, they are perpetually tormented, a bur-

den to themſelues as *† Job* was, they can neither eate, drinke, or ſleep. *Pſal.*  
*107. 18. their ſoule abhorreth all meat, and they are brought to deaths doore,*

\* being bound in miſery and iron: they y curſe their ſtarres with *Job*, z and day  
of their birth, and wiſh for death: for as *Pineda* and moſt interpreters hold,

*Job* was euen melancholy to deſpaire, and almoſt *†* madneſſe it ſelfe; they  
murmure many times againſt the world, friends, allies, all mankind, euen

againſt God himſelfe in the bitterneſſe of their paſſion, a *viuere nolunt, mo-*  
*ri neſciunt*, liue they will not, dye they cannot. And in the miſt of theſe

ſqualid, vgly, and ſuch irkſome dayes, they ſeek at laſt, finding no comfort,  
b no remedy in this wretched life, to be eaſed of all by death. *Omnia appetunt*

*bonum*. All creatures ſeek the beſt, and for their good as they hope, *ſub ſpe-*  
*cie* in ſhew at leaſt, *vel quia mori pulchrum putant* (ſaith *c Hippocrates*) *vel*

*quia putant indi ſe maioribus malis liberari*, to be freed as they wiſh. Though  
many times as *Æſopes* fiſhes, they leape from the frying-pan into the fire it

ſelfe, yet they hope to be eaſed by this meanes; and therefore (ſaith *Felix*  
*Platerus*) after many tedious daies at laſt, either by drowning, hanging, or

ſome ſuch fearefull end, they precipitate or make away themſelues: many  
lamen-

*lamentable examples are daily scene amongst vs.* T'is a common calamity, e a  
 fatall end to this disease, they are condemned to a violent death, by a Iury of  
 Physitians, furiously disposed, carried headlong by their tirannizing wils, in-  
 forced by miseries, and there remaines no more to such persons, if that hea-  
 uenly Physitian, by his assisting grace of mercy alone, doe not prevent, (for  
 no humane perswasion, or Art can helpe) to be their owne butchers, and  
 execute themselves. *Socrates* his *cicuta*, *Lucretia's* dagger, *Timons* halter, are  
 yet to bee had; *Catoes* knife, and *Neroes* sword are left behind them, as so  
 many fatall engines, bequeathed to posterity, and will be vsed to the worlds  
 end, by such distressed soules: so intollerable, vsufferable, grieuous and vio-  
 lent is their paine, & so vspeakable, and continuat. One day of griefe is an  
 hundred yeares, as *Cardan* obserues: T'is *carnificina hominum*, *angor animi*,  
 as well saith *Areteus*, a plague of the soule, an epitome of hell; and if there  
 be an hell vpon earth, it is to be found in a melancholy mans heart.

*For that deepe torture may be call'd an hell.*

*When more is felt, then one hath power to tell.*

Yea, that which scoffing *Lucian* said of the gout in iest, I may truly affirme  
 of melancholy in earnest.

*O triste nomen! o dys odibile*

† *Melancholia lachrymosa, Cocyti filia,*

*Tu tartari specubus opacis edita*

*Erinnys, utero quam Megera suo tulit,*

*Et ab uberibus aluit, cuiq; paruula,*

*Amarulentum in os lac Alecto dedit,*

*Omnes abominabilem te demones*

*Produxere in lucem, exitio mortalium.*

*Non Iupiter ferit tale telum fulminis,*

*Non ulla sic procella seuit equoris,*

*Non impetuosi tanta vis est turbinis.*

*An asperos sustineo morsus Cerberi?*

*Num virus Echidnae membra mea depascitur?*

*Aut tunica sanie tincta Nessi sanguinis?*

*Il lachrymabile & immedicabile malum hoc.*

O sad and odious name! a name so fell,

Is this of Melancholy, brat of hell.

There borne in hellish darknesse doth it dwell,

The Furies brought it vp, *Megera's* teate,

*Alecto* gaue it bitter milke to eate.

And all conspir'd a bane to mortall men,

To bring this diuell out of that black den.

*Iupiters* thunderbolt, not storme at Sea,

Nor whirle wind doth our hearts so much dismay.

What? am I bit by that fierce *Cerberus*?

Or stung by † serpent so pestiferous?

Or put on shirt that's dipt in *Nessus* blood?

My pain's past cure, Physick can doe no good.

*Siculi non inuenere tyranni maius tormentum.* No torture of body like vnto  
 it, no strappado's, hot irons, *Phalaris* buls:

*e Arculanus in  
 9 Rhafis cap. 16.  
 cavendum ne ex  
 alto se precipi-  
 tent, aut alias  
 ledant.*

*g O omnium o-  
 pinionibus inco-  
 gitabile malum.  
 Lucian. mortesq;  
 mille, mille dum  
 vivit, necesse ge-  
 rit, peritq; Hein-  
 sius Austriaco.*

*h Regina mor-  
 borum cui fa-  
 mulantur omnes  
 & obediunt.  
 Cardan.*

Et pauld  
 post

† *Eben quis im-  
 ius Scorpione.  
 Seneca Act. 4.  
 Herc. act.*

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† *Nec ira deum tantum, nec tela, nec hostis,  
Quantum sola nocet animis illapfa,*

† *Silius Itali-  
cus.*

*Iones* wrath, nor diuels can,

Doe so much harme toth' Soule of man.

† *Lib. 29.*

† *Hic omnis im-  
bonitas, & in-  
suauitas consi-  
sit, ut Terulli-  
ani verbis utar,  
orat, ad mar-  
tyres  
† *Plantus.**

all feares, griefes, suspitions, discontents, imbonities, insuauities are swallow-  
ed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so  
many small brookes; 'tis *coagulum omnium erumnarum*: which † *Ammia-  
nus* applyed to his distressed *Palladius*, I say of our Melancholy men, hee is  
the cream of humane aduersity, the quintessence, and vphote; all other di-  
seases whatsoeuer, are but flea-bitings to Melancholy in extent: 'Tis the pith  
of them all,

† *Hospitium est calamitatis, quid verbis opus est,  
Quamcunq; malam rem quares, illic reperies:*

What need more words, 'tis calamities Inne,

Where seeke for any mischiefe, 'tis within;

† *Vita Herculis*

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*,  
the true *Titius*, whose bowels are still by a vulture, deuoured (as poets faine)  
for so doth *Lilius Giraldus* interpret it, of anxieties, & those griping cares,  
and so ought it to be vnderstood. In all other maladies, we seeke for helpe, if  
a legge or an arme ake, through any distemperature or wound, or that wee  
haue an ordinary disease, about all things whatsoeuer, wee desire help &  
health, a present recovery, if by any meanes possible it may be procured. We  
will freely part with all our other fortunes, substance, endure any misery,  
drinke bitter potions, swallow those disastfull pills, suffer our ioints to be sea-  
red, to bee cut off, any thing for future health; so sweete, so deare, so pretious  
about all other things in this world, is life, but to a melancholy man, nothing  
so tedious, nothing so odious; that which they so carefully seeke to preserve,  
he abhorres: he alone, so intollerable are his paines. Some make a question,  
*graviore morbi corporis an animi*, whether the diseases of the body or minde  
be more grievous; but there is no comparison, no doubt to bee made of it,  
*multo enim seuior, longeq; atrocior est animi, quam corporis cruciatus* (*Lem-  
lib. 1. c. p. 12*) the diseases of the minde are farre more grievous,

† *Quid est mi-  
serius in vita,  
quam velle mor-  
ri. Seneca.*

————— *Totum hic pro vulnere corpus,*

body &

soule and all is misaffected here, but the soule especially. So *Cardan* testifies,  
*de rerum var. lib. 8. 40.* *Maximus Tyrius* a *Platonist*, and *Plutarch*, haue  
made iust volumes to proue it. *Dies adimit aegritudinem hominibus*, in o-  
ther diseases, there is some hope likely, but these vnhappy men are borne to  
misery, past all hope of recovery, incurably sicke, the longer they liue, the  
worse they are, and death alone must ease them.

† *Tom. 2.  
Libello an. gra-  
uiore passionis  
etc.  
† *Ter.**

† *Pater exitus,  
si pugnare non  
vultis, licet fu-  
gere, quis voste-  
ret invitos? De  
provid. cap. 8.  
† *Aramus Deo  
gratias, quod ne  
moinvitus in  
vita teneri po-  
teft.**

Another doubt is made by some Philosophers, whether it be lawfull for  
a man in such extremity of paine and griefe, to make away himselfe: & how  
these men that so doe, are to be censured. The *Platonists* approue of it, that  
it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap. 7.*  
and *Socrates* himselfe defends it, in *Plato's Phaedon*, if any man labour of an in-  
curable disease, he may dispatch himselfe, if it be to his good. *Epicurus* and his  
followers, The *Stoicks* in generall affirme it, and *Seneca* amongst the rest,  
*quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads  
to liberty, † *let vs giue God thanks, that no man is compelled to liue against his  
will*

will. † He commends *Cato, Dido, and Lucretia*, for their generous courage in so doing, and others that voluntarily dye, to avoid a greater mischiefe, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, and those *Campanian* Senators in *Livy* (*Dec. 3. lib. 6.*) to escape the Roman tyranny, that poisoned themselves. † *Themistocles* dranke Bulls blood, rather then hee would fight against his country, and *Demosthenes* chose rather to drinke poyson, then to fall into his enemies hands. How many myriads besides in all ages, might I remember, *qui sibi lathum insontes peperere manu, &c.* P *Rhasis* in the *Machabees* is magnified for it, *Sampsons* death approued. \* *Titus Pomponius Atticus*, that wise, discreet, renowned Roman Senator, *Tullies* deare friend, when he had beene long sick, as he supposed of an incurable disease, *vitamque produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himselfe, to be rid of his paine, and when as *Agrippa*, & the rest of his weeping friends, earnestly besought him, *oseulantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himselfe, with a settled resolution hee desired againe, they would approue of his good intent, and not seeke to dehort him from it: And so constantly died, *precessus eorum taciturna sua obstinatione decessit*. † *Lycurgus* the famous law-maker of *Lacedemon*, after he had settled his common-wealths, made away himselfe, *se interimens diem obiit*. So did *Aristotle, Empedocles, Zeno, Chrisippus, &c.* In warres for a man to run rashly vpon imminent danger, and present death is accounted valour and magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himselfe and others, is a glorious thing, and he shall be crowned for it. The *Massegate* in former times, *Barbiccians*, and I knowe not what nation besides, did stifle their old men, after 70 yeares, to free them from those grieuances, incident to that age. So did the \* inhabitants of the Iland of *Choa*, because their ayre was pure and good, and the people generally long lined, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet*, *papaverem vel cicuta*, with poppy or hemlock prevented death. S<sup>r</sup> *Thomas Moore* in his *Vtopia* commends voluntary death, if he be *sibi aut alijs molestus*, troublesome to himselfe or others, (especially if to liue be a torment to him) let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others. It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) † if they be in despaire of better fortunes, or tired and tortured with misery, to bereaue themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher, much approues a voluntary departure, and *Austin de civ Dei*, l. i. cap. 29. defends a violent death, so that it bee vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere, vita ista sineatur, quando ille cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dies, but *volens, nolens*, he must dy at last, and our life is subiect to innumerable casualties, who knowes when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one, then feare all. Death is better then a bitter life, *Eccl. 30. 17.* \* And a harder choice to liue in feare, then by once dying, to be freed from all. *Theombrotus Ambraciotes*, perswaded, I knowe not how many hun-

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† Epist. 24. 71.

p Mac. 14 42,  
† As amongst  
Turkes and  
others.q *Bohemus de*  
*moribus gentiū.*  
\* *Ælian lib. 4.*  
cap. 1. omnes 70.  
annum egressos  
interficiunt.r *De ponte de-*  
*icere.*s *Lib. 2. Preser-*  
*tim quum tor-*  
*mentum ei vici-*  
*si, bona spe fie-*  
*rus acerba vita*  
*velut à carcere*  
*se eximas, vel ab*  
*aliis eximi sua*  
*voluntate patia-*  
*tur.*t *Expedit ad*  
*Sinas lib. 3. c. 9.*v *Vel bonorum*  
*desperatione,*  
*vel malorum*  
*perpessione fra-*  
*cti & fatigati,*  
*vel manus vio-*  
*lentas sibi infe-*  
*runt, vel ut ini-*  
*micis suis egre*  
*faciant, &c.*u So did *An-*  
*thony, Galba,*v *Vatellius, Otho,*w *Aristotle him-*  
*selfe, &c. Ajax*x *in despaire*y *Cleopatra to*  
*save her ho-*  
*nour.*x *Incertius deli-*  
*gitur diu vivere*y *quam in timore*  
*tot morborum*z *semel moriendo,*  
*nullam deinceps*a *formidare.*

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dreth of his Auditors, by a luculent Oration he made of the miseries of this, and happineſſe of that other life, to precipitate themſelves. And having read *Platoes* divine tract *de anima*, for examples ſake led the way firſt. That neat Epigram of *Calimachus* will tell you as much,

*Iamq; vale Soli cum diceret Ambrociotes,  
In Stygios fertur deſuiſſe lacus,  
Morte nihil dignum paſſus: ſed forte Platonis  
Divini eximium de nece legit opus.*

*Calenus* and his *Indians*, hated of old, to dye a naturall death: the *Circumcelians* and *Donatiſts*, loathing life, compelled others to make them away, with many ſuch: but theſe are falſe and Pagan poſitions, & vpon a wrong ground.

No evil is to be done, that good may come of it, *reclamat Chriſtus*, *reclamat Scriptura*, God, and all good men are y againſt it. *Malè meretur, qui dat mendico quod edat, nam & illud quod dat, perit; & illi producit, vitam ad miſeriam*: he that giues a beggar an almes (as that Comickall Poet ſaid) doth ill,

becauſe he doth but a prolong his miſeries. But *Lactantius lib. 6. c. 7. de vero cultu*, calls it a deteſtable opinion, and fully confutes it. *l. 3. de ſap. c. 18.* and *St Auſtin epist. 52. ad Macedonium, c. 61. ad Dulcitium Tribunalum*: ſo doth

*Hierom* to *Marcella* of *Bleſſas* death, *Non recipio tales animas &c.* hee calls ſuch men, *martyres ſtultæ Philoſophie*: ſo doth *Cyprian de duplici martyrio, S; qui ſic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos.* To

this effect writes *Ariſt. 3. Ethic.* but it needs no confutation. This only let me adde, that in ſome caſes, thoſe hard cenſures of ſuch as offer violence to their own perſons, or in ſome deſperate fit to others, which ſometimes they doe, by ſtabbing, ſlaſhing, &c. are to be mitigated, as in ſuch as are mad, beſide

themſelves for the time, or knowne to haue beene long melancholy, and that in extremity, they knowe not what they doe, depriued of reaſon, iudgement, all, as a ſhip that is void of a Pilot, muſt needs impinge vpon the next rocke or ſands, and ſuffer ſhipwrack. *P. Foreſtus* hath a ſtory of two melancholy

brethren, that made away themſelves, and for ſo foule a fact, were accordingly cenſured, to be infamously buried, as in ſuch caſes they uſe: to terrifie others, as it did the *Mileſian* Virgins of old, but vpon farther examination of their miſery and madneſſe, the cenſure was revoked and they were ſolemnly interred, as *Saul* was by *David. 2. Sam. 2. 4.* and *Seneca* well aduiſeth, *Iraſcere interſectori, ſed miſerere interſecti.* Thus of their goods and bodies, we

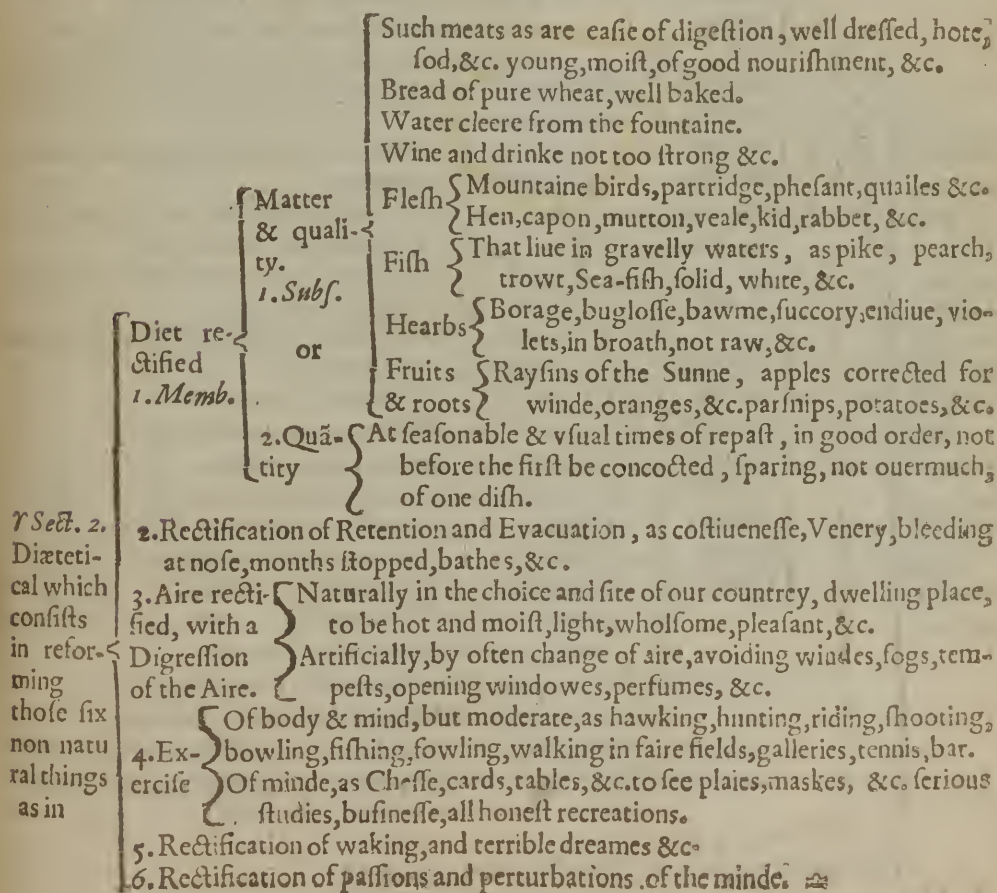
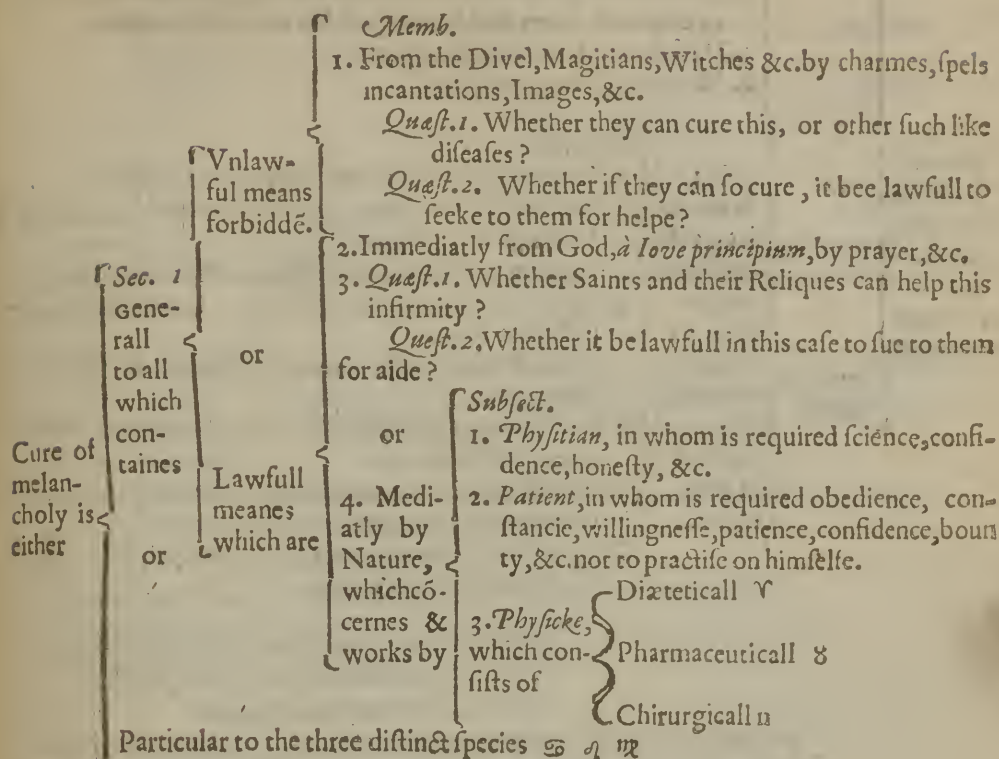
can diſpoſe, but what ſhall become of their ſoules. God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & ingulum. Quod cuiquam contigit, cuius poteſt*: Who knowes how he may be tempted? It is his caſe, it may be thine: *Qua ſua ſors hodie eſt, cras fore veſtra poteſt*; wee

ought not to be ſo raſh and rigorous in our cenſures, as ſome are, charity will iudge and hope the beſt; God be mercifull to vs all.

FINIS.

# THE SYNOPSIS OF

## THE SECOND PARTITION.



		<i>Subject.</i>	
Mem. 6. Passions and perturbations of the mind rectified.	From himselfe	or	<ol style="list-style-type: none"> <li>1. By vsing all good meanes of helpe, confessing to a friend, &amp;c.</li> <li>Avoiding all occasions of his infirmitie.</li> <li>Not giuing way to passions, but resisting to his vtmost.</li> <li>2. By faire and foule meanes, counsell, comfort, good perswasion, wity devices, fictions, and if it be possible to satisfie his mind.</li> <li>3. Musicke of all sorts aptly applied.</li> <li>4. Mirth, and merry company.</li> </ol>
	from his friends		
		<i>Mem.</i>	
3. Sect. 4. Pharmaceutice, or Physicke, which cureth with medicines, with a digressio of this kinde of Physick, is either Mem. 1. Subsec. 1	General to all	Alterative	<ol style="list-style-type: none"> <li>1. Generall discontents and grieuances satisfied.</li> <li>2. Peculiar discontents, as deformitie of body, sicknesse, basenesse of birth, &amp;c.</li> <li>3. Pouerty and want, such calamities and aduersities.</li> <li>4. Against seruitude, losse of liberty, imprisonment, banishment &amp;c.</li> <li>5. Against vaine feares, sorrowes for death of friends, or otherwise.</li> <li>6. Against enuie, liuor, hatred, malice, emulation, ambition, and selfeloue &amp;c.</li> <li>7. Against repulses, abuses, iniuries, contempts, disgraces, contumelies, slanders, and scoffes &amp;c.</li> <li>8. Against all other grievous and ordinary symptomes of this disease of melancholy.</li> </ol>
	or	Simples altering melancholy, with a digression of Exotick Simples	<ol style="list-style-type: none"> <li>1. Subf.</li> <li>2. Subf.</li> <li>3. Subf.</li> <li>4. Subf.</li> </ol>
	or	or	<ol style="list-style-type: none"> <li>1. Subf.</li> <li>2. Subf.</li> <li>3. Subf.</li> <li>4. Subf.</li> </ol>
	or	Inwardly taken	<ol style="list-style-type: none"> <li>1. Subf.</li> <li>2. Subf.</li> <li>3. Subf.</li> <li>4. Subf.</li> </ol>
	or	Outwardly vsed, as	<ol style="list-style-type: none"> <li>1. Subf.</li> <li>2. Subf.</li> <li>3. Subf.</li> <li>4. Subf.</li> </ol>

Or purging  
Particular to the three distinct Species. 3 1 11.

*Synopsis of the second Partition.*

Medicines purging melancholy, are either <i>Memb. 2.</i>	or	Simple purging melancholy.	or	Superior parts	or	Mouth	or	swallowed or	Liquid, as potions, Tulips, Syrapes, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologadium, &c. Not swallowed, as gargarismes, masticatories &c.
Chirurgicall Physicke, which consists of <i>Memb. 3.</i>	or	3. Subf. Compounds purging melancholy.	or	Inferiour parts;	or	Nostrils;	or	swallowed or	Liquid, as potions, Tulips, Syrapes, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologadium, &c. Not swallowed, as gargarismes, masticatories &c.
Chirurgicall Physicke, which consists of <i>Memb. 3.</i>	or	3. Subf. Compounds purging melancholy.	or	Inferiour parts;	or	Nostrils;	or	swallowed or	Liquid, as potions, Tulips, Syrapes, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologadium, &c. Not swallowed, as gargarismes, masticatories &c.
Chirurgicall Physicke, which consists of <i>Memb. 3.</i>	or	3. Subf. Compounds purging melancholy.	or	Inferiour parts;	or	Nostrils;	or	swallowed or	Liquid, as potions, Tulips, Syrapes, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologadium, &c. Not swallowed, as gargarismes, masticatories &c.

*1. Subsect.*

Moderate diet, meat of good iuyce, moistning, easie of digestion  
Good Ayre.

Sleepe more then ordinary.

Excrements daily to be avoided by Art or Nature.

Exercise of Body and minde not too violent, or too remisse, passions of the minde, and perturbations to be avoided.

2. Blood-letting if there bee need, or that the blood bee corrupt, in the arme, fore-head, &c. or with Cupping-glasses.

Preparatiues; as Syrupe of borage, buglosse, Epithime, hoppes, with their distilled waters, &c.

3. Preparatiues and purgers  
Purgers; as Montanus, and Mathiolus Helleborismus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are vsed, if gentler medicines will not take place, with Arnoldus *vinum buglossatum*, Sena, cassia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.

Cardans nettles, frictions, clisters, suppositories, sneezings, masticatories, nasals, cupping-glasses.

4. Averters.  
To open the Hæmroids with horseleeches, to apply horseleeches to the forehead without scatification, to the shoulders, thighs.

Issues; boaring, cauteries, hot irons in the suture of the crowne.

A cup of wine, or strong drinke.

Bezars stone, amber, spice.

Conserues of borage, buglosse, Roses, Fumitory.

5. Cordials, resolvers, hinderers.  
Confection of Alchermes.

*Electuarium latificans Galeni & Rhasis* &c.

*Diamargaritum frig. diaboraginum* &c.

*Synopsis of the second Partition.*

		<p>Odoraments of Roses, Violets.</p> <p>Irrigations of the head, with the decoctions of nymphaea, lettice, mallowes, &amp;c.</p> <p>Epithemes, oynments, bagges to the heart.</p> <p>Fomentations of oyle for the belly.</p> <p>Bathes of sweet water, in which were sod mallowes, Violets, Roses, Water lillies, Borage flowres, rammes heads, &amp;c.</p>	
6. Cor- rectors of accidents, as	To procure sleepe and are	Inwardly taken	<p>Simpler { Poppy, Nymphaea, lettice, roses, purslan, henbane, mandrake, nightshade, opiu &amp;c</p> <p>or { Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.</p> <p>Com- pounds. { Solid, as <i>requies Nicholai, Philonium Ro- manum, Laudanum Paracelsi.</i></p>
		or	<p>Oyles of Nymphaea, Poppy, Violets, Roses, Mar- drake, Nutmegs.</p> <p>Odoraments of vinegar, rosewater, opium.</p> <p>Frontals of rose-cake, rose-vineger, nutmeg.</p>
		outward- ly vsed, as	<p>Ointments, alabastrum, vnguentum populeum, simple, or mixt with opium.</p> <p>Irrigations of the head, feet: sponges, Musicke, mur- mure and noise of waters.</p> <p>Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &amp;c.</p>
			<p>Against terrible dreames; not to sup late, or eat pease, cabbage, veni- son, meats heavy of digestion; vse bawme, hartstongue, &amp;c.</p> <p>Against ruddinesse and blushing, inward and outward remedies.</p>
2. Mem. Cure of melan- choly o- ver the body.	Subject. 1.	<p>Diet, preparatiues, purgers, averters, cordials, correctors, as before.</p> <p>Phlebotomy in this kinde more necessary and more frequent.</p> <p>To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &amp;c.</p>	
		<p>Phlebotomy if need require.</p> <p>Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.</p>	
		<p>Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.</p> <p>To provoke vrine with anniseed, daucus, asarum &amp;c. and stooles if need be by clisters and suppositories.</p>	
		<p>To respect the splene, stomack, liuer, hypocondries.</p> <p>To vse Treacle now and then in winter.</p> <p>To vomit after meales sometimes if it be inveterate.</p>	
my Cure of Hypo- condria- call or windie melan- choly. 3. Mens.	2 To ex- pell wind	Inward- ly taken	<p>Roots, Herbs, Spices, Seedes.</p> <p>Simpler { Galanga, gentian, Enula, Angelica, calamus A- romaticus, Zedoary, China, condite ginger, &amp;c.</p> <p>or { Peniroyall, rue, calamint, Bay leaues, &amp; Berries, Scordium, Bettany, Lavander, camomile, cen- taury, wormewood, cumin, broom, orange pils</p>
		or	<p>Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &amp;c.</p> <p>Anniseed, fennell seed, ammi, cary, cumin, nettle, bayes, parslly, grana paradisi.</p>
		outwardly vsed, as	<p>Dianisum, Diagalanga, Diaciminu, Diacalaminthes, Electuarium de baccis Lauri, Benedicta laxatiua, &amp;c. pulvis Carminativus, &amp; pulvis descrip. Anti- dotario Florentino, aromaticu, rosatu, Mithridat.</p>
			<p>Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions, &amp;c.</p>



# THE SECOND PARTITION THE CVRE OF MELANCHOLIE,

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

## *Unlawfull Cures reiected.*



**I**Nveterate Melancholy, howsoever it may seeme to be a continue, inexorable disease, hard to be cured, accompanying them to their graues most part, as <sup>a</sup> *Montanus* obserues, yet many times it may be helped, euen that which is most violent, or at least, according to the same <sup>b</sup> Author, *it may be mitigated and much eased. Nil desperandum.* It may bee hard to cure, but not im-

<sup>a</sup> *Consil. 235. pro Abbate Ila-  
lo.*

<sup>b</sup> *Consil. 23. aut  
curabitur aut  
certe minus affi-  
cietur, si volet.*

possible, for him that is most grievously affected, if he be but willing to be helped.

Vpon this good hope I will proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, and those according to their seuerall species. Of these Cures some be *Lawfull*, some againe *Unlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controverted. As first, whether by these diabolicall meanes, which are commonly practised by the Divell & his Ministers, Sorcerers, Witches, Magitians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c this disease and the like may be cured? and if they may, whethet it bee lawfull to make vse of them, those magneticall cures, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Heurnius, lib. 3. pract. med. cap. 28.*

*Celins*

c Alii dubitant an demon possit morbos curare quos non fecit, alii negant sed quotidiana experientia confirmat, magos magis no multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare.  
d Agentia cum patientibus coniungunt.  
e Hec alii vident, sed vereor ne dum nolumus esse creduli vicium non effugiamus incredulitatem.  
f Refert Solomoni mentis morbos curasse, & demones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.  
g Spirituales morbi spiritualiter curari debent.  
h Sigillum ex auro peculiari ad Melancholicum &c.

*Celius lib.16.cap.16.* *Delrio Tom.3.* *Wierus lib.2.de prestig.dam.* *Lavater de spect.part.2.cap.7.* *Holbrenner the Lutheran in Pistorium, Polydor Virg. lib.1. de prodig.* *Tandlerus, Lemnius, Hippocrates, and Avicenna amongst the rest* deny that spirits or diueils haue any power ouer vs, and referre all with *Pomponatius* of Padua to naturall causes and humours. Of the other opinion are *Bodinus* *Demonomantie, lib.3.cap.2.* *Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib.2. de occult. Philos. cap.36.69.71. 72. & lib.3.cap.23. & 10.* *Marsilius Ficinus de vit. calit. compar. cap.13.15. 18.21. &c.* *Galeottus de promiscua doct. cap.24.* *Iovianus Pontanus Tom.2. Plin.lib.28.cap.2.* *Strabo, lib.15. Geog.* *Leo Suavius: Goclenius de vng. armar. Cardan de subtil.* brings many proofes out of *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca, &c.* that such cures may be done. They can stanch blood, salue Gours, Epilepsies, biting of mad dogges, toothach, Melancholy, &c. by their spells and charmes. c Many doubt, saith *Nicholas Taurellus, whether the Diuell can cure such diseases he hath not made, and some flatly deny it, howseuer common experience confirms to our astonishment, that Magitians can worke such feats, and that the Diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs unknowne.* *Daneus* in his tract *de Sortiarijs* subscribes to this of *Taurellus, Erasmus de lamijs*, maintaineth as much, and so doe most diuines, that out of their excellent knowledge and long experience they can commit  
d *agentes cum patientibus, colligere semina rerum, eaq; materie applicare*, as *Austin inferres de Civ. Dei & de Trinit. lib.3.cap.7. & 8.* they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wizards, and white-witches, as they call them, in every Village, which if they be sought vnto, will help almost all infirmities of body & mind, that to doubt of it any longer, e or not to beleue, were to runne into that other Scepticall extreame of incredulity, saith *Taurellus.* *Leo Suavius* in his Comment vpon *Paracelsus*, seemes to make it an art, which ought to bee approued: *Pistorius* and others stiffly maintaine the vse of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true but there be but a few that haue skill in it. *Marcellus Donatus lib.2. de hist. mir. cap.1.* proues out of *Iosephus* eight bookes of antiquities, that f *Solomon* so cured all the diseases of the minde by spells, charmes, and droue away Diuells, and that *Eleazar* did as much before *Vespasian.* *Langius* in his *med. epist.* holds *Iupiter Menecrates*, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are daily done in this kinde, the Diuell is an expert Physitian, as *Godelman* calls him, *lib.1. cap.18.* and God permits oftentimes these Witches and Magitians to produce such effects, as *Lavater cap.3. lib.8. part.3. cap.1.* *Polid. Virg. lib.1. de prodigijs, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom.4. de morb. ament.* stiffly maintaines, g *they cannot otherwise bee cured but by spells, seales, and spirituall physicke.* h *Arnoldus lib. de sigillis* sets downe the making of them, so doth *Rulandus* and many others.

*Hoc posito*, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wisards advice? 'Tis a common practise of some men to goe first to a witch, and then to a Physiti-

Physitian, if one cannot the other shall, *Flectere si nequeant superos Acheronta monebunt.*<sup>i</sup> It matters not, saith *Paracelsus*, whether it bee God or the Diuell, Angells or vncleane spirits cure him, so that he be eased. He calls a<sup>k</sup> Magitian Gods Minister and his Vicar, applying that of *vos estis dñi* prophanelly to them, for which he is lashed by *T. Erastus part. 1. fol. 45.* And elsewhere he encourageth his patients to haue a good faith,<sup>1</sup> a strong imagination, and they shall finde the effects; let Diuines say to the contrary what they will. Hee proues and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent;* if they bee caused by Incantation, they must be cured by incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Aerodius rerum Iudic. lib. 3. tit. 7. Salicet, Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis fiunt, secus non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dem. lib. 3. cap. 2. Godelmannus, lib. 1. cap. 8. Wierus, Delrio lib. 6. quest. 2. To. 3. mag. inquis. Erastus, de Lamijs*; all our<sup>n</sup> Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Evil is not to be done, that good may come of it.* Much better it were for such patients that are so trobled, to endure a little misery in this life, thē to hazard their soules health for euill, and as *Delrio* counselleth,<sup>o</sup> much better dye, then be so cured. Some take vp on them to expell Diuells by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitiue Church, as that aboue cited of *Iosephus, Eleazar, Iraneus, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it selfe hath beene publicly professed in some Vniuersities, as of old in *Salamanca* in *Spaine*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and vniuersity of *Paris*. Our Pontificiall Writers retaine many of these adiurations, and forme of exorcismes still in the Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet. Thyreus part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of *q'ster*, *suffumigations*, cutting the ayre with swords, *cap. 57.* hearbs, odours: Of which *Tostatus* treats. 2. *Reg. c. 16. quest. 43.* you shall finde many vaine & frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

<sup>o</sup> Mori præstat quam superstitiosè sanari. *disquis. mag. lib. 2. cap. 2. sect. 1. quest. 1. Tom. 3.* p *P. Lombard.* q *Suffitus gladiorum iſtus, &c.*

## MEMB. 2.

## Lawfull cures first from God.

**B**eing so clearely evinced, as it is, all vnlawfull cures are to bee refused, it remaines to treat of such as are to bee admitted, and those are commonly such which God hath appointed, <sup>r</sup> by vertue of stones, hearbs, plants, mettles &c. and the like, which are prepared and applied to our vse, by art and industry of physitians, who are the dispensers of such treasures for our good, and to be<sup>r</sup> honoured for necessities

<sup>r</sup> The Lord hath created medicines of the earth, and he that will not ashorre them. *Eccles. 38. 4.*

212 *ties sake*, Gods intermediate ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely to much, or wholly vpon them, *A Ioue principium*, we must first beginne with Prayer, and then vse Phisicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Aesope*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitatis*, hee whipt his horses withall, and put his shoulder to the wheele. God woikes by meanes, as *Christ* cured the blind man with clay and spittle:

*Orandum est ut sit mens sana in corpore sano.*

[My son faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole. *Eccles. 38.9.* *Huc omne principium huc refertur exitum.* *Hor 3. carm. Od. 6.*

As we must pray for health of body and minde, so we must vse our vtmost in-  
deauours to preferue and continue it. Some kinde of diuels are not cast out, but by fasting and prayer, and both necessarily required, not one without the other. For all the Phisicke we can vse, art, excellent industry, is to no purpose without calling vpon God, *Nil iuuat immensos Cratere promittere montes*: It is in vaine to seeke for helpe, runne, ride, except God blesse vs.

— non Sicula dapes

<sup>u</sup> *Dulcem elaborabunt saporem,*

*Non animum cytherae cantus.*

<sup>x</sup> *Non domus & fundus, non aris acervus & auri*

*Aegroto possunt domino deducere febres.*

<sup>y</sup> With house, with land, with mony, and with gold,

The masters fever will not be control'd.

We must vse prayer and phisicke both together: and so no doubt but our prayers will bee auailable, and our phisicke take effect. Tis that *Ezechiah* practized. *2. Kings 20. Luke* the Evangelist; and which wee are enioyned *Coloss. 4.* not the Patient only, but the Physitian himselfe. *Hippocrates* an Hea-then, required this in a good Practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. cap. 11.* it is a thing which hee doth inculcate, <sup>2</sup> and many others. *Hyperius* in his first booke *de sacr. script. lec.* speaking of that happinesse and good suc-  
cesse, which all Physitians desire, and hope for in their cures, <sup>2</sup> tells them, that *it is not to be expected, except with a true faith they call vpon God, and teach their patients to doe the like.* The councell of *Laterane*, *Canone 22.* decreed they should doe so; the Fathers of the Church haue still aduised as much, whatsoeuer thou takest in hand (saith <sup>b</sup> *Gregory*) let God be of thy counsell, consult with him; That healeth those that are broken in heart (*Psal. 147. 3.*) and bindeth up their sores. Otherwise as the Prophet *Jeremy, cap. 46. 11.* denounced to *Aegypt*, in vaine shalt thou vse many medicines, for thou shalt haue no health. It is the same counsell which <sup>c</sup> *Comineus* that politick Historiographer giues to all Christian princes, vpon occasion of that vnhappy overthrow of *Charles Duke of Burgundy*, by meanes of which hee was extreainely melancholy & sick to death: In so much that neither Physicke, nor perswasion could doe him any good, perceiuing his prepostrous error belike, aduiseeth all great men in such cases, <sup>d</sup> to pray first to God, with all submission & penitency, to con-

<sup>u</sup> Musick and fine fare, can doe no good.  
<sup>x</sup> *Hor. l. 1. ep. 2.*  
<sup>y</sup> *Sint Cresci & Crassi licet, non hos Pauculus aureas undas agens eripies unquam e misere, ijs.*  
<sup>z</sup> *Scientia de Deo debet in medico infixia esse.*  
*Mesue Arabs.*  
*sanat omnes languores deus.*  
For you shall pray to your Lord that hee would prosper that which is giuen for ease and then vse physick for the prolonging of life. *Eccles. 38. 14*  
<sup>a</sup> *Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide inuocent atq; egros similiter ad ardentem vocationem existant.*  
<sup>b</sup> *Lemnius e Gregor. exhor. ad vitam opt. insit cap. 48. Quicquid mediaris aggredi aut perficere, deum in consilium adhibeto.*  
<sup>c</sup> *Commentar. lib. 7. ob infelicem pugnam contristatus, in egritudinem incidit, ita ut a medicis curari non poterat.*

esse their finnes, and then to use Physicke. The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*, that he relied more on Physicke then on God, and by all meanes would haue him to amend it. And 'tis a fit caution to be obserued of all other sort of men. The Prophet *Dauid* was so obseruant of this precept, that in his greatest misery and vexation of minde, he put this rule first in practise. *Psal.* 77. 3. *When I am in heauinesse, I will thinke on God, Psal.* 86. 4. *Comfort the soule of thy seruant, for vnto thee I lift up my soule. & ver.* 7. *In the day of trouble will I call vpon thee, for thou hearest me, Psal.* 34. 1. *Save me O God, by thy name &c. Psal.* 82. *Psal.* 20. And 'tis the common practise of all good men *Psal.* 107. 13. *when there heart was humbled with heauinesse, they cryed to the Lord in their trouble, and hee deliuered them from their distresse.* And they haue found good successe in so doing as *Dauid* confesseth, *Psal.* 30. 11. *Thou hast turned my ioy into mourning, thou hast loosed my lacke, and girded me with gladnesse.* Therefore hee adviseth all others to doe the like, *Psal.* 31. 24. *All yee that trust in the Lord, be strong, and he shall establish your heart.* It is reported by *Suidas*; speaking of *Ezechiah*, that there was a great booke of old, King *Solomon*'s writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Ezechiah* king of *Ierusalem*, caused it to be taken away, because it made the people secure, to neglect their durie in calling and relying vpon God, out of a confidence on those remedies. *Minutius* that worthy Consull of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all over the world, and *Minutius* his speech concernes vs all, we rely more on Physicke, and seeke oftner to Physicians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides*, *Ecc.* 1. 12. and 22. *The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life:* And all such as prescribe Physicke, to beginne in nomine Dei, as *Mesue* did, to imitate *Laelius à Fonte Eugubinus*, that in all his consultations, still concluds with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione, & invocatione Dei nihil facias*, avoide covetousnesse, and doe nothing without invocation vpon God.

## MEMB. 3.

*Whether it be lawfull to seeke to Saints for aide in this Disease.*



Hat wee must pray to God, no man doubts; but whether wee should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, benedictions, those diuine amulets, holy exorcismes, and the signe of the Crosse be a

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vaileable in this disease. The Papists on the one side stiffly maintaine, how many melancholy, mad, dæmoniacall persons are dayly cured at *Saint Antonies Church in Padua*, at *S<sup>t</sup> Vitus in Germany*, by our Lady of *Loretta in Italy*, our Lady of *Sichem in the low Countries*? <sup>h</sup> *Qua & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet*; she cures halt, lame, blind, all diseases of body and minde, and commands the diuell himselfe, saith *Lipsius*. 25000 in a day come thither; <sup>i</sup> *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almost for euery peculiar infirmity, for poyson, gouts, agues, *Petronella*: *S<sup>t</sup> Romanus* for such as are possessed: *Valentine* for the falling sicknesse; *S<sup>t</sup> Vitus* for madmen &c. And as of old <sup>k</sup> *Pliny* reckons vp gods for all diseases, (*Febris sanum dicatum est*) *Lilius Giralduus* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods; <sup>l</sup> *Loue*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempelts, Seasons, *Crepitus Ventrīs, dea Vacuna, dea Cloacina*, there was a Goddess of idlenesse, a goddesse of the draught, or lakes, *Prema, Premida, Priapus*, bawdy gods, & gods for all <sup>m</sup> offices. *Varro* reckons vp 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her Priests and ministers: and Melancholy comes not behinde, for as *Austin* mentioneth *lib. 4. de Ciuit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith <sup>n</sup> *Macrobius*) they did offer sacrifice yearely, that she might bee pacified as well as the rest. T'is no new thing, you see, this of Papists; and in my iudgement, that old doting *Lipsius*, might haue fitter dedicated his <sup>o</sup> pen after all his labours, to this our goddesse of Melancholy, then to his *Vergo Hallensis*, and beene her Chaplin, it would haue becomed him better: But he, poore man, thought no harme in that which he did, and will not be perswaded but that he doth well, hee hath so many patrons, and honorable precedents in the like kinde, that iustifie as much, as eagerly, and more then he there saith of his Lady and Mistris: read but superstitious *Coster* and *Gretsfers* *Tract de Cruce. Laur. Arcturus Pantens de Invoc. Sanct. Bellarmine, Delrio diss. mag. To. 3. lib. 6. quest. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyrens, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, Images, consecrated beades &c. *Barradius* the Iesuite, boldly giues it out, that *Christs Countenance*, and the *Virgin Maries*, would cure Melancholy, if one had looked steadfastly on them. *P. Morales* the Spaniard in his booke *de pulch. Ies. & Mar.* confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverbe in those dayes, for such as were troubled in minde, to say *Eamus ad videndum filium Marie*, let vs see the sonne of *Mary*, as they doe now post to *S<sup>t</sup> Antonies in Padua*, or to *S<sup>t</sup> Hillaries at Poicters in France*. *P.* In a closet of that Church, there is at this day *S<sup>t</sup> Hillaries* bed to be seen, to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recover. It is an ordinary thing in those parts, to send all their madmen to *S. Hillaries Cradle*. They say the like of *S. Tubery* in another place

<sup>h</sup> *Lipsius.*<sup>i</sup> *Cap. 26.*<sup>k</sup> *Lib. 2. cap. 7. de Deo. Morbi- que in genera descriptis deos reperimus.*<sup>l</sup> *Selden. prolog. cap. 3. de diis Sy- ris-Rofanus.*<sup>m</sup> *Sec Libi Gi- raldi synagoga de diis &c.*<sup>n</sup> *12. Cal. Ianu- arii serias cele- brant, ut ang- res, & animi sol- litiudines pro- pitata depellat. o Hanc diuæ penam conse- cravi Lipsius.*<sup>p</sup> *Jodocus Sin- cerus itin. Gal- lie 1617 Hue mente captos de- ducunt, & statis orationibus, sa- crisq; peractis, in illum lectum dormitum po- nunt &c. q In Gallia Narbonensi.*

place, *Giraldus Cambrensis Itin. Camb. cap. 1.* tells strange stories of *S. Cirici-  
us* staffe, that would cure this, and all other diseases. Others say as much (as  
† *Hospinian* obserues) of the three Kings of *Colen*, their names written in  
Parchment, and hung about a Patients necke, with the signe of the Crosse,  
will produce like effects. Read *Lipomannus*, or that golden Legend of *Iaco-  
bus de Voragine*, you shall haue infinite stories, or those new relations of our  
† *Iesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life  
&c. *Iasper Belga* a Iesuite, cured a mad woman, by hanging *S. Iohns* Gospell  
about her neck, and many such. Holy-water did as much in *Iapona* &c. No-  
thing so familiar in their works, as such examples.

But we on the other side, seeke to God alone. Wee say with *Dauid*, *Psal.*  
46. 1. *God is our hope and strength, and helpe in trouble, ready to be found.* For  
their Catalogue of examples, we make no other answere, but that they are  
false fictions, or Diabolicall illusions, counterfeit miracles. Wee cannot deny  
but that it is an ordinary thing on *S. Anthonies* day in *Padua*, to bring diuers  
mad men and demoniacall persons to be cured: yet we make a doubt whe-  
ther such Parties bee so affected indeed, but prepared by their Priests, by  
certaine oyntments and drammes, to cosen the commonalty, as † *Hildesheim*  
well saith; the like is commonly practised in *Bohemia* as *Mathiolus* giues vs  
to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks onely  
to get opinion and mony, meere impostures. *Æsculapius* of old, that coun-  
terfeit God, did as many famous cures; his Temple (as † *Strabo* relates) was  
dayly full of patients, and as many feuerall tables, inscriptions, pendants, do-  
naries &c. to be seene in his Church, as at this day at our Lady of *Loretta's*  
in *Italy*. It was a custome long since

suspendisse potenti

*Vestimentam aris deo.* (Hor. od. 1. lib. 5. od.)

to doe the like, in former times they were seduced and deluded as they are  
now. Tis the same diuell still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*,  
*Æsculapius* &c. as † *Lactantius lib. 2. de orig. erroris, cap. 17.* obserues. The  
same *Iupiter*, and those bad Angels, are now worshipsed and adored by the  
name of *S. Sebastian*, *Barbara* &c. *Christopher* and *George* are come in their  
places. Our Lady succedes *Venus* (as they vse her in many offices) the rest are  
otherwise supplied, as † *Lauater* writes, and so they are deluded. y And God  
often winks at these impostures, because they forsake his word, and betake  
themselves to the diuell, as they doe that seeke after Holy water, crosses &c.  
*wierus lib. 4. cap. 3.* What can these men plead for themselves more then  
those heathen gods, the same cures done by both, the same spirit that sedu-  
ceth: or put case they could helpe, why should we rather seeke to them, then  
to Christ himselfe, since that he so kindly invites vs to him, come vnto me all  
ye that are heavy laden, and I will ease you, *Mat. 11.* and we know that there  
is one God, one Mediator betwixt God and man *Iesus Christ*. (*Tim. 2. 5.*)  
who gaue himselfe a rancome for all men. We know that we haue an † *Advo-  
cate with the Father, Iesus Christ* (1. *1oh. 2. 1.*) that there is no other name vn-  
der Heauen, by which wee can be saued, but by his, who is alwaies ready to  
heare vs, and sits at the right hand of God, and from a whom we can haue no

ter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, cruce &c. lubricæ  
offerunt, et Charior est ipse homo quam sibi, Paul. a Bernard.

† Lib. de orig.  
Festorum. Collo  
suspensa, & per-  
gameno inscrip-  
ta, cum signo  
crucis &c.

† Em. Acosta  
com. rerum in  
Oriente gest. a  
societ. Ies. Anno  
1568.

Epist. Gonsalvi  
Fernandis An-  
no 1560. e Ia-  
ponia.

† Spicel. de mor-  
bis demoniacis,  
sic a sacrificiis  
parati unguen-  
tis. Magicis cor-  
pori illius, ut  
stulte plebecule  
persuadeant ra-  
les curari a  
Santo Antonio.  
† Greg lib. 8.

Cuius fa. um e-  
notantium rau-  
ritudine refer-  
tum, undique  
& tabellis pen-  
dentibus, in qui-  
bus (anatil lan-  
guores erant in-  
scripti.

† Mali angeli  
sumserunt olim  
nomen Iouis, Iu-  
nonis. Apollinis,  
&c. quos Genti-  
les deos crede-  
bant, nunc S.  
Sebastiani, Bar-  
baræ &c. nomen  
habent, & alio-  
rum.

† Part. 2. cap. 9  
de Spect. Veneri.  
substituunt Vir-  
ginem Mariam.  
y Ad hec ludi-  
bria Deus con-  
nivit frequen-  
s fidei hominibus

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b Austin,

repulse, *solus vult, solus potest, curat vniuersos tanquam singulos, & b vnumquemq; nostrum vt solum*, we are all as one to him, hee cares for vs all as one, and why should we then seeke to any other but to him?

## MEMB. 4. SUBSECT. I.

## Physitian, Patient, Physicke.



F those diuers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physicke is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (*for of the most high com-*

c Eccles 38.

In the sight of great men hee shall be in admiration.

*eth healing, Eccles 38.2.)* we must seeke to, and rely vpon the Physitian, c who

is *Manus Dei*, saith *Hierophilus*, and to whom hee hath giuen knowledge, that he might be glorified in his wondrous works. *With such doth hee heale men, and taketh away their paines, Eccles 38.6.7. when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good successe, ver. 13.* It is not therefore to be doubted, that if we seeke a Physitian as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, and worthily so called; for there bee many Mountebanks, Quacksaluers, Emperickes, in euery streete almost, and in every village, that take vpon them this name, make this noble and profitable Art to be euill spoken of and contemned, by reason of these base and illiterate Artificers: but such a physitian I speake of, as is approved, learned, skilfull, honest, &c. of whose duty *Wecker Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandrinus med. Henrnius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take vpon him to cure it, d *Paracelsus* will haue to be a

d Tom. 4. Tract.

1. de morbis amentium

Horum multi non nisi a Magis curandi, & Astrologis, quoniam origo eius a caelis petenda est.

e Lib. de Podagra.

f S. A. 4.

g Langius.

i. Cesar Clautius consult.

h Predestinati.

ad hunc curandum.

i Helleborus curat, sed quod ab omni datus medico, vnum est.

Magitian, a Chimist, a Philosopher, an Astrologer; *Thurnefferus, Seuerinus* the Dane, and some other of his followers, require as much: *many of them cannot bee cured but by Magicke.* e *Paracelsus* is so stiffe for those Chemicall

medicines, that in his cures he will admit almost of no other Physicke, deriding in the meane time *Hippocrates, Galen*, and all their followers: but Magick, and all such remedies I haue already censured, and shall speake of Chymistry f elsewhere. Astrology is required by many famous Physitians, by

*Ficinus, Crato, Fernelius*, g doubted of, & exploded by others: I will not take vpon me to decide the Controuersie. *Paracelsus* goes farther, and will haue

his Physitian h predestinated to this mans cure, this malady; and time of cure, gathering of herbs, of administering, Astrologically obserued; in which *Thurnefferus*, and some *Iatromathematicall* professors, are two superstitious in my

iudgement. i *Hellebor* will helpe, but not alway, not giuen by euery Physitian

&c. but these men are too peremptory, and selfe-conceited as I thinke. But what doe I doe, interposing in that which is beyond my reach? a blinde man

cannot iudge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in euery Physitian, that he be not ouercarelesse or

couetous, *Harpy*-like to make a prey of his Patient, as an hungry Chirurgion

often produce and wiew-draw his cure, so long as there is any hope of pay,

*Non missura cutem, nisi plena cruoris hirudo.*

Many of them to get a fee, will giue Physicke to euery one that comes, when there

there is no cause, and they doe so *irritare silentem morbum*, ask *Heurnius* complains, stirre vp a silent disease, as it often falls out; which by good counsell, good aduise alone, might haue beene happily composed, or by rectification of those six nonnaturall things, otherwise cured. This is *Natura bellum inferre*, to oppugne nature, and to make a strong body weake. *Arnoldus* in his 8. and 11. Aphorismes giues cautions against, and expressely forbids it. *A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before he proceede to medicinall cure*. In another place hee laughs those men to scorne, that thinke *longis syrupis expugnare demones, & animi phantasmata*, they can purge fantasticall Imaginations, and the diuell by physicke. Another caution is, that they proceed vpon good grounds, if so be there be neede of Physick, and not mistake the disease, they are often deceived by the<sup>m</sup> similitude of Symptomes, saith *Heurnius*, and I could giue instance in many Consultations, wherein they haue prescribed opposite Physick. Sometimes they goe too perfunctorily to worke, in not prescribing a iust<sup>o</sup> course of Physicke, to stirre vp the humour and not to purge it, doth often more harme then good. *Montanus consil. 30.* inueighes against such perturbations, *that purge to the halfe, tire Nature, and molest the body to no purpose*. T<sup>s</sup> is a crabbed humor to purge, and as *Laurentius* calls this disease, the reproch of Physitians; *Bessaridus, flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe; and refuse it againe, though hee neglect his owne health, it behoues a good Physitian, not to leaue him helpless. But most part they offend in that other extreame; they prescribe too much Physick, and tire out there bodies with continuall potions, to no purpose. *Aetius tetra. bib. 2. ser. 2. cap. 90.* will haue them by all meanes therefore *p* to giue some respite to nature, to leaue off now and then, and *Laelius à Fonte Egubinus* in his consultations, found it (as he there witnesseth) often verified by experience, *q* that after a deale of Physick to no purpose, left to themselves, they haue recovered. T<sup>s</sup> is that which *Nic. Písó, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

*rie hos trahant, vires absq. ullo commodo ledunt & frangunt & c. p* Naturæ remissionem dare oportet. *q* Pleriq. hoc morbo medicina nihil profecisse visi unt, & sibi demissi inualuerunt.

*k* Quod sepe evenit lib. 3. cap. 1. cum non sit necessitas. Frustra fatigant remediis egros, qui vicius ratione curari possunt. *Heurnius.* *l* *Diodesius & sapiens medicus, nunquam properabit ad pharmacum nisi cogente necessitate.* *41. Aphor. prudens & pius medicus cibis prius medicinal. q. à medicinis purum morbum expellere satagit.* *m* *Brev. l. c. 18.* *n* Similitudo sepe bonis medicis imponit. *o* Qui melancholicis praevertitur non satis valida. Longiores morbi imprimis solertiam medici postulant, & fidelitatem, qui enim immutua-

## SUBJECT. 2.

## Concerning the Patient.

**W**Hen these precedent cautions are accurately kept, and that wee haue now got a skilfull, an honest Physitian to our minde, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be obserued and continued on the patients behalfe; First that he be not too niggardly miserable of his purse, or thinke it too much he bestows vpon himselfe, and to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, *r* all the gold they had, if all the citty were gold he should haue it. *Naaman the Syrian*, when he went into *Israel* to *Elisha*, to be cured of his Leprosie, tooke with

*Abderitanepist. Hippoc.* *r* Quicquid auri apud nos est, libenter persoluemus, etiamsi tota urbs nostra aurum esset.

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f Seneca.

e Per. 3. Sat.

u De anima.

Barbara tamen  
immanitate, &  
deploranda in-  
finitia, contem-  
nunt præcepta  
sanitatis, mori-  
e & morbos ultro  
accerfunt.

x Confil. 173.

e Scoltzi.

Melancholicorū  
hoc fere propri-  
um est, ut gravi-  
ora dicant esse  
symptomata,  
quā reuera sunt.  
y Melancholici  
plerūq; medicis  
sunt molesti, ut  
alia alijs adiu-  
gant.

z Oportet infir-  
mo imprimere  
salutem utcumq;  
promittere, eili  
ipse desperet.

Nullum medi-  
camentum effi-  
cax, nisi medicus  
etiam fuerit,  
fortis Imagina-  
tionis.

a De promisc.  
doct. cap. 15.

Quoniam sani-  
tatis forma a  
anima medici  
continet.

b Spes & confi-  
dentia, plus va-  
lent quam me-  
dicina.

c Felicior in  
medicina obfi-  
dem Ethnicorū.

d Aphor. 89.

Æger qui pluri-  
mos consulit me-  
dicos, plerūq;  
in errorem (in-  
gultorum cadit.

e Nihil ita sani-  
tatem impedit,  
ac remediorum  
crebra mutatio,  
nec venis vul-  
nus ad cicatri-  
cem in quo di-  
versa medica-  
menta tentan-  
tur.

with him ten talents of siluer, six thousand peices of gold, and ten change of rayments (2. Kings 5. 5.) Another thing is, that out of bashfulness, hee doe not conceale his griefe, if ought trouble his minde, let him freely disclose it,

*Stultorum incurata pudor malus ulcera celat,*

by that meanes, hee procures to himselfe much mischief, and runs into a greater inconuenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) T'is a part of his cure, to wish his owne health; and not to deferre it too long.

f *Qui blandiendo dulce nutrit malum,*

*Serò recusat ferre quod subijt iugum.*

Et

e *Helleborum frustra quum iam cutis agra tumebit,*

*Poscentes videas, venienti occurrere morbo.*

He that by cherishing, a mischief doth prouoke

Too late at last refuseth to cast off his yoke,

When the skinne swels, to seeke it to appease,

With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peeuishnes; they vndoe themselves; and often out of a preiudice, a loathing, and distaste of Physicke, they had rather dye, or doe worse, then take any of it. *Barbarous immanty* (u *Melancthon* termes it) and *folly to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their owne heads.* Though many againe are in that other extreame too profuse, suspicious, and ialous of their health, too apt to take Physicke on euery small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, runne, ride, send for a Physitian, as many Gentlemen doe, that are sicke without a cause, euen when they will themselves, vpon euery toy or small discontent; and when he comes, they make it worse then it is, by amplifying that which is not. x *Hier. Capivaccius* sets it downe as a common fault of all melancholy persons, *to say their symptoms are greater then they are, to helpe themselves.* And which y *Mercurialis* notes *consil. 53. to be more troublesome to their Physitians, then other ordinary patients, that they may haue change of Physicke.*

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and haue sure hope that his Physitian can helpe him. z *Damascen* the Arabian requires likewise in the Physitian himselfe, that he be confident he can cure him, otherwise his Physicke will not be effectuell, and promise withall, that he will certainly helpe him, make him beleue so at least. a *Galeotus* giues this reason, because the forme of health is contained in the Physitians minde; and as *Galen* holds, b *confidence and hope doe more good then Physicke;* he cures most, in whom most are confident. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill hee had; but *because the common people had a most strong conceipt of his worth.* To this of confidence, we may adde perseverance, obedience and constancy, not to change his Physitian, or dislike him vpon euery toy, for he that so doth (saith d *Ianus Damascen*) or *consults with many, falls into many errors; or that vseth many medicines.* It was a chiefe caveat of

Seneca

*Seneca* to his friend *Lucilius*, that he should not alter his Physitian, or prescribed Physicke; *Nothing hinders health more, a wound can never bee cured that hath severall plasters.* *Crato* *consil.* 186 taxeth all melancholy persons of this fault: *Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seeke another, and another;* (as they doe commonly that haue sore eyes) *twenty, one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous, and difficult to be cured.* They try many (saith *Montanus*) and profit by none: and for this cause *consil.* 24. he inioynes his Patient before he take him in hand, *perseverance and sufferance, for in such a small time, no great matter can be effected, and upon that condition hee will administer Physicke, otherwise all his endeavour and counsell would bee to small purpose.* And in his 31. counsell for a notable marron, he telleth her <sup>i</sup> if shee will bee cured, shee must bee of a most abiding patience, faithfull obedience, and singular perseverance, if shee remit or despaire, shee can expect or hope for no good successe. *Consil.* 230. for an Italian Abbot, hee makes it one of the greatest reasons, why this diseale is to incurable, <sup>k</sup> because the parties are so restlesse, and impatient, and will therefore haue him that intends to bee eased, to take Physicke, not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the daies of his life. Last of all, it is required that the Patient bee not too bold to practise vpon himselfe, without an approued Physitians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, & doe themselves more harme then good. That which is conducing to one man, in one case, the same time, is opposite to another. † An Ass and a Mule went laden ouer a brooke, the one with salt, the other with wool: The Mules packe was wet by chance, the salt melted, his burden the lighter, and hee thereby much eased. He told the Ass, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good, and bad to severall parties, vpon diuers occasions. Many things (saith <sup>m</sup> *Penottus*) are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physicke, poyson. I remember in *Valleriolas* obseruations, a story of one *John Baptist a Neopolitan*, that finding by chance a pamphlet in Italian, written in praise of Hellebor, would needs aduenture on himselfe, & tooke 3 j for 3 j: and had not he bene sent for, the poore fellowe had poisoned himselfe. From whence he concludes out of *Damascenus* 2 & 3. *Aphor.* <sup>n</sup> that without exquisite knowledge, to worke out of bookes is most dangerous: how unsauory a thing it is to beleue writers, and take vpon trust, as this Patient perceived by his owne perill. I could recite such another example of mine owne knowledge, of a friend of mine, that finding a receipt in *Brassavola*, would needs take Hellebor in substance, and try it on his owne person; but had not some of his familiars come to visite him by chance, he had by his indiscretion hazarded himselfe; many such I haue obserued. These are those ordinary cautions, which I should thinke fit to be noted, and he that shall keep them, as <sup>o</sup> *Montanus* saith, shall surely be much eased, if not thoroughly cured.

*Nihil ita sanitati inopedit, ac res diuina, crebra mutatio, nec vni uulnus ad cicatricem in quo diuersa medicamentis astringuntur.*  
<sup>f</sup> Melancholicorum proprium, quum ex eorum a bitrio non fit subita mutatio in melius, alterare medicos quiquidus, &c.  
<sup>g</sup> Co. fil. 31. Dñ ad vniuersum confertur, nullo p. nunt, in limis hoc statuere oportet. r. quia p. seueritatem & toleranti in Exiguo enim temporis uenit ex hoc.  
<sup>i</sup> Sicurari uult, opus est perinacitate pe. seuerantia fidelis obedientie, & patientia singulari, si tardus aut desereret, nullum habebit effectum.  
<sup>k</sup> Aegritudine amittunt patientiam, & inde morbi incurabiles.  
<sup>l</sup> Non ad mentem aut a-nim, sed oportet toto uine cu riculo curationi operari.  
<sup>j</sup> Came arius cinb 55. cent. 2. in Prefat. de nar. med.  
<sup>1</sup> libellis que uulgo versantur apud literatos i cautos, multa legunt, a quibus decipiuntur eximia illis, sed potenter uolunt haurire uenerum.

<sup>n</sup> Operari ex libris, absq. cognitione & solenti ingenio periculosum est. Vnde monemur, quum insipidum scriptis authoribus credere, quod hic suo didicisti periculo. <sup>o</sup> Consil. 23. hec omnia si quo ordine decet egerit, vel curabitur, vel certe minus afficietur.

## Concerning Physicke.



Hylicke it selfe in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles 38.4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be diuers & infinite kinds Plants, Mettles, Animals, &c. and thole of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to be managed by discret and skilfull Physitians, and thence applied to mans vse. To this purpose they haue invented method, and seuerall rules of art, to put these remedies in order, for their particular ends. Physicke (as Hippocrates defines it) is naught else but <sup>a</sup> addition and subtraction; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts and methods I finde in seuerall men, some take vpon them to cure all maladies with one medicine, seuerally applied, as that *Panacea*, *Aurum potabile*, so much controuerted in these daies, *herba solis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Savius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sicknesse*. To which they reduce the rest, as to *Leprosie*, vlcers, itches, fursures, scabbes, &c. To *Gout*, stone, cholicke, tooth-ache, head-ache &c. To *Dropsie*, Agues, laundies, Caxexia &c. To the *Falling-sicknesse*, belong Palsie, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. <sup>r</sup> If any of these foure principall be cured (saith *Ravelascus*) all the inferiour be cured, & the same remedies commonly serue: but this is too geenerall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speake, I finde seuerall cures, seuerall methods, and prescripts. They that intende the practicke cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends, *Sauanarola* prescribes seauen especiall Canons. *Ælianus Montaltus* cap. 26. *Fauentinus* in his Empiricks, *Hercules de Saxoniâ*, &c. haue their seuerall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διαμικτή*, *Pharmaceutica*, and *Chirurgica*; Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe, of which I will insist, and speake in their order.

p Enchiridion cap.  
2. lib. 1.  
q in pract. med.  
hec affectio no-  
stra temporibus  
frequentissima  
ergo maxime  
pertinet ad nos  
huius curationē  
intelligere.

r Si aliquis ho-  
rum morborum  
summus sana-  
tur, sanantur  
omnes inferiores

## SECT. 2.

## MEMB. I. SUBSEC. I.

*Diet rectified in substance.*

**D**iet, *Διαίτη*, *Victus* or Liuing, according to <sup>f</sup> *Fuchsius* and others, comprehend those six non-naturall things, which I haue before specified, are especiall causes, and being rectified, a sole or chiefe part of the Cure. <sup>†</sup> *Io. Arculanus* cap. 16. in <sup>9</sup> *Rhasis*, accompts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried, *Lemnius* instit. cap. 22. names them the hinges of our health, <sup>u</sup> no hope of recovery without them. *Reimerus Solenander* in his seauenth consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this Physicke aboue the rest, <sup>x</sup> no good to be done without it. <sup>y</sup> *Arcteus* l. 1. cap. 7. an old Physitian, is of opinion, that this is enough of it selfe, if the party bee not too farre gone in sicknesse. <sup>z</sup> *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highnesse will keepe but a good diet, hee will warrant him his former health. <sup>a</sup> *Montanus* consil. 27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his Diet, or else all his other Physicke will be to small purpose. The same iniunction I finde *verbatim* in *I. Cesar Claudinus*, Respon. 34. *Scoltz* consil. 183. *Trallianus* cap. 16. lib. 1. *Lelius à Fonte Agubinus* often bragges, that hee hath done more cures in this kind by rectification of Diet, then all other Physicke besides. So that in a word I may say to most melancholy men, as the Foxe said to the Wesell, that could not get out of the garner, *Macra cauum repetes, quem macra subisti*, the six non-naturall things caused it, & they must cure it. Which howsoever I treat of, as proper to the Meridian of melancholy, yet nevertheless, that which is here said, will generally serue <sup>c</sup> most other diseases, & helpe them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which we must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meates are generally commended, which are <sup>d</sup> moist, easie of digestion, and not apt to in- gender winde, not fryed, nor roasted, but sod, (saith *Kalescus*, *Altomarus*, *Piso*, &c.) hot and moist, and of good nourishment; *Crato* consil. 21. lib. 2. admits roist meat, if the burned and scorched superficies, the browne wee call it, bee pared off. *Saluianus* lib. 2. cap. 1. cryes out on cold and dry meates, & young flesh and tender is approued, as of a kid, rabbits, chickens; veale, mutton, capons, hens, partridge, pheasant, quailles, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as <sup>†</sup> *Dublinius* reports, the common

conlin faciliis, status exortes, elixi non assi, neq. cibi fixi sint. <sup>c</sup> Si interna tantum pulpa deuoretur, non superficies torrida ab igne. <sup>f</sup> Reuerus, rientes cibi, tenella etas multum valet, carnes non virose, nec pingues. <sup>†</sup> Hædæper: perigr. Hierosol.

g Inimica (to-  
macho.

h Not fried  
or buttered,  
but porched.

\* Confil. 16. Non  
improbatur bu-  
tyrum & oleum,  
si tamen plus  
quam par sit, & non  
profundatur.

i sacchari & mel-  
lis vſus, vtiliter  
ad ciborum con-  
dimenta com-  
probatur.

a Marcorialis  
confil. 88. acerbis  
omnia videntur  
Water.

k Auro aqua  
melior.

\* Lib. 4. cap. 10.

Magna urbis u-  
tilitas cum pe-  
rennes fontes  
maris includun-  
tur, quod si na-  
tura non prestat  
effodiendi &c.

l Opera gigantii  
dicit aliquis.

m De aqueduct.

n Curtius fons

à quadragesimo

lapide in orbem

opere arcuato

perductus. Plin.

lib. 36. 15.

o Quæq; domus

Rome fistulas

habebat &c. ca-  
nales &c.

p Lib. 2. cap. 20.

q Iod. à Meggen

cap. 15. peregr.

Hieros. Belionius

r Cyprian. Echo-

vinus delit. Hipp.

Aqua profuens

inde in omnes

fere domus duci-

tur in puteis

quoq; effuso tẽ-

pore frigidissima

conſervatur.

ſſe. Hugh

Middleton

Barnet.

† De queſitis

med. cent. fol.

354.

food of Boores and Clownes in *Paleſtina*. *Galen* takes exception at mutton, but without question, he meanes that rammy mutton, which is in *Turkie*, and *Aſia minor*, which haue thoſe great fleſhie tailes, of 48 pound weight, as *Vertomannus* witneſſeth, *navig. lib. 2. cap. 5*. The leane of fat meat is beſt, and all manner of brothes, and pottage, with borage, lettice, and ſuch whoſome hearbes are excellent good, eſpecially of a Cocke boyled, all ſpoone meat. *Arabians* commend braines, but *ſ Laurentius cap. 8.* excepts againſt them, & ſo doe many others; <sup>h</sup> Egges are iuſtified as a nutritiue whoſome meat. Butter and oyle may paſſe, but with ſome limitation, ſo <sup>\*</sup> *Crato* confines it, and to ſome men ſparingly at ſet times, or in ſauce, and ſo ſugar and hony are ap-  
proued. <sup>i</sup> All ſharp and ſowre ſauces muſt be avoided, and ſpices, or at leaſt ſeldome uſed: and ſo ſaffron ſometimes in broth may be tolerated; but theſe things may be more freely uſed, as the temperature of the party is hot or cold, or as he ſhall finde inconvenience by them. The thinneſt, whiteſt, ſmal-  
leſt wine is beſt, not thicke, nor ſtrong; and ſo of Beere, the midling is fitteſt. Bread of good wheat, pure, well purged from the bran is preferred; *Lauren-  
tius cap. 8.* would haue it kneaded with raine water, if it may be had.

Pure, thinne, light water by all meanes uſe, of good ſmell and taſt, which (as *Pindarus* holds) is better then gold, an eſpeciall ornament it is, and very commodious to a citty (according to <sup>\*</sup> *Vegetius*) when freſh ſprings are in-  
cluded within the walls, as at *Corinth*, in the miſt of the towne almoſt, there was *arx altiffima ſcatens fontibus*, a goodly mount full of freſhwater ſprings: if Nature afford them not, they muſt be had by Art. It is a wonder to read of thoſe ſtupend Aqueducts, and infinite coſt hath beene beſtowed in *Rome* of old, *Conſtantinople*, *Carthage*, *Alexandria*, and ſuch populous citties, to con-  
ueigh good and whoſome waters, read <sup>m</sup> *Frontinus*, *Lipſius de admir.* <sup>n</sup> *Plinius lib. 3. cap. 11.* *Strabo* in his *Geogr.* That Aqueduct of *Claudius* was moſt eminent, fetched vpon Arches 15 miles, euery Arch 109 foot high: they had 14 ſuch other Aqueducts, beſides lakes and ciſternes, 700 as I take it; <sup>o</sup> euery houſe had priuate pipes and channels to ſerue them for their uſe. *Peter Gil-  
lius* in his accurate deſcription of *Conſtantinople*, ſpeakes of an old ciſterne, which he went downe to ſee, 336 foot long, 180 foot broad, built of mar-  
ble, couered ouer with Arch-worke, and ſuſtained by 336 pillars, twelue foot a-  
funder, and in 11 rowes, to containe ſweet water. Infinite coſt in channels & ciſternes, from *Nilus* to *Alexandria*, hath beene formerly beſtowed, to the admiration of theſe times, <sup>q</sup> their ciſternes ſo curiouſly cemented and com-  
poſed, that a beholder would take them to be all of one ſtone: when the fou-  
dation is laid, and ciſterne made, their houſe is halfe built. That *Segonian* A-  
queduct in *Spaine*, is much wondred at in theſe daies, <sup>r</sup> vpon three rowes of pillars, one aboue another, conveying ſweet water to euery houſe: but each Citty almoſt is full of ſuch Aqueducts. Amongſt the reſt <sup>ſ</sup> he is eternally to be commended, that brought that new ſtreame to the North ſide of *Lon-  
don* at his owne charge: and *M<sup>r</sup> Otho Nicholſon*, founder of our water works, and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conueniently provided of it: Although *Galen* hath taken ex-  
ceptions at ſuch waters, which run through leaden pipes, *ob ceruſſam que in  
ijs generatur*, for that vinctuous ceruſe, which cauſeth dyſenteries & fluxes: <sup>\*</sup> yet as *Aſſarius Crucius* of *Genna* well answers, it is oppoſite to common experi-  
ence.

ence. If that were true, most of our *Italian Citties*, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with *P. Crescentius de Agricult. lib.1. cap. 4.* *Pamphilus Hircellanus*, and the rest.

Amongst Fishes, those are most allowed of, that live in gravelly or sandie waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. *Hippolytus Salvianns* takes exception at Carp; but I dare boldly say with *Dubravins*, it is an excellent meat if it come not from muddy pooles, that it retaineth not an unsavoury taste. *Erinacius Marinus* is much commended by *Oribasius*, *Etius*, and most of our late Writers.

<sup>a</sup> *Crato* *consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keepe downe vapors, and have their use. Sweet fruits are best, as sweet cherries, plummes, sweet apples; pear-maines, and pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies, omnibus modis appropriata conveniunt, but they must be corrected for their windiness; ripe grapes are good, and raisins of the Sunne, muske-millions well corrected, and sparingly vled. Figges are allowed, and Almonds blanched. *Trallianus* discommends figges, <sup>x</sup> *Salvianus* olives and capers, which <sup>y</sup> others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit peaches, <sup>z</sup> peares and apples baked after meales, onely corrected with sugar and anni-seed, or fennell-seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe downe vapors. The like may be said of preserved cherries, plummes, marmalit of plummes, quinces, &c. but not to drinke after them; <sup>a</sup> pomegranates, Oranges are tolerated, if they be not too sharpe.

<sup>b</sup> *Crato* will admit of no hearbs but borage, buglosse, endive, fennell, anni-seed, bawme. *Callenius* and *Arnoldus* tolerate lettice, spinage, beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of potatoes, parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to use borage, hopped, bawme, steeped in their ordinary drinke. <sup>c</sup> *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would have to be vled in every dish, which they put in practise in those hot Countries, about <sup>d</sup> *Damascus*, where (if we may beleue the relations of *Perromannus*) many hogsheds of Rose-water are to bee sold in the market at once, it is in so great request with them.

## SUBJECT. 2.

## Diet rectified in quantity.

**M** An alone, saith <sup>e</sup> *Cardan*, eates and drinke without appetite, and useth all his pleasure without necessity, anime vitio, and thence come many inconveniences vnto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately vled, more then the stomacke can well beare, it will

<sup>1</sup> De pisc. lib. 1. babent in laudis modo non sint cenosoloco.  
<sup>2</sup> De pisc. cap. 2. lib. 7. Plurimum prestat ad utilitatem & incrementum Idem. *Trallianus* lib. 1. cap. 16. pisces petrosi, & melleo carne.  
<sup>3</sup> Et si omnes putredini sunt obnoxii, ubi secunda mensis, incipit iam priore, demerentur, commodi succi prouident, qui dulcedine sua praedicti.  
<sup>4</sup> De dicta cerasa, poma &c.  
<sup>5</sup> Lib. 2. cap. 1. *Y Moianus* *consil. 24.*  
<sup>6</sup> Pyra quae grato sunt sapore, cocta mala, poma tusta & saccharo, vel ante sermine confecta, vtiliter statim a prandio vel a cena sumi possunt eo quod ventriculus roboretur & vapores caput petentes reprimant.  
<sup>7</sup> Mont.  
<sup>8</sup> Pania mala aurantia commode permittuntur modo.  
<sup>9</sup> non sint aspera & acida.  
<sup>10</sup> Olera omnia praeter boraginem, buglossum, in ybium, semiculum, anisum, &c. liqum vitari debent.  
<sup>11</sup> *Mercurialis* *pract. Med.*  
<sup>12</sup> Id Syria.  
<sup>13</sup> Lib. 2. de con. Solus homo edit bibita &c.

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ingender crudity, and doe much harme. Therefore <sup>f</sup> Crato adviseth his patient to eat but twice aday, & that at his set meales, by no meanes to eate without an appetite, or vpon a full stomacke, and to put seauen houres difference betwixt dinner and supper. Which rule if we did obserue in our Colleges, it would be much better for our healths: But custome that tyrant, so preuailes, that contrary to all good order and rules of Physicke, we scarce admit of sue. If after seauen houres tarrying he shall haue no stomacke, let him differre his meale, or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*, to *Cardinall Casius* labouring of this disease; and *Platerus* prescribes it to a patient of his to be most seuerely kept. *Guianerius* admits of three meales aday, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two: and as he must not eat ouermuch, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Iacchinus cap. 15. in 9. Rhafis*, <sup>h</sup> repletion and inanition may both doe harme in two contrary extreames. Moreouer that which he doth eat, must be well <sup>i</sup> chewed, and not hastily gobbled, for that causeth crudity and winde, and by all meanes to eate no more then hee can well digest. Some thinke (saith \* *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) the more they eat the more they nourish themselves, eate and liue as the diuerbe is, *not knowing that onely repaires man, which is well concocted, not that which is deuoured.* Melancholy men most part haue <sup>k</sup> good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite; and that which *Socrates* and *Disarius* the Physitians in *Macrobius* so much require, *St Hierom* inioynes *Rusticus*, to eat and drinke no more then will <sup>m</sup> satisfie hunger and thirst. <sup>n</sup> *Lesius* the Iesuite holds 12, 13, or 14 ounces, or in our Northerne countries 16 at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body & minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, <sup>o</sup> by ouermuch eating and continuall feasts, they stifle Nature, and choke vp themselves, which had they liued courty, or like gally-flaues beene tied to an oare, might haue happily prolonged many faire yeares.

As great inconvenience comes by variety of dishes, which causeth the precedent distemperature, <sup>p</sup> then which, saith *Avicenna*, nothing is worse, to feed on diuersitie of meats, or ouermuch, *Sertorius* like in *lucem cœnare*, & as commonly they doe in *Muscovy*, and *Island*, to prolong their meales all day long, or all night. Our Northerne countries offend especially in this, & we in this *Island* (*ampliter viventes in prandijs & cœnis*, as *Polydor* notes) are most liberall feeders, but to our owne hurt. <sup>†</sup> *Persicos odi puer apparatus*, Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases, by surfeiting many perish, but he that dieteth himselfe prolongeth his life, *Ecclesi* 37. 29. 30. We account it a great glory for a man to haue his table daily furnished with variety of meats, but heare the Physitian, hee pulls thee by the eare as thou fittest, and telleth thee, <sup>r</sup> that nothing can be more noxious to thine health, then such variety and plenty. Temperance is a bridle of gold, & he that can vse it aright, \* *cum ego non summis viris comparo, sed simillimum*

1 Consil. 21. 18. si plus ingeratur quam par est, & ven: riculus tollerare possit, nocet, & cruditates generat &c. g Obseruat. lib. 1 assuescat bis in die cibis sumere certa semper hora. h Ne plus ingerat cauendum quam ventriculus ferre potest. semperq; surgat a mensa non satur. i Siquidem qui seminum lociter ingerunt cibum, ventriculo laborem inferunt & status maximos promouent. Crato. † Quidam maxime comedere nituntur putantes ea ratione se vires reficere, ignorantes non ea que ingerunt polt vires reficere, sed que probe concoquunt. k Multa appetunt, pauca digerunt. l Saturnal. lib. 7 cap. 4. m Modicus & temperatus cibus & carni & anime utilis est. n Hygiastica reg. 14 16. vnicuique per diem sufficienti computato pane, carne ovium, vel aliis obsonijs, & totidem vel paulo plures uncie potus. o Idem reg. 27. plures in domibus suis breuiteremore pascentes extinguntur, qui si trivemibus vincti fuissent, aut gregariis pane, passis, lani & incolumes in longam ætatem vitam prorogassent. p Nil deterius quam diuersa nutrienda simul adiungere, et comedendi tempus prorogare. q Lib. 1. hist. † Herod. lib. 5. ode. ult. r Cibi varietate & copia in eadem mensa nihil nocetius homini ad salutem. Fr. Valeriola obser. 1. 2. c. 6. † Pulcrat. pro M. Marcello.

*Deo iudico*, is liker a God then a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, and to feed on that alone, as *Crato* advise his patient. The same counsell *Prosper Calenus* gives to *Cardinal Casius*, to use a moderate and simple diet: and though his table be jovially furnished, by reason of his state and guests; yet for his owne part to single out some one saucy dish and feed of it. The same is inculcated by *Crato consil. 9. lib. 2.* to a noble personage affected with this grievance, hee would have his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomesensis Episc.* writes in his life, ——— *cui non fuit unquam*

*Ante sitim potus, nec cibus ante famem,*

and which all temperate men doe constantly keepe. It is a frequent solemnity, still used with vs when friends meet, to goe to the ale-house or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately used, but to some men nothing can be more offensive, they had better, I speake it with *St. Ambrose*, powre so much water in their shooes.

It much avails likewise to keepe good order in our diet, *2. to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last.* *Crato* would have the supper lesse the dinner, which *Cardan. contradict. lib. 1. tract. 5. contradic. 18.* disallows, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for foure reasons hee will have the supper biggest. I have read many Treatises to this purpose, I knowe not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention at dinner. Many reasons I could give, but when all is said *pro* and *con*, *Cardans* rule is best, to keepe that wee are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if wee have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man observe, and be a law vnto himselfe. *Tiberius* in *Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepees shall surely finde great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read

their

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Nullus cibum  
sumere debet ni-  
si stomachus sis  
vacuus. GORDI-  
ANUS lib. med.  
lib. 1. cap. 11.

E multis edi-  
liis unum elige-  
re licet, ceteris  
ex eo comedere  
u lib. de atra  
bile. Simplex sit  
cibus, & non  
varius, quod li-  
cet dignitati tue.  
ob contrarias dis-  
pense videtur,  
&c.

Celsitudo tua  
prandeat sola  
abiq; apparatu  
aule, contentus  
sit illustissimus  
principis duobus  
lanceis, perculis,  
vinog, Rhenano  
solum in mensa  
viatur.  
Semper intra  
satietatem a  
mensa recedat,  
uno seculo con-  
tenti.

Lib. de Hel. &  
Iuliano. multo  
melius in terram  
vina sudisses.

Crato. Multa  
resert non igno-  
rare qui cibi  
priores &c. li-  
quida precedant  
carnium iura,  
piscis, fructus,  
&c. Cena bre-  
vior sit prandio.  
a Tract. 6. con-  
tradict. 1. lib. 1  
b Super omnia  
quodiduum lee-  
porem habuit.  
& pomis indul-  
sit.

Annal. 6. Ri-  
dere solebat eos,  
qui post 30 aeta-  
tis annum, ad  
cognoscenda  
corpori suo nox-  
ia vel vitia, ali-  
cuius consilii in-  
digerent.

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their liues written by *Hierom*, *Athanasius*, &c. how abstemious Heathens haue beene in this kinde, those *Curij* and *Fabritij*, those old Philosophers, as *Pliny* records *lib. 11. Xenophon lib. 1. de vit. Socrat.* Emperours and Kings, as *Nicephorus* relates, *Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pius, &c.* and that admirable † example of *Lodovicus Cornarius*, a Patritian of *Venice*, cannot but admire them. This haue they done voluntarily, & in health; what shall these priuate men doe that are visited with sicknesse, and necessarily enjoined to recouer, and continue their health? It is a hard thing to obserue a strict diet, & *qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si priuatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicinam malum*, the physicke is more trouble. Some then the disease, so he complained in the Poet, so thou thinkest: yet he that loues himselfe, will easily indure this little misery, to avoid a greater inconvenience; *de malis minimum*, better doe this then doe worse. And as † *Tully* holds, *better be a temperate old man, then a lasciuious youth.* Tis the only sweet thing, (which he aduiseeth) so to moderate our selues, that we may haue *senectutem in iuuentute, & in iuuentute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

MEMB. 2.

## Retention, and Evacuation rectified.



Haue declared in the causes, what harme constiueneſſe hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; *maxime conducit*, saith *Montaltus cap. 27.* it very much avails. *Altomarus cap. 7.* commends walking in a morning, into some faire Greene pleasant fields, but by all meanes first, by art or nature he will haue these ordinary excrements euacuated. *Piso* calls it *Beneficium ventris*, the benefit, helpe, or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypochondriacall melancholy, still to be vsed as occasion serues. *Peter Cnemander* in a consultation of his *pro Hypochondriaco*, will haue his patient continually loose, and to that end sets downe there many formes of Potions and Clisters. *Mercurialis consil. 88.* If this benefit come not of its owne accord, prescribes *Clisters* in the first place, so doth *Montanus consil. 24. consil. 31. & 229.* hee commends Turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbott. Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to be decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deiects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physicke whatsoeuer. *Etius* would haue them dayly vsed,

assidua

d Debet per a-  
mona excreeri,  
& loca viridia,  
excretis prius  
ari vel natura  
alvi excrement-  
is.  
e Hildeſheim  
ſpici. 2. de mel.  
Primum nam ni-  
rum operam da-  
bis ut ſingulis  
diebus babeas  
beneficium ven-  
tris, ſemper ca-  
uendo ne aluius  
ſit diutius aſtri-  
ctus.  
f Si non ſponte  
clifteribus pur-  
getur.  
g Balneorum,  
uſus dulcium, ſi-  
quid aliud, ipſis  
opulatur.  
Credo hec diu-  
tum aliqua ia-  
mentia inquit  
Montanus.  
7. 26.

*assidua balnea*, *Tetra.2. sect.2. cap.9.* Galen cracks how many severall cures he hath performed in this kinde by vse of bathes alone, and *Rufus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Praetensis*, *Laurentius cap.8.* and *Montanus* set downe many peculiar formes of artificiall bathes. *Crato consil. 17. lib.2.* commendes Mallowes, Camomile, Violets, Burrage to bee boyled in it, and sometimes fayrewater alone, and in his following counsell, *Balneum aque dulcis solum sapissimè profuisse compertum habemus*. So doth *Fuchsius lib.1. cap.33.* *Frisimelica 2. consil.42. in Trincavelius*. Some besides hearbs, prescribe a rammes head and other things to be boyled. *Fernelius consil.44.* will haue them used 10 or 12 dayes together; to which hee must enter fasting, and so continue in a temperate heate, and after that frictions all ouer the body. *Laelius Aegubinus consil.142.* and *Christ. Euerus* in a consultation of his, hold once or twice a weeke sufficient to bathe, the<sup>k</sup> water to bee warme, not hot, for feare of sweating. *Felix Plater. observ. lib.1.* for a melancholy Lawyer, <sup>l</sup>will haue lotions of the head still ioyned to these bathes, with a lee wherein capitall hearbes haue bene boyled. <sup>m</sup>*Laurentius* speakes of bathes of milke, which I finde approved by many others. And still after bathe, the body to be anointed with oyle of bitter Almonds, of violets, new or fresh butter, <sup>n</sup>Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, and diversly varied, and are still in generall vse in those Easterne Countries. The Romans had their publike bathes, very sumptuous and stupend, as those of *Antoninus* & *Dioclesian*. *Plin. 36.* saith there were an infinite number of them in Rome, and mightily frequented; some bathed seauen times a day, as *Commodus* the Emperour is reported to haue done: vsually twice a-day, and they were after anointed with most costly oyntments: wee haue many ruines of such Bathes found in this Iland, amongst thole parietines and rubbish of olde Roman townes. *Lipsius de mag. Urb. Rom. lib.3. cap.8.* *Rosinus*, Scot of Antwerpe, & other Antiquaries, tell strange stories of their Bathes. *Gillius l.4. cap.vlt. Topogr. Constant.* reckons vp 155: publike<sup>o</sup> Bathes in Constantinople, of faire building, they are still frequented in that city by the Turkes of all sorts, men and women, and all ouer Greece and those hot countries; to absterge belike, that fulsomnesse of sweat, to which they are there subiect. <sup>q</sup>*Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue private Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eate nor drinke vntill they haue bathed, before and after meales some, <sup>r</sup>and will not make water (but they will wash their hands) or goe to stoole. *Leo. After l. 3.* makes mention of 100 severall baths at Fez in Africke, most sumptuous, & such as haue great revenues belonging to them. *Buxdorf. cap.14. Synagog. Ind.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuerse respect. <sup>f</sup>*Marcus de Oadis in Hipp. affect.* Cōsulted about Bathes, condemnes them for the heat of the liuer, because they dry too fast; and

<sup>i</sup> In quibus ieiunus diu sedeat eo tepore, ne sudorem excitet, aut manifestum teporem, sed quadam refrigeratione humectent.

<sup>k</sup> Aqua non sit calida, sed tepida, ne sudor equatur.

<sup>l</sup> Lotiones capitis ex lixurio, in quo herbas capitales coxerunt.

<sup>m</sup> Cap.8. de mel. n Aut axungia pulli. Pisci.

<sup>o</sup> Therme. Nymphae.

<sup>p</sup> Sandes lib.1. luth, their women go twice a weeke to the bathes at least.

<sup>q</sup> Epist. 3.

<sup>r</sup> Nec alium excernunt, quin aquam secum portant quae partes obscenas lauent. *Busbequius* us ep. 3. Leg.

<sup>s</sup> Turcice. f Hildsheim

<sup>t</sup> Spicel. 2. de mel. Hypocor. si non adesse iecoris caliditas, Thermae laudantur, & si non nimia humoris exsiccatio esset metuentenda.

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et by-and-by <sup>r</sup> in another counsell for the same disease, hee approoves ythem, because they cleanse by reason of the *sulfur*, and would haue their water to be drunke. *Arcteus cap. 7.* commendes Allome Bathes aboue the rest; and <sup>u</sup> *Mercurialis consil. 88.* those of Luca in that Hypochondriacall passion. He would haue his Patient tarry there 15 dayes together, and drinke the water of them, and to be bucketed, or haue the water powred on his head. *10. Baptista Siluaticus cont. 64.* commendes all the Bathes in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur, so doth <sup>x</sup> *Hercules de Saxoniâ.* But in that they cause sweat, and dry so much, he confines himselfe to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil. 14. lib. 1.* prefers those <sup>y</sup> *Porrethan* Bathes before the rest because of the mixture of brasse, iron, allum, & *consil. 35. l. 3.* for a melancholy Lawyer, and *consil. 36.* in that Hypochondriacall passion, the Bathes of *Aquaria*, and *36 consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius consil. 42. lib. 2.* prefers the waters of <sup>a</sup> *Apona* before all artificiall bathes whatsoeuer in this disease, and would haue one nine yeares affected with Hypochondriacall passions, flye to them, as to an <sup>b</sup> holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liuer in the same party for a cause, and send him to the waters of *S<sup>t</sup> Helen*, which are much hotter. *Montanus consil. 230.* magnifies the *Chalderinian* Bathes, & *consil. 237. & 239.* he exhortheth to the same, but with this caution, <sup>d</sup> that the liuer bee outwardly anointed with some coolers that it be not overheated. But these bathes must be warily frequented by melancholy persons, or if vsed, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Bathes, and especially of those of *Baden*, they are good for all cold diseases, <sup>e</sup> naught for cholericke, hot and dry, and all infirmities proceeding of choler, inflammations of the spleene and liuer. Our English Bathes as they are hot must needs incurre the same censure: But *D<sup>r</sup> Turner* of old, and *D<sup>r</sup> Jones* haue written at large of them. Of cold Baths I finde little or no mention in any Physitian, some speake against them: <sup>f</sup> *Cardan* alone out of *Agathimus* commendes bathing in fresh riuers, and cold waters, and adviseth all such as meane to liue long to vse it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, vrine, blood-letting by hamrods, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite remedy, <sup>f</sup> remitting anger, and reason, that was otherwise bound. *Avicenna Fen. 3. 20.* *Oribasius med. collect. lib. 6. c ap. 37.* contend out of *Ruffus* and others, <sup>g</sup> that many mad-mēn, melancholy, and labouring of the falling sicknesse, haue beene cured by this alone. *Montanus cap. 27. de melan.* will haue it driue away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapors that offend them, <sup>h</sup> and if it bee omitted, as *Valescus* supposeth, it makes the minde sad, the body dull and heavy. Many other inconueniencies are reckoned vp by *Mercatus*, and by *Rodericus à Castro*, in their tracts *de melancholiâ virginum & monialium*; ob seminis retentionem seruiunt sepe monia-

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<sup>u</sup> *Thermus Lucenses* adeat ibi, aquas eius per 15. dies potet, & calidat in aquarum stillidij tum caput tum ventriculum de more subiciat.

<sup>x</sup> *Inpauib. Aquæ Porrethanæ.*

<sup>z</sup> *Aquæ Aquariæ.*

<sup>a</sup> *Ad aquas Apontenses* velut ad sacram anchoram consuegiat.

<sup>b</sup> *Io. Banhinus lib. 3. cap. 14. bist. admir. Fontis Bollenfis* in ducat, *Wirttemberg.* laudat aquas *Bollenfes* ad melancholicos morbos, me-

<sup>c</sup> *Balnear Chalderina.*

<sup>d</sup> *Hepar externe* ungatur ne calefiat.

<sup>e</sup> *Noceat catidus & siccis, cholericis, & omnibus morbis ex*

<sup>f</sup> *lib. de aqua. Qui breue hoc vite curriculum capiunt sani transigere, frigidis aquis sepe lavare debent, nulli etati cum sit incongrua,*

<sup>g</sup> *Multi comitiales, melancholici, insani, huius visulo sanati.*

<sup>h</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>i</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>j</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>k</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>l</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>m</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>n</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>o</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

<sup>p</sup> *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

les & virgines, but as *Platerus* addes, *si nubant sanantur*, they y raue single, & pine away, much discontent, but marriage mends all. *Marcellus Donatus lib. 2. med. hist. cap. 1.* tells a story to confirme this out of *Alexander Benedictus*, of a maide that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore manè mentirestituta decessit.* But this must be warily vnderstood, for as *Arnoldus obiectis, lib. 1. breuiar. 18. cap. 9.* *id coitus ad melancholicum succum?* What affinity haue these two? <sup>i</sup> except it bee manifest that superabundance of seed, or fulnesse of blood, be a cause, or that loue, or an extraordinary desire of *Venus* haue gone before, or that as *Lod. Mercatus* excepts, they be very flatuous, & haue beene otherwise accustomed vnto it, *Montaltus cap. 27.* will not allow of moderate *Venus* to such as haue the Gour, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. <sup>k</sup> *Lodovicus Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it vtterly to all Wrestlers, Ditchers, labouring men, &c. <sup>l</sup> *Ficinus* and <sup>m</sup> *Marsilius Capnatus* put *Venus* one of the five mortall enemies of a student: *It consumes the spirits and weakneth the braine.* *Halyabbas the Arabian. 5. Theor. cap. 36.* and *Iason Pratensis* make it the fountaine of most diseases, <sup>n</sup> but most pernicious to them which are colde and dry, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tuend.* accounts of it as one of the three principall signes and preseruers of health, temperance in this kinde, <sup>o</sup> *To rise with an appetite, to be ready to worke, and abstaine from Venery, tria saluberima,* are three most healthfull things. Wee see their opposites how pernicious they are to mankind, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est aetas & rara senectus.* *Aristotle* giues instance in Sparrowes, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in *Priapejs* will better informe you. The extreames being both bad, <sup>†</sup> the *medium* is to bee kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lusty, well fed, like *Hercules*, <sup>†</sup> *Proculus* the Emperour, <sup>†</sup> lusty *Laurence*, *prostitulum feminae Messalina* the Empreffe, that by Philters, and such kinde of lasciuious meats, vse all meanes to <sup>†</sup> inable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti,* as that Spanish <sup>†</sup> *Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they be very prone to it) are melancholy men for the most part.

Nisi certo constet nimium semen aut sanguinem causam esse, aut amor precesserit, aut &c. <sup>k</sup> athletis, Arthritica, podagris nocet, nec opportune prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger ex c. 269. Turcis ideo luctatoriis prohibetur. <sup>l</sup> De san. tuend lib. 1. in Lib. 1. cap. 7. exhaurit enim spiritus, animumq; debilitat. <sup>n</sup> Frigidus & siccis corporibus inum cissima. <sup>o</sup> Vesci mira facietatem, in pigrum esse ad laborem, vitale semen conferre. <sup>p</sup> Nequitia est que te non sinit esse senem. <sup>†</sup> Vide Montanum, Pet. Godefridum Amort lib. 2. cap. 6. curiosum de his, nã & numerum definit è Talimudistis, unicuique sciat assignare suum tempus, &c.

<sup>q</sup> *Thespiadas* genuit. <sup>r</sup> Vide *Lampridium vit. eius. 4.* <sup>s</sup> Et lassata viris, &c. <sup>t</sup> Vid. *Mizald. cent. 8. 11.* *Lemnim lib. 2. cap. 16.* *Catullum ad Ippophilam, &c.* *Ovid. Eleg. 3. & 6. &c.* quot itinera una nocte confecerunt tot coronas ludicio deo pnta Trishallo, *Marsie, Hermæ, Priapo* donarent, *Cingemus tibi mentulam coronis &c.* <sup>†</sup> per nobiscum, *Gasp. Barthii.*

*Ayre rectified. With a digression of the Ayre.*



As a long-winged Hawke when hee is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till hee bee come to his full pitch; and in the end when the game is sprung, comes downe a maine, and stoopes vpon a sudden: so will I, hauing now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe, for my recreation a while roue, wander round about the world, mount a loft to those ætheriall orbes and celestiaall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that rela-

u *Nich. de Lyn-*  
*na cited by*  
*Mercator in*  
*his Mappe.*  
x *Mons Soto.*  
Some call it  
the highest hil  
in the world  
next Teneriffe  
in the Canaries  
Lat. 31.

tion of the Frier of <sup>u</sup> *Oxford* be true, concerning those Northerne parts vnder the Pole (if I meete *obiter* with the wandering *Iew*, *Elias artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such 4. *Euripes*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, x is it a magneticall rocke, or the pole-starre as *Cardan* will; or some other starre in the bare as *Marsilius Ficinus*, or a magneticall meridian as *Maurolicus*, or some other cause as *Scaliger*, *Cortesijs*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it looks directly North, otherwise not? In the Mediteranean or Leuant (as some obserue) it varies 7 grad. by and by 12 and then 22. In the *Balticke* Seas neare *Rasceburg* in *Finland*, the needle runs round, if any ships come that way. Tis fit to be enquired whether certaine rules may be made of it, as 11. grad. *Lond. variat. alibi* 36. &c. Whether the sea be open & navigable by the Pole articke and which is the likelyest way, that of *Bartison* the *Hollander*, or by *fretum Danis*, or *Noua Zembla*. Whether y *Hudsons* discovery be true of a new-found Ocean, any likelihood of *Buttons bay* in, o degrees, *Hubberdes hope* in 60, being that the sea ebbs and flowes constantly there 15 foot in 12 houres, as our t new cardes enforme vs, that *California* is not a Cape but an Iland, and the west windes make the Nepe tides equall to the Springe, or that there bee any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there bee, I shall soone perceauce whether z *Marcus Polus* the *Venetians* Narration bee true or false; of that great City of *Quinsay* and *Cambalu*, whether there bee any such places, or that as a *Matth. Riccius* the Iesuite hath written *China* and *Cataia* bee all one, the great *Cham* of *Tartary*, and the King of *China* bee the same; *Xuntaine* and *Quinsay*, and the city of *Cambalu* bee that new *Paquin*, or such a wall 400 leagues long to part *China* from *Tartary*: whether b *Presbyter Iohn* be in *Asia* or *Africke*, *M. Polus Venetus* puts him in *Asia*, t the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Ethiopia*, now *Nubia*, vnder the *Aequator* in *Africke*. Whether c *Guinea* be an Iland or part of the continent, or that hungry d *Spaniards* discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelyhood

y 1612.

t *M. Briggs* his  
map.

z *Lib. 2. cap. 64.*  
*de nob. ciuitat.*

*Quinsay, & cap.*  
*10. de cambalu.*

a *Lib. 4. expedit*  
*ad Sinas cap. 3.*

b *M. Polus in*  
*Asia pres. 10h.*

c *memini. lib. 2.*  
*cap 30.*

t *Aluarezius &*  
*alii.*

c *Lat. 10. Gr.*  
*Aust.*

d *Ferdinando*  
*de Quir Anno*

1612.

it may be so, for without all question it being extended from the Tropicke of *Capricorne* to the circle *Antartick*, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time, some flourishing Kingdomes to succeeding ages, as *America* did vnto the *Spaniards*, *Shouten* and *Le Meir* haue done well in the discouery of the streites of *Magellan*, in finding a more conuenient passage to *Mare Pacificum*, me thinks some of our moderne *Argonautes* should prosecute the rest. As I goe by *Madagascar* I would see that great bird <sup>e</sup> *Rucke* that can carry a man and horse, or an Elephant, with that *Arabian Phenix* described by <sup>†</sup> *Adricomius*: And afterwards in *Africke* examine the fontaines of *Nilus*, whether *Herodotus*, <sup>g</sup> *Senega*, *Plin. lib. 5. cap. 9.* *Strabo lib. 5.* giue a true cause of his annuall flowing, <sup>h</sup> *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*, examine *Cardan*, <sup>i</sup> *Scaligers* reasons, and the rest. Is it from those *Etesian* windes, or melting of snow in the Mountaines vnder the *Æquator* (for *Iordan* yearly ouerflowes when the snow melts in mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cause such vast inuadations in *Senega*, *Marag nan*, *Orenog*, and the rest of those great rivers in *Zona Torrida*, which haue all commonly the same passions at set times? I would obserue all those motions of the Sea, and from what cause they proceed from the Moone, or earths motion, or windes as <sup>†</sup> some will. Why in that quiet Ocean of *Zur in mari pacifico* it is scarce perceaued, in our *Brittish* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlantick Ocean* should still be in some places from, in some againe towards the North, and why they come sooner then goe? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Marchants come in three weekes, as <sup>k</sup> *Scaliger* discusseth, they returne scarce in three monthes, with the same or or like windes: The continuall current is from East to West. Whether mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas* be so high as *Pliny*, *Solinus*, *Me-la* relate, aboue Clouds, Meteors, *Vbi nec aura nec venti spirant*, 1250 paces high, according to that measure of *Dicearchus*, or 78 miles perpendicularly high, as *Iacobus Mazouius* *sec. 3. & 4.* expounding that place of *Aristotle* about mount *Caucasus*, and as <sup>†</sup> *Blaucanus* the Iesuite contend out of *Clauius* and *Nonius* demonstratiōs *de Crepusculis*, or rather 10 stadiums as the most receaued opinion is, which the height of no mountaine doth prependicularly exceede, and is equall to the greatest depths of the Sea, which is as *Scaliger* holds, 1580 paces, *Exer. 38.* others 100 paces. I would see those inner parts of *America*, whether there be any such great cittie of *Manoa*, as he relates, or giganticall Patagones in *Chica*. <sup>1</sup> The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: see that strange <sup>†</sup> *Cirknickzerksey* lake in *Car-niola*, whose waters gush so fast out of the ground, that they will ouertake a swift horseman, and by & by with as incredible celerity are supped vp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. I would examine the *Caspian* Sea, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Taxares*, *Oxus*, and those great rivers, at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum* in *Palestina*, of *Thrasumene*, at *Peruzium* in *Italy*; The *Mediterranean* it selfe. For from the Ocean, at the Straights of *Gibraltar*, there

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<sup>e</sup> *Alarum pen-ne continent in longitude 12. passus, Elephantum in sublime tollere potest Polus 1.3. c. 40. f Lib. 2. † Descript terræ sanctæ.*

<sup>g</sup> *Natur quæst. lib. 4. cap 2. h Lib. de reg. Congo.*

<sup>i</sup> *Exercit 47.*

<sup>†</sup> See *M. Car-penters Geo-graphy hooke 2. cap 6. & Bernard Telesius lib. de mare.*

<sup>k</sup> *Exercit 52. de maris motu cau-se investigande prima reciproca-tionis secunda variatatis, ter-tia celeritatis, quarta cessatio-nis, quinta priuationis, sexta contrariatatis. Patritius laith 52 miles in heigh.*

<sup>†</sup> *Lib. de explica-tione locorum Mathematici Aristot.*

<sup>†</sup> *Luge alii vocant Geor. Ver-nerus, aque tanta celeritate erumpunt & absorbentur ut expedito equitaditum intercludant.*

is a perpetuall current into the *Leuant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Traians* bridge, *Grotta de Sibylla*, *Lucullus* fish-ponds; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of swallowes, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the

\* Inowe, and at no other time, each haue their seasons. In winter not a bird is in *Muscovy* to bee found, but at the Spring in an instant the woods and hedges are full of them, saith † *Herbastein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as \* *Olau* affirmes) in the bottome of lakes and riuers, spiritu continentis? often so found by Fishermen in *Poland*, & *Scandia*, two together, mouth to mouth, wing to wing,

& when the spring comes they reuiue againe, or if they be brought into a stone, or to the fire side. Or doe they follow the Sunne, as *Peter Martyr Legat. Babylonica* l. 2. manifestly conuicts, out of his owne knowledge, for when he was Embassador in *Egypt* he saw swallows Spanish kites and many such other *European* birds, in December and Ianuary very familiarly flying and in great abundance, about *Alexandria*, ubi floridæ tunc arbores ac viridaria. Or

lye they hid in caues, rockes, and hollow trees, as most thinke, in deepe *Tinne mines* or *Seacliffes*, as Mr *Carew* giues out? I conclude of them all, for my part, as \* *Munster* doth of Cranes and Storkes: whence they come, whether they goe, incompertum adhuc, as yet we knowe not. We see them here some in sommer, some in winter, *Their coming and going is sure in the night, in the plaines of Asia* (saith hee) *the Storkes meet on such a set day, hee that comes last is torne in peeces, and so they get them gone.* Many strange places,

*Isthmi*, *Euripi*, *Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fields, where citties haue beene ruined or swallowed, battles fought; creatures, mineralls, vegetalls, Zoophites were fit to be considered in such an expedition, and amongst the rest that of<sup>m</sup> *Herbastein* his *Tartar* lambe, <sup>n</sup> *Hector Boethius* goosebearing tree in the *Orchades*, to which *Cardan* lib. 7. cap. 36. de rerum varietat. subscribes,

o *Vertomannus* wonderfull palme, that flye in *Hispaniola* that shines like a Torch in the night, that one may see well to write; those sphericall stones in

*Cuba* which nature hath so made; and those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemine in *Saxony* about

*Mansfield*, and in *Poland* neere *Nokow* and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords, amongst the rest, I would know for a certaine, whether there be any such men, as *Leo Suanus* in his comment on *Paracelsus de sanit. tuend.* and \* *Gaguinus* records in his description of *Muscovy*, that in *Lucomoria*, a province in *Russia*, lye fast asleepe as dead all winter, from the 27<sup>th</sup> of *November*, like *Froggs* and swallows, benum'd with cold, but about the 24<sup>th</sup> of *Aprill* in the spring,

to couer howles, flowres for cloathes, &c. † *Cysm* lib. 1. cap. 43. 5. & lib. 3. cap. 1. habent ollas à natura formatas à terra extrahit similes illis à figulis factis, coronis, pisces, aures, & omnia animalium species. † *Ve* soleat hirundines & rana pre frigore magnitudine mari, & postea redeunt vere 24 Aprilis reuiuiscere.

they revive againe, and goe about their businesse. I would examine that demonstration of *Alexander Picolominens*, whether the earths superficies be bigger then the Seas, or that of *Archimedes* bee true, the superficies of all waters is even. Search the depth, and see that variety of Sea monsters and fishes, Mare-maides, Sea men, Horses, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detaine it, the Sea would overflow the earth by reason of his higher site, and which *Iosephus Blancanus* the Iesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a iust tract proues, by many circumstances, that in time the Sea will wast away the lande, and all the globe of earth shall be couered with waters, *risum teneatis amici?* what the Sea takes away in one place it addes in another, mee thinkes hee might rather suspect the Sea should in time be filled by lande, trees growe vp, carcases, &c. that al devouring fire, *omnia devorans & consumens*, will sooner couer and dry vp the vast Ocean with sand and ashes. I would examine the true seat of that terrestriall † Paradise, and where *Ophir* was, whence *Solomon* did fetch his gold, from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Arias Montanus*, *Goropius* and others will. I would censure all *Plinies*, *Solinus*, *Straboes*, *S. John Mandevills*, *Olaus Magnus*, *Marcus Polus* lies; Correct those errors in nauigation, reforme Cosmographi call Chartes, and rectifie longitudes, if it were possible, obserue some better meanes to finde them out.

I would finde a conuenient place to goe down with *Orpheus*, *Vlysses*, *Heracles*, *P. Lucians Menippus*, at *S. Patricks* Purgatory, at *Trophonius* denne, *Hecla* in Island, *Aetna* in Sicily; and to descend, & see what is done in the bowels of the earth: doe stones and mettles grow there still? † how come firre trees to be digged out from tops of hilles, as in our mosses, and marishes all ouer *Europe*? How come they to digge vp fish bones, shells, beames, iron workes, many fathomes vnder ground, and anchors in mountaines far remote from all Seas? \* *Anno* 1460. at *Berna* in *Switzerland* 50 fathome deepe a shippe was digged out of a mountaine, where they got mettle Ore, in which were 48 carcases of men, with other marchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, cap. de *Numidia*, and familiarly in the *Alpes*, saith \* *Blancanus* the Iesuite, the like is to bee seene; came this from Earth-quakes, or from *Noahs* Flood, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the mountaines of *Theffaly* would become Seas, and Seas againe Mountaines? The whole World belike should bee new moulded, when it seemed good to those all commanding Powers, and turned inside out, as wee doe hay-cocks in Haruest, toppes to bottome, or bottome to top: or if the Worlds be infinite, (with *Brunus* and *Campanella* conclude) cast three or foure Worlds into one; or else of one old World, make three or foure new, as it shall seeme to them best. To proceed, if the Earth be 2150 miles in q compass, its Diameter is 7000 miles, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the centre of the Earth, is it pure element only, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinks) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? Or is it the place of Hell, as *Virgill* in his *Aeneides*, Pla-

† Animal insectum Cusino ut quis legerit & scribere p sstij si no alio ius ope lumis.

† Vid Peverium in Gen. Cor: a Lapide & alios. p In Necyomania. Tom 2.

† Fracaslorius lib. de symp. Georg. Merula lib. de mem.

Is ius Billius & c. † Simlerius, Ortelius. Brachiiis centum sub terra repera est, in qua 48 cadaver inerat, anchora &c.

† Pices & Conche in Montibus reperiuntur.

\* Lib. de locis Mathemat. Aristot.

q Or plaine, as Patritius holds, which Ausin, Laetianus, and some others, held of old, round as a Trencher. r Lib. de Zuphis & Pigmis, they penetrate the earth, as we doe the Aire.

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† commentar.  
ad annum 1537  
Quicquid di-  
cunt Philoſophi,  
quedam ſunt  
Tartari oſia &  
loca, puniendis  
animis deſtina-  
ta, ut Hecla  
mons &c. ubi  
mortuorum ſpi-  
ritus viſuntur,  
&c. voluit Deus  
extare talia lo-  
ca, ut diſcant  
mortales &c.  
\* Pſi miſera-  
biles eulanti-  
um voces audi-  
tur, qui audito-  
ribus horrorem  
incutunt hand  
vulgarem &c.  
† Ex ſepulchris  
apparet menſe  
Martio, & ru-  
ſus (ſub terram ſe  
abſcondant &c.

† Conclave Ig-  
nati.  
† Deſcrip.  
Grec. lib. 6.  
de Pelop.  
† Melius dubi-  
tare de occultis,  
quàm ligare de  
incertis, ubi  
flamma inferni,  
&c.  
\* See, D. Ren-  
oldes prælect.  
55. in Apoca.  
† As they come  
from the Sea,  
ſo they return  
to the Sea a-  
gain by ſe-  
cret paſſages,  
as in all like-  
lyhood, the  
Caſpian Sea  
vents it ſelfe  
into the Euxin  
or Ocean.  
u Seneca queſt.  
lib. cap. 3. 4. 5. 6.  
7. 8. 9. 10. 11. 12.  
de cauſis aqua-  
rum perpetuis.

to, *Lucian, Dantes*, and others poetically deſcribe it, and as many of our Di-  
uines thinke? In good earneſt, *whatſoeuer Philoſophers write*, (ſaith † *Surius*)  
*there be certaine mouthes of Hell, and places appointed for the puniſhment of*  
*mens Soules, as at Hecla in Iſland, where the Ghoſts of dead men are famili-*  
*arly ſeene, and ſometimes talke with the living: God would haue ſuch viſible*  
*places, that mortall men might be certainly informed, that there be ſuch pu-*  
*niſhments after death, and learne hence to feare God.* *Kranzius dan. hiſt. lib. 2.*  
*cap. 24.* ſubſcribes to this opinion of *Surius*, ſo doth *Colerus cap. 12. lib. de im-*  
*mortal. anima*, (out of the authority belike of *S. Gregory, Durand* & the reſt of  
the ſchoolemen, who deriue as much from *Aetna in Sicily, Lypara, Hiera*, &  
hoſe ſulphurious *Vulcanian* ilands) making that fearefull mount *Hecklebirge*  
in *Norway*, an eſpeciall argument to proue it, \* *where lamentable ſcreeches &*  
*howlings are continually heard, which ſtrike a terror to the Auditors, ſiry cha-*  
*riots are commonly ſeen to bring in the Soules of men in the likenefſe of crows,*  
*& diuels ordinarily goe in & out.* Such another prooſe is that place, neere the  
*Pyramides*, in *Egypt*, by *Cairo*, as well to confirme this, as the Reſurrection,  
mentioned by † *Kormannus mirac. mort. lib. 1. cap. 38. Camerarius oper. ſuc.*  
*cap. 37. Bredenbachius peregr. ter. ſanct.* and ſome others, *where once a yeare*  
*dead bodies ariſe about March, and walke, and after a while hide themſelues*  
*again: thouſands of people come yearely to ſee them.* But theſe and ſuch like  
teſtimonies others reiect as fables, illuſions of ſpirits, and they will haue no  
ſuch locall knowne place, moore then *Styx* or *Phlegeton*, *Plutos* court, or that  
poeticall *Infernus*, to which they ferried ouer in *Charons* boate, or went  
down at *Hermione* in *Greece*, *cõpendiaria ad inferos vi. 1.* which was the ſhort-  
eſt cut, *quia nullum a mortuis naulum ed loci expoſcunt*, (ſaith † *Gerbelius*) and  
beſides there were no fees to be paid. Well then, is it Hell, or Purgatory, as  
*Bellarmino*, or *Limbus patrum*, as *Gallucius* will, † or *Ignatius* parler? *Virgil*  
ſometimes Biſhop of *Saleburg* (as *Auentinus Anno 745* relates) by *Boneſa-*  
*cius* Biſhop of *Mentx*, was therefore called in queſtion, becauſe he held *An-*  
*tipodes*, (which they made a doubt whether Chriſt died for) and ſo by that  
meanes tooke away the ſeat of Hell, or ſo contracted it, that it could beare  
no proportion to Heauen; and contradicted that opinion of *Auſtin*, *Baſil*,  
*Lactantius*, that held the earth round as a trencher, but not as a ball, and *Ie-*  
*ruſalem* where Chriſt died, the middle of it, or *Delos*, as the fabulous *Greekes*  
fained, becauſe when *Iupiter* let two Eagles looſe, to flye to the worlds end,  
 Eaſt and Weſt, they met at *Delos*. If it bee no materiall fire (as *Scotus*, *Tho-*  
*mas*, *Bonaventure*, *Soncinas*, and others argue) it may be there, or elſe-where  
*System. Theol.* as *Keckerman* diſputes, for ſure ſome where it is, *certum eſt ali-*  
*cubi, et ſi definitus circulus non aſignetur*, I will end the controverſie in † *An-*  
*ſtins* words, *Better doubt of things concealed, then to contend about vncer-*  
*tainties, where Abrahams boſome is and hell fire: Vix à manſuctis, à contenti-*  
*oſis nunquam inuenitur*, ſcarce the meeke, the contentious ſhall neuer finde.  
If it be ſolide earth, † is the fountaine of mettles, waters, which by his innate  
temper, turnes Aire into water, which ſprings vp in ſeueraill chinkes, to moi-  
ſten the Earthes ſuperficies, and that in a tenfold proportion (as *Ariſtotle*  
holds) or elſe theſe Fountaines come directly from the ſea, by † ſecret paſſa-  
ges, and are ſo made freſh againe, by running through the bowels of the  
earth, and are either thicke, thinne, hot, cold, as the matter or minerals are,  
by

by which they passe, or as *Peter Martyr Ocean. Decad. lib. 9.* and some others holde, from abundance of raine that falls; Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these daies in *Iapan*, *China*, and oftentimes swallowe vp whole Citties. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleene Philosophers, he shall cleere all your doubts, whē he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen aboue ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, heavy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, \* black, dunne, white, is it from the Aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? \* Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanius* informeth vs) as well as the rest of *Greece*, † *Ithica* no Hares, *Pontus* Asses, *Scythia* Swine? Whence come this variety of complexions, colours, plants, birds, beasts, y mental's, peculiar almost to every place? How comes it to passe, that in the same place, in one Latitude, to such as are *Periacci*, there should bee such difference of soyle, complexion, colour, mettle, aire, &c. *Mosco* in 55. degrees of latitude, extreame cold, as those Northerne Countries vsually are, having one perpetuall hard frost all Winter long: <sup>z</sup> *England* neere the same Latitude, and *Ireland* very moist, warme, and more temperate in Winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? Why then is <sup>a</sup> *Ister* so cold, neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidæ regiones*, *Maginus* calls them, and yet their latitude is but 42, which should be hot: <sup>b</sup> *Quevira*, or *Nova Albion* in *America*, bordering on the Sea, was so cold in Iuly, that our <sup>c</sup> Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the Sea is frozen Ice, and yet in a more Southerne Latitude then ours. *New England*, and the Iland of *Cambrioll Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Iunior* describes in his Golden Fleece, is in the same latitude with little *Brittaine* in *France*, and yet their winter begins not till January, their Spring till May, which search he accompts worthy of an Astrologer; is this from the East. rly windes, or that the ayre being thicke, is longer before it be warmed by the Sunne beames, and once heated like an oven will keep it selfe from cold? Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Agypt* is watered with *Nilus*, not farre from the Sea, and yet there, it seldome or never raines; *Rhodes* an Iland of the same nature, yeelds not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlanticke* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or never any. Is it from Topick starres, *apertio portarum*, in the Dodecoteories or constellations, the Moones mansions, such aspects of Planets, such winds, or dissolving Ayre, or thicke Ayre, which

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\* In iis nec put-  
les hirundines  
excludant neq;  
nidulant, aut  
unquam, &c.  
† Tb. Rancennas  
lib. de vit. hum.

prærog. cap. ult.  
x ad caput bo-  
ne in iis cele,  
unt nigerrimis,

Si sol causa, cur  
non Hispani &  
Lalique nigri

in eadem latitu-  
dine æque dista-  
tes a Equato-

re, hi ad Austrū,  
illi ad Bore. mē-  
qui sub Presby-  
tero Iohanne ha-

bitant, (subsuci-  
sunt in Zeland  
& Malabar, ni-

græque distan-  
tes ab Equato-  
re eodemq; celi

parallelo: sed hoc  
magis mirari

quis possit: to-  
ta America nuf-  
quam nigros in-

veniri, præter  
pueros in loco  
Quærens illis

dictū: que huius  
coloris causa effi-  
ciens, calidæ an

terre qualitas,  
an soli proprie-  
tas, aut ipsorum

hominum inna-  
ta ratio aut em-  
nia: Ortelius in

Africa, Theat.  
y At Quito in  
Peru, plus auri

quam terra for-  
ditur in Auri  
fodinis.

z Regio quacun-  
q; anni tempore  
temperatissima.

Ortel. multas  
Gallie & It lie  
Regiones, molli

tempore, & be-  
nigna quedam  
temperie pro-  
fus antecellit, to-

vis.  
a Lat 45. Da-  
nubii.

b Quevira lat.  
40.

c In Sr Francis Drakes voyage,  
causeth

236 causeth this and like differences of heat and cold? *Bodin* relates of a *Portu-*  
*d Lisbon* lat. 38. *gall* Embassador, that comming from *d Lisbon* to *c Danzike* in *Spruce*, found  
*c Dāzikh* lat. 54. greater heat there, then at any time at home. *Don Garcia de Sylva* Embassa-  
 dor to *Philip 3.* king of *Spaine*, residing at *Spahan*, in *Persia* 1619, in his letter  
 to the Marquesse of *Bedmar*, makes mentiō of greater cold in *Spahan*, whose  
 lat. is 31. gr. then euer he found in *Spaine*, or any part of *Europe*. The torride  
 Zone was by our Predecessors held to be inhabitable, but by our moderne  
 travellers found to be most temperate, bedewed with frequent raines, and  
 moistning showres, in some parts, as *Acosta* describes, most pleasant and  
 fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the  
 Sun shined on, *Olympus terra*, an heauen on earth: how incomparably doe  
 some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. In some againe  
 hard, dry, sandy, barren, a very Desart, and still in the same latitude. Many  
 times we finde great diversity of Aire in the same *f* Country, by reason of  
 the site to Sea, hills or dales, want of water, nature of soyle, and the like; as in  
*Spaine*, *Arragon* is *aspera & sicea*, harsh and evill inhabited, *Estramadura* is  
 dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalu-*  
*sia* another Paradise, *Valence* a most pleasant Aire, and continually greene: so  
 is it about *g Granado*, on the one side fertile plaines, on the other, continuall  
 snow to be seene all Sommer long on the hill tops. That their houses in the  
*Alpes* are three quarters of the yeare couered with snow, who knowes not?  
 That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons At-*  
*las* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fi-*  
*dos nivibus*, *† Tacitus* calls them, and *Radzimilius epist. 2. fol. 29.* yeelds it to  
 be farre hotter there, then in any part of *Italy*, 'tis true: but they are highly e-  
 leuated, neere the middle Region, and therefore cold, *ob paucam solarium ra-*  
*diorum refractionem*, as *Serrarius* answers, *comm. in 3. cap. Iosua quest. 5. Abu-*  
*lensis quest. 37.* In the heat of Summer, in the Kings palace in *Escuriall*, the  
 Aire is most temperat, by reason of a cold blast which comes from the snowy  
 mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hot,  
 so in all other Countries. The causes of these alterations are common, by  
 reason of their neereneffe (I say) to the middle Region: but this diuerfity of  
 Aire, in places equally site, eleuated, and distant from the Pole, can hardly be  
 satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with  
 vs, with *Indians*, every where: the Sunne is equally distant, the same verticall  
 starres, the same irradiations of Planets, Aspects alike, the same neereneffe of  
 Seas, the same superficies, the same soyle, or not much different. The Philo-  
 sophers of *Conimbra*, will referre this diversity, to the influence of that *Empy-*  
*rean* Heauen: for some say the *Exentricity* of the Sunne is come neerer to  
 the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is  
 decayed, men grow *†* lesse, &c. There are that obserue new motions of the  
 Heauens, and from those motions, proceed (as they conceaue) diuerse alte-  
 rations. *Clavius* coniectures otherwise, but they be but coniectures. About  
*Damascus* in *Cæli-Syria*, is a *i* Paradise, by reason of the plenty of waters, *in*  
*promptu causa est*, and the Dezarts of *Arabia* barren, because of rockes,  
 sands, and dry mountaines, which by no Art can be manured, 'tis eident.  
*Bohemia* is cold, for that it lies all along to the North. *†* But why should it bee  
 so hot in *Ægypt*, or there neuer raine? Why should those *k Etesian* & north  
 Easterne

*f* Teh same  
 variety of  
 weather *Lod.*  
*Guicciardine*  
 obserues be-  
 twixt *Leige* &  
*Aiax* not farre  
 distant *descrip.*  
*Belg.*  
*g Magin. Qua-*  
*drus.*  
*† Hist. lib. 5.*

*† Terra malos*  
*homines nunc e-*  
*ducit, atq. pu-*  
*fillos. Iuven.*  
*i Vertoman.*  
*Nau. l. 1. cap. 5.*

*k Strabo.*

Easterne windes blow continually in some places, at set times, one way still, in the dog dayes only: here perpetuall drought, there dropping showres; here foggy mists, there a pleasant Aire: here<sup>1</sup> terrible thunder and lightning at such set seasons, here frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Peru*, on the one side of the mountaines it is hot, on the other cold, with infinite such.

Who can giue a reason of this diversity of Meteors, that it should raine Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Normay*, and are manifestly obserued (as † *Munster* writes) by the Inhabitants, to descend and fall with some sæculent showres, and like so many locusts, consume all that is Greene. *Leo Afer* speaks as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden: so at *Arles* in *France* 1553, the like happened by the same mischiese, all their grasse and fruits were deuoured, *magna incolarum admiratione & consternatione*, (as *Valleriola* obser. med. lib. 1. obser. 1. relates) *scælam subito adumbrabant*, &c. he concludes it † could not be from naturall causes, they cannot imagine whence they come, but from heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted vp into the middle Region by the Sunnes beames, as \* *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? † *Cornelius Gemma* is of that opinion, they are there conceiued by celestiall influences: others suppose they are immediatly from God, or prodigies raised by Art and illusions of spirits, which are princes of the aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus*, his principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his disciples are so expert, that they can alter Elements, and seperate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasneir*, *Peregrinus*, by some magneticall vertue, but by mixture of Elements, imitate thunder, like *Salmonens*, snow, haile, the Seas ebbing and flowing, giue life to creatures (as they say) without generation, & what not? *P. Nonius Salucienfis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Fogges, Vapors, arise higher then 50 or 80 miles, and all the rest to be purer aire, or Element of fire: Which † *Cardan*, † *Tycho*, and *John Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone to bee distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire be so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is't full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher, the more noble, † full of Birds, or a meere *Vacuum* to no purpose? It is much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lantgraue* of *Hassias* Mathematician, in their Astronomicall Epistles, whether it bee the same *Diaphanum*, cleerenesse, matter of aire and heauens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Iordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. *Tycho* will haue two distinct matters of Heauen and Ayre; but to say truth, with some small qualification, they haue

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As vnder the Equator in many parts, showres heere at such a set time, windes at such a time, the *Briſe* they call it.

m Ferd. Cortesius lib. Novus Orbis inscripte. n Lapidatum est Livy

† Cosmog. lib. 4. cap. 22. Hætempestatibus decidunt e nubibus sæculentis, depastunturq. morte locustarum omnia virentia.

\* Hort. genial. An à terra sursum rapiuntur à Sole, iterumq. cum pluuiis precipitantur? &c.

\* Tam ominusus proventus in naturales causas referri vix potest.

† Cosmog. cap. 6. Cardan fault

Vapors rise 288 miles frõ the Earth Eratosthenes 48 miles.

p De subtil. l. 2. q In Progymnasii præfat. ad Euclid. Catop.

† Manucaudate, Birds that liue continually in the Aire, and are never seene on ground but dead. see

Vlyſſes Alderovandus Ornithol. scilicet exerc. cap. 229.

† Epist. lib. 1. p. 83. Ex quibus constat nec diuersa aeris & ætheris Diaphana esse, nec refractiones aliæ de, quam à cras-

so ære causari--- Non durant impetris, sed liquida subtilis, motuq. Planetarum facile cedens,

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one and the selfe same opinion, about the Essence and matter of Heavens, that it is not hard and impenetrable as *Peripateticks*, hold, transparent of a  *quinta essentia*, but that it is penetrable and soft as the aire it selfe is, and that the Planets moue in it, as Birds in the Aire, Fishes in the Sea. This they proue by motion of Comets, and otherwise; which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: & as <sup>u</sup> *Tycho*, <sup>x</sup> *Heliseus Roeslin*, *Thaddeus Haggelius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their expresse Paralaxes, refractions, motions of the Planets which enterfeire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as <sup>†</sup> *Kepler* confirms by his owne, and *Tycho's* accurate obseruations, comes neerer the earth then the ☉, and is againe effsoones aloft in *Iupiters* orbe; And <sup>y</sup> other sufficient reasons, farre about the Moone: exploding in the meane time that Element of fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howsoeuer *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associats stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheelles in a clock, all impenetrable and hard, as they faine, adde and substraet at their pleasures. <sup>z</sup> *Maginus* makes eleuen Heavens, subdiuided into their orbes and circles, and all too little to serue those particular appearances, *Fracastorius* 72. Homocentricks, *Tycho Brahe*, *Nicholas Ramerus*, *Heliseus Ræslin*, haue peculiar hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colures*, *Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all vnneccessary) they will haue them supposed only for method and order. *Tycho* hath fained, I knowe not how many subdiuisions of Epicycles in Epicycles &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtil, transparent, &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbequius*, made his fellow Citizens in *Constantinople* beleue he would performe: and some new-fangled wits, me thinke, should some time or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaro-menippus* wings in *Lucian*, command the Spheares and Heavens, and see what is done amongst them. Whether there bee generation and corruption, as some thinke, by reason of ætheriall Comets, that in *Cassiopea* 1572. that in *Cygn* 1600, that in *Sagittarius* 1604. &c. and many like, or that they were created *ab initio*, and shew themselves at set times: and as *Heliseus Ræslin* contends, haue Poles, Axeltrees, Circles of their own, and regular motions. *An cælum sit coloratum?* Whether the starres be of that bignesse, distance, as Astronomers relate, so many in <sup>b</sup> number, 1026. or 1725, as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilie* discouers by his glasses, infinite, and that *via lactea*, a consuled light of small starres; the least visible star in the eighth Spheare, 18 times bigger then the earth; whether they be hic-

ker

<sup>u</sup> In Progymna-  
lib. 2. exemplis  
quing.

<sup>x</sup> In Theoria  
nova Met cele-  
stium 1578.

<sup>†</sup> Epit. Astron.  
lib. 4.

<sup>y</sup> Multa sane  
hinc consequun-  
tur absurda, &  
si nibi aliud, tot  
Comete in æthe-  
re animaduersi,  
qui nullius orbis  
ductum comi-  
tantur, id ipsum  
sufficenter re-  
fellunt. *Tycho*  
astr. epist. pag.  
107.

<sup>z</sup> In Theoricis  
Planetarum.

<sup>a</sup> Theor. nova  
celest. Meteor.  
<sup>b</sup> An sit crux  
& nubecula in  
caelis ad Polum  
Antarticum,  
quod ex Corfalis  
refert *Petrivius*

ker parts of the Orbs, as *Aristotle* deliueurs, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round, as *Patritius* discourseth. Whether light be of their Essence; and that light be a substance or an accident; whether they bee hot by themselves, or by accident cause heat? whether there bee such a Precession of the Equinoxes, as *Copernicus* holds, or that the eighth Spheare moue? *An bene Philosophentur*, *R. Bacon*, & *I. Dee*, *Aphorism. de multiplicatione specierum*. Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* faines. *An aqua super cælum?* as *Patritius*, & the Schoolemen will, a Cristalline † watry heauen. *An terra sit animata?* † *Gilbertus Origanus*. Which some so confidently beleue with *Orpheus* and *Hermes*, and eue-ry starre a soule, Angell, or Intelligence to animate or moue it &c. Or to omit all smaller controuersies, as matters of lesse moment, to examine that maine Paradoxe of the Earths motion, now so much in question, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Antony Fascarius*, a Carmelite, and some other Commentators will haue *Iob* to insinuate *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. and that this one place of Scripture makes more for the earths motion, then all the other proue against it. Whom *Pineda* confutes, most contradict: how soeuer, it is reuiued since by *Copernicus*, not as a truth, but a supposition, as he confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest, by † *Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, *Origanus*, and some \* others of his followers. For if the Earth be the Center of the World, stand still, and the Heauens moue, as the most receaued opinion is, *Quis ille furor?* &c. What fury is that, saith *c Dr Gilbert*, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as every point of the Firmament, and in the *Æquator* must needs moue (as *d Clavius* calculates) 176660 in one 24<sup>th</sup> part of an houre: and an arrow out of a bowe, must goe seauen times about the Earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compasse the earth 1884 times in an houre, which is *supra humanam cogitationem*, beyond humane conceipt. A man could not ride so much ground going 40 miles aday, in 2904 yeares, as the Firmament goes in 24 houres, or so much in 203 yeares, as the said Firmament in one minute, *quod incredibile videtur*: And the *c Pole* starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much larger then the Diameter of the Heauen of the Sunne; And 20000 Semidiameters of the Earth from vs, with the rest of the fixed Starres, as *Tycho* proues. To auoid therefore these impossibilities, they ascribe a triple motion to the earth the Sunne immoueable in the Center, (or as \* *Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is most probable) a single motion to the Firmament, which moues in 30 or 26 thousand yeares, and so the Planets, *Saturne* in 30 yeares absolues his sole and proper motion, *Iupiter* in 12. *Mars* in 3, &c. and so solue all apparances better then any way whatsoeuer; calculate all motions, much more certaine then by those *Alphonsine*, or any such tables, which are grounded from those other suppositions, Now, if the Earth moue, it is a Planet, and shines to them in the *Moone*, and to the other Planetary inhabitants, as the *Moone* & they

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† *Peculiarilibello*.\* See *M. Carpenters Geogr. cap 4. lib. 1.**Campanella* & *Origanus* pref. *Ephemer.*

where Scripture places are answered.

*c De Magnete. d Comment. in 2. cap. sphaerae 10. de Sac. Bos.**c Dist. 3. gr 1. à Polo.*\* Pref. *Ephemer.*

doe to vs vpon the Earth: but shine she doth, as *Galilie*, <sup>f</sup> *Kepler*, and others  
 f *Luna circum-* prone, and then *per consequens*, the rest of the Planets are inhabited, as well  
*terrestres Plane-* as the *Moone*, which he grants in his dissertation with *Galilies Nuncius Side-*  
*ta quum sit co-* rarius, <sup>g</sup> that there be *Ioviall* and *Saturnine* *Inhabitants*, &c. and that those fe-  
*sentaneum est* verall Planets, haue their severall *Moones* about them, as the Earth hath hers,  
*esse in Luna, vi-* as *Galileus* hath already evinced by his glasse, \* foure about *Iupiter*, two a-  
*uentes creatu-* bout *Saturne* (though *Sittius* the *Florentine* cavell at it) yet *Kepler*, the Em-  
*ras & singulis* perours *Mathematitian*, confrimes out of his experience, that hee saw as  
*Planetarum glo-* much, by the same helpe. Then ( I say ) the Earth and they be Planets alike,  
*bis sui servant* inhabited alike, moued about the Sunne, the common center of the World  
*circulatores, ex* alike, and it may be those two greene children; which † *Nubrigensis* speaks  
*qua considerati-* of in his time, that fell from Heauen, came from thence. We may likewise in-  
*one, de eorum* fert with *Campanella* and *Brunus*, that which *Melissus*, *Democritus*, *Leucip-*  
*incolis summa* pus maintained in their ages, there be <sup>i</sup> *infinite Worlds*, and infinite Earths, or  
*probabilitate* systemes, because infinite starres and planets, like vnto this of ours. <sup>k</sup> *Kepler*  
*concludimus* betwixt iest and earnest in his *Perspectiues*, *Lunar Geography*, *dissertat. cum*  
*quod & Tycho* nunc: syder. seemes in part to agree with this, and partly to contradict; for  
*Braber, & sola* the Planets he yeelds them to be inhabited, he doubts of the Starres: and so  
*consideratione* doth *Tycho* in his *Astronomicall Epistles*, out of a consideration of their va-  
*vastis: itis eorum* stity and greatnesse, breake out into some such like speeches, that he will neuer  
*visum fuit. Kep-* belecue those great and huge Bodies were made to no other vse, then this  
*ler. dissert. cum* that we perceauce, to illuminate the Earth, a point insensible, in respect of the  
*nunc: syd. fol. 29.* whole. But who shall dwell in these vast Bodies, Earths, Worlds, <sup>l</sup> if they bee  
*g Temperare* inhabited? *rationall creatures*, as *Kepler* demands? Or have they soules to bee  
*non possum quin* saved? Or doe they inhabit a better part of the World then we doe? Are we or  
*excentis tuis* they Lords of the World? And how are all things made for man? Difficile est  
*hoc monem ve-* nodum hunc expedire, eo quod nondum omnia que huc pertinent; explorata  
*ri non ab simile,* habemus, 'tis hard to determine: this only he proues, that we are in *præcipuo*  
*non tam in Lu-* mundi sinu, in the best place, best World, nearest the Heart of the Sun. \* *Tho-*  
*na, sed etiam in* mas *Campanella*, a *Calabrian* Monke, in his second booke *de sensu rerum*, c. 4.  
*Iove, & reliquis* subscribes to this of *Keplerus*; that they are inhabited hee certainly suppo-  
*Planetis incolas* seth, but wick what kinde of creatures he cannot say, he labours to proue it by  
*esse. Kepler fol.* all meanes, and that there are infinite worlds, hauing made an Apologie for  
*26. Si non sint* *Galileus*, and dedicates this tenent of his to *Cardinall Caietanus*. Others free-  
*accolle in Iovis* ly speake, mutter, and would perswade the World (as \* *Marinus Marsennus*  
*globo, qui notent* complaines) that our moderne Divines are too severe and rigid against Ma-  
*admirandam* thematitians, ignorant and peeuish, in not admitting their true Demonstration-  
*hanc varietatem* ons and certaine obseruations, that they tyrannize ouer arte, sciences, and all  
*oculis, cui bono* Philosophy, in suppressing their labours, forbidding them to write, to speake  
*quatnor illi Pla-* a truth, all to maintaine their superstition, and for their profits sake. As for  
*nete Iovem cir-* those places of Scripture which oppugne it, they will haue spoken *ad captum*  
*cum cursiant?* vulgi, and as *Otho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, be-  
 \* Some of those about *Iupiter* I haue scene my selfe by the help of a glasse 8 foot long.  
 † *Rerum Angl. lib. 1. cap. 27. de viridibus pueris*  
 † *Infiniti a'ii mundi, vel ut Brunus, terra huic nostre similes.*  
 k *Kepler fol. 2. dissert. Quid impedit quin credamus ex his infinitis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos.* 1 Quid igitur inquires, si sint in celo plures globi, similes nostre telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturam rationalium nobilissimam: quomodo igitur omnia operum Dei? Kepler fol. 29. \* *Francosurt, quarto 1620. fbid quarto 1622.* \* *Prefat. in Comment. in Genesin modo suadenti Theologos: summa ignorantia verari veras scientias admittere nolle & tyrannide exercere ut eos falsis dogmatibus superstitionibus & religione Catholica detineant.*

*zatis, quæ longa absit à vera Philosophorum eruditione insimulant.* Read more 241  
 in him, in † *Grossius* and *Iunius*. But to proceed, these and such like insolent † *Theat. Biblio.*  
 and bold attempts, prodigious Paradoxes, inferences must needs follow, if it  
 once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galili*, &  
 others maintaine of the Earths motion; that it is a Planet, and shines as the  
 Moone doth, which containes in it <sup>m</sup> *both land and sea as the Moone doth*, <sup>m</sup> *His argumēt.*  
 for so they finde by their glasses, that *Macula in facie Luna*, the brighter <sup>tis plane satisfē-</sup>  
*parts are Earth*, the duskie Sea, which *Thales*, *Plutarch*, and *Pythagoras* for- <sup>cisti, do maculas</sup>  
 merly taught: and manifestly discern hills and dales, and such like concaui- <sup>in Luna, esse</sup>  
 ties, if we may subscribe to and beleue *Galilies* obseruations. But to avoid <sup>maria, do luci-</sup>  
 these Paradoxes of the Earthes motion, our later Mathematicitians haue rolled <sup>das partes esse</sup>  
 all the stones that may be stirred: and to salue all appearances and obiections <sup>terram, Kepler.</sup>  
 haue invented new hypotheses, and fabricated new systemes of the World, <sup>fol. 16.</sup>  
 out of their owne *Dedalean* heads. *Fracastorius* will haue the Earth stand  
 still, as before, and to avoid that supposition of *Eccentricks* and *Epicycles*, hee  
 hath coyned 72 *Homocentricks*, to salue all appearances. *Nicholas Remerus*,  
 will haue the Earth the Center of the World, but moueable; and the eighth  
 Spheare immoueable, the five vpper Planets to moue about the Sunne, the  
 Sunne and Moone about the Earth. Of which Orbes, *Tycho Brahe* put the  
 Earth the Center immoueable, the Starres immoueable; the rest with *Rame-*  
*rus*, the Planets without Orbes to wander in the Aire, keep time & distance,  
 true motion, according to that vertue which God hath giuen them. <sup>n</sup> *Helise-*  
*us Ræslin* censureth both, with *Copernicus* and *Ptolomæus*, as vn sufficient: one <sup>n</sup> *In Hypothef.*  
 offends against naturall Philosophy, another against Opticke principles, a <sup>demundo Edit.</sup>  
 third against Mathematicall, as not answering to Astronomicall obseruati- <sup>1597.</sup>  
 ons: one puts a great space betwixt *Saturnus* Orbe, and the eighth Spheare,  
 another too narrow. In his own *hypothesis* he makes the Earth as before, the  
 vniuersall Center, the Sun to the five vpper Planets, to the eighth Spheare he  
 ascribes diurnall motion, *Eccentrickes* and *Epicycles* to the seuen Planets,  
 which hath beene formerly exploded; and so

*Dum vitant stulti vitia, in contraria currunt*, as a Tinker stops  
 one hole, and makes two, he corrects them; and doth worse himselfe: re-  
 formes some, and marres all. In the meane time, the World is tossed in a  
 blanket amongst them, they hoysse the Earth vp and downe like a Ball, make  
 it stand and goe at their pleasures: one saith, the Sunne stands, another hee  
 moues, a third comes in, taking them all at rebound: and least there should  
 any Paradox be wanting, ° he findes certaine spots and cloudes in the Sun, <sup>o</sup> *Io, Fabricius*  
 by the help of glasses, by meanes of which, the Sun must turne round vpon <sup>de maculis in</sup>  
 his owne Center, or they about the Sun. *Fabritius* puts only three, & those <sup>sole, Witteb. 1611</sup>  
 in the Sun, *Apelles* 15. and those without the Sun, floating like the *Cyanean*  
*Isles* in the *Euxine* Sea, and are so confident, that they haue made Tables of  
 their motions. The *Hollander* in his *dissertatiuncula cum Apelle*, censures <sup>p</sup> *Lugduni Bat.*  
 all, and so whilst these men contend about the Sun and Moone, like the Phi- <sup>An. 1612.</sup>  
 losophers in *Lucian*, it is to be feared, the Sun & Moone will hide themselues,  
 and be as much offended as q she was with those, & send another message to  
*Iuppiter*, by some new-fangled *Icaromenippus*, to make an end of all those cu- <sup>q</sup> *Nese subdu-*  
 rious Controversies, and scatter them abroad. <sup>cant, & reliēta</sup>  
<sup>statione decessit</sup>  
<sup>paren vix curio-</sup>  
<sup>fitat is finem fan-</sup>

But why should the Sunne and Moone bee angry, or take exceptions at

Mathematicians

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Mathematicians and Philosophers? whenas the like measure is offered vnto God himselfe, by a company of Theologasters, they are not contented to see the Sunne and Moone, measure their site and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as he saith, *Audax Facinus & memorabile nunc incipiam, neq. hoc saculo v. surpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo nemo vnquam nisi somniando peruenit*: but he and *Menippus*: or as *Peter Cunaus*; *Bona fide agam, nihil eorum que scripturus sum, verum esse scitote, &c. que nec facta, nec futura sunt, dicam*, *sibi tantum & ingenij causa*, not in iest, but in good earnest they will transcend Spheares, Heauen, Starres, into that *Empyrean* Heauen, soare higher yet, and see what God himselfe doth. The Iewish Talmudists take vpon them to determine how God spendes his whole time, sometimes playing with Leviathan, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, & after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, our Hereticks, Schismaticks, and some Schoolemen, come not far behinde, some paint him in the habit of an old man, and make maps of heauen, number the Angels, tell their seuerall names, offices, some deny God and his providence, some take his office out of his hand, will \* binde and loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, and attributes his mercy, iustice, providence, they will knowe with *Cecilius*, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease? Why doth he suffer so much mischiefe and euill to bee done, if he be \* able to helpe, why doth he not assist good, or resist bad, reforme our wills if he be not the author of sinne, and let such enormities bee committed, vnworthy of his knowledge, wisdom, gouernment, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c. & quo demum ruetis sacrificuli*? Some by visions and revelations, take vpon them to be familiar with God, and to bee of priuy counsell with him, they will tell how many, and who shall be saued, when the world shall come to an end, what yeare, what month, and what seuer else God hath reserued vnto himselfe, and to his Angells. Some againe curious phantasticks, will knowe more then this, and enquire with *Epicurus* what God did before the world was made, was he idle? where did he bide? what did he make the world of, why did hee then make it and not before? If hee made it new, or to haue an end, how is he vnchangeable, infinite, &c. Some will dispute, cauell, and obiekt, as *Iulian* did of old, whom *Cyril* confutes, as *Simon Magus* is faine to doe, in that \* dialogue betwixt him and *Peter*. If God be infinitely and only good, why should he alter or destroy the world, if he confound that which is good, how shall himselfe continue good? If hee pull it downe because euill, how shall hee bee free from the euill that made it euill

r Hercules tuam  
fidem Sayra  
Menippea edit.  
1608.  
f Sardi venales  
Satyr. Menip.  
An. 1612.  
t Puterani Co-  
mus sic incipit,  
or as Lipsius  
Satyre in a  
dreame.

u Tritemius lib.  
de 7 secusdis.  
x They haue  
ferched Traia-  
n a soule out  
of hell, & ca-  
nonize for  
Saints whom  
they list.  
† In Minutius  
sive de ebtu tem  
pestates tangunt  
loci sacra &  
prophana bono-  
rum & maloru  
fata iuxta multo  
ordine res sunt  
solus a legibus  
fortuna dominaa-  
tur.

\* Vel malus vel  
impotens qui  
peccatum per-  
mittit &c. unde  
hec superstitio?  
† Quid fecit de-  
us ante mundi  
creatum, ubi  
vixit otiosus, &  
suo subiecto &c.  
\* Lib. 3. recog.  
Pet. cap. 3. Pe-  
ter answers  
by the simile  
of an egge-  
shell, which is  
cunningly  
made, yer of  
necessity to be  
broken, so is  
the world. &c.  
that excellent  
state of heave  
might be ma-  
nifest made.

euill

euell,&c. with many such absurd and brainesicke questions, intricacies, froth of humane wit and excrements of curiosity,&c. which as our Sauour told his inquisitiue disciples, are not fit for them to knowe. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could haue ranged farther yet, but I am an infant, and not able to diue into these profundities, not able to vnderstand, much lesse to discusse. I leaue the contemplation of these things, to stronger wits, that haue better ability, and happier leasure to wade into such Philosophicall mysteries: my melancholy spaniels quest, my game is sprung, and I must suddenly come downe and follow.

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z i't me plume  
leuat sic graue  
mergit onus.

Iason Pratenfis in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of Galen, <sup>a</sup> *Let them come to me to know what meate and drinke they shall vse, and besides that I will teach them what temper of ambient Aire they shall make choice of, what winde, what countries they shall chuse, and what auoide.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongst other things, the Rectification of aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to choose or avoid, and t'is either generall to Countries, Provinces; particular to Cities, Townes, Villages, or priuate houses. What harime those extremities of heat or cold doe in this malady, I haue formerly shewed: the *medium* must needs be good, where the aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noysome smells.

a Veniant ad  
me auiantur que  
esculentis, q. i. o i  
tem poculeato  
uti debeant, &  
præter alimentum  
ipsum, potumq, uentos ipsos docebo, item aeris ambientis temperum in super regiones  
quas elegere, quas vitare ex usu sit.

The <sup>b</sup> *Egyptians* by all Geographers are commended to be *hilares*, a conceited and merry nation, which I can ascribe to no other cause then the serenity of their Aire. They that liue in the *Orchades* are registred by <sup>c</sup> *Hector Boethius* and *Cardan*, to be faire of complexion, long-liued, most healthfull, free from all manner of infirmities of body and minde, by reason of a sharpe purifying aire, which comes from the Sea. The *Bæotians* in *Greece* were dull and heavy, *Crassi Bæoti*, by reason of a foggy aire in which they liued,

b Leo Afer, Maginus, &c. c Lib. 1. Scot. hist. d Lib. 1. de rer. var.

(\* *Bæotum in crasso iurares aere natum*)

*Attica* most acute, pleasant and refined. The Clime changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. cap. 5.* haue proved at large, as constitutions of their bodies, and temperature it selfe. In all particular provinces wee see it confirmed by experience, as the Aire is, so are the inhabitants dull, heavy, witty, subtil, neat, cleanly, clownish, sicke, and sound. In <sup>d</sup> *Perigore* in *France* the Ayre is subtil, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble and lusty, but in some parts of *Quienne* full of moores and marshes, the people dull, heavy, and subiect to many infinnities. VWho sees not a great difference betwixt *Surrey, Sussex*, and *Rumny* marsh, the woodlands in *Lincolnshire*, and the *Fennes*. He therefore that loues his health, if his ability will giue him leaue, must often shift places, and make choice of such as are wholsome, pleasant, and conuenient, there is nothing better then change of aire in this Malady, and generally for health, to wander vp and downe, as those <sup>e</sup> *Tartari Zamolbenses*, that liue in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their summer and winter houses, in Winter at *Sardis*, in Summer at *Susa*, now at *Persepolis*, then at *Pasargada*. † *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ec-*

\* Hor. 6. d Maginus. e Hætonus de Tartaris. † Cypriod. lib. 8. verperituum inde ver.

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*batana*, saith *Xenophon*, and had by that meanes a perpetuall spring. The *Turkes* liue sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spain* haue their *Escuriall* in heat of Summer, <sup>f</sup> *Madritte* for an wholsome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men haue, and their seuerall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. <sup>g</sup> When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many noble men in the Summer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her Country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and euery Gentleman of any fashion in our times, hath the like. The <sup>h</sup> Bishop of *Exeter* had 14 seuerall houses all furnished in times past. In *Italy* though they bide in citties in Winter, which is more Gentleman-like, all the Summer they come abroad to their Country houles to recreate them selues. Our gentry in *England* liue most part in the Country (except it bee some few Castles) building still in bottomes (saith <sup>i</sup> *Iovius*, or neere woods, *corona arborum virentium*, you shall know a Village by a tuft of trees at or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as vnwholsome, so *Camden* saith of <sup>k</sup> *New-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as bee neere lakes or rivers. But I am of opinion, that these inconueniencies will bee mittigated, or easily corrected by good fires, as <sup>†</sup> one reports of *Venice*, that *grauolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks, nay more; \* *Thomas Philol. Rauennas* a great Physitian contends, that the *Venetians* are generally longer liued then any Citty in *Europe*, and liue many of them 120 yeares. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such ouerflowed places, which is but at some few seasons after a flood, and is sufficiently recompenced with sweet smels and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit, or els may bee corrected by the site, if it bee somewhat remote from the water as *Lindly*, \* *Orton super montem*, <sup>†</sup> *Drayton*, or a little more eleuated, though nearer, as \* *Caucut*, as <sup>†</sup> *Amington*, *Polesworth*, <sup>o</sup> *weddington* (to insist in such places best to mee knowne, vpon the riuer of *Anker* in *Warwickshire*, \* *Swarston*, and <sup>†</sup> *Drakefly* vpon *Trent*.) Or howsoeuer they be vnseasonable in winter, or at some times, they haue their good vse in Summer. If so be that there meanes bee so slender, as they may not admit of any such variety, but must determine once for all, and make one house serue each season, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. <sup>†</sup> *Cato* and *Columella* prescribe a good house to stand by a navigable riuer, good highwaies, neere some Citty, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a

Cons.

f The Aire so cleare it neuer breeds the plague.

g Leander Albertus in *Compania*, <sup>e</sup> *Plutarcho* <sup>vi</sup> *a Luculli* *Cum Cn. Pompeius*, *Marcus Cicero*, multiq; *nobiles viri* L. *Lucullum aestiuo*

*tempore conuenissent*, *Pompeius* *inter cenantium familia* *interiocatus est*, *eam villam imprimis sibi amptuosam & elegantem videri*, *fenestris*, *porticibus* &c.

h *Godwin*, *vita Io. Voysse al. Harman*.

i *Discript. Brit.*

k *In Oxfordshire*.

† *Leander Albertus*.

† *Cap. 21. de vit. hom. prorog.*

\* The possession of *Rob. Bradshaw*, Esq.

† Of *George Purfey*, Esq.

† The possession of *William Purfey* Esq.

\* The seat of *St John Repington*, Knight

† *S. Henry Goodier* lately deceased.

o The dwelling house of *Humph. Adderly*, Esq.

† *S. John Harpurs* lately deceased.

† *S. George Grefelies*, Knight.

*Lib. 1. cap. 2.*

*Cotswald* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affordes, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countreiman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, and subiect to bad high waies; the other a dry sand: provision may bee had elsewhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a grammer Scholler) may be a sufficient wisse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and full of all manner of pleasures. \* *Waldley* in *Barkshire* is situate in a vale, though not so fertill a soyle as some Vales afford, yet a most commodious site, wholesome, in a delicious ayre, a rich and pleasant seat. And hee that built that faire house <sup>m</sup> *Wollerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine li. 2. cap. de agricult.* praiseth mountaines, hilly, steep places about the rest by the Sea side, and such as looke toward the <sup>n</sup> North, vpon some great riuer, as \* *Farmacke* in *Darbishire*, on the *Trent* enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr <sup>†</sup> *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, serenat *Boreas*, the Northwinde clarifies, but neere lakes or marshes, in holes, obscure places, or to the South and West he utterly disproues, those winds are vawholosome, putrifying, and make men subiect to diseases. The best building for health according to him is <sup>p</sup> high places, and in an excellent prospect. *P. Crescentius* in his *1. lib. de Agric. cap. 5.* is very copious in this subiect, how a house should be wholesomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust. lib. 1. cap. 12. 9* forbids lakes and riuers, marish and manured grounds, they cause a bad Aire, grosse diseases hard to bee cured: <sup>r</sup> if it bee so that he cannot helpe it, better as he adviseth sell thy house and land, then loose thine health. He that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, <sup>f</sup> *Cato* saith, and his dwelling next to Hell it selfe, according to *Columella*: hee commends in conclusion, the middle of an hill vpon a descent. *Baptista Porta Ville lib. 1. cap. 22.* censures *Varro*, *Crato*, *Columella*, and those ancient Rusticks, approving many things, disallowing some, and will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædiorustic. lib. 1. cap. 4.* subscribes to this, approving especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites, which must not bee omitted, as *Herbastein* inculcates *lib. 1.* *Iulius Caesar Claudinus* a Physitian *consult. 24.* for a Nobleman in *Poland*, Melancholy giuen, adviseth him to dwell in a house inclining to the <sup>r</sup> East, and <sup>u</sup> by all meanes to provide the Aire bee cleare and sweet, which *Montanus consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not be altered of our Citty, Towne, Village, yet by artificiall meanes it may bee

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† The seat of George Purfeife Esquire.

m S Francis Willoughbye.

n Montani &amp; maritimi salubrioris, acclives, &amp; ad Boream vergentes

\* The dwelling of S. Tb. Burdet knight Baronet.

† in his Survey of Cornwall, 2. booke.

o Prope paludes stagna &amp; loca concava vel ad Austrum, vel ad

occidentem inclinate domus sunt morbose.

p Oportet igitur ad sanitatem domus in altioribus edificare,

&amp; ad speculationem.

q Hyeme erit vehementer frigida, &amp; estate non salubris, paludes enim faciunt crassum aerem &amp; difficiles morbos.

r Vendas quot assibus possis, &amp; sine queas relinquas.

s Lib. 1. cap. 2. in Orco habita.

t Aurora musica, Vitruv.

u Aëres Orientem spectantes vir nobilissimus inhabitet &amp; curet ut sit aer

clarus, lucidus, odoriferus. Eligat habitationē optimo aere inundam.

246 helped. In hot countries therefore they make the streets of their Citties very narrow all ouer *Spaine, Africke, Italy, Greece*, and many Citties of *France*, in *Languedocke* especially, and *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniuersity of Physitians is so built, with high houses, narrow streets to diuert the Sunnes scalding rayes, which *Tacitus* commends *lib. 15. Annal.* as most agreeing to their health, <sup>x</sup> *because the high of buildings and narrownesse of streets, keepe away the Sunne beames.* Some Citties vse Galleries, or arched Cloysters towards the street, as *Damascus, Bologna, Padua, Berna* in *Switzerland*, *Westchester* with vs, as well to auido tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more aire, or to the Sea side, as *Baia, Naples, &c.* In our Northerne coasts we are opposite, we commend straight, broad, open, faire streets, as most befitting and agreeing to our Clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean Sea*, which *Vitruvius* so much discommends, magnificently built with faire houses, *sed imprudentèr positam*, vnadvisedly sited, because it lay along to the South, and when the South winde blew, the people were all sicke, would make an excellent site in our Northerne Climes.

Of that artificiall site of houses, I haue sufficiently discourfed, if the seat of thy dwelling may not be altered, yet there is much in choice of such a chamber or roome in opportune opening and shutting of windowes, excluding

forraine aire and windes, and walking abroad at conuenient times. <sup>y</sup> *Crato* a *German* commends East and South site, (disallows cold aire & Northerne windes in this case, rainy weather and mysty daies) free from putrefaction, fennes, bogs and muckhills. If the aire be such, open no windowes, come not abroad. *Montanus* will haue his patient not to <sup>z</sup> stirre at all if the winde bee

bigge or tempestuous, as most part in *March* it is with vs, or in cloudy, luring, darke dayes, as in *November*, which wee commonly call the black moneth, or stormy, let the winde stand how it will, *consil. 27.* and *30.* he must not open a casement in bad weather, or in a boisterous season, *consil. 299.* hee especially forbids vs to open windowes in a South winde. The best site for chamber windowes in my iudgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of winde and windowes, that hee holds it alone sufficient to make a man sicke or well; to alter body and minde. *A cleere Aire cheares up the spirits, exhilarates the minde, a thicke, blacke, mysty, tempestuous, contracts, overthrowes.* Great heed is therefore to be taken at what

times we walke, how wee place our windowes, lights, and houses, how wee let in or exclude this ambient Aire. The *Egyptians* to auido immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sunne: So likewise in *Turkey* and *Italy*, (*Venice* excepted, which braggs of her statefully glased Pallaces) they vse paper windowes to like purpose; and lye *sub dio*, in the top of their flat roofed houses, so sleeping vnder the canopy of heauen.

In some parts of <sup>\*</sup> *Italy* they haue windmills to draw a cooling aire out of hollowe Caues, and disperse the same through all the Chambers of their Pallaces, to refresh them, as at *Castoza* the house of *Cesario Trento*. a Gentleman

x Quoniam angustie itinerum, & altitudo tectorum non perinde Soli calorem admittit.

y Consil. 21. l. 2. frigidus, arduus, densus, vitandus, equè ac venti septentrionales, &c.

z Consil. 24.

a Fenestram non aperiat.

b Discutit Sol horrorem crassius spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro celi & ventorum ratione, & sani aliter affecti sunt caelo nubo, aliter sereno.

c De naturâ ventorum see Pliny lib. 2. cap. 26. 27. 28. Strabo lib. 7. &c.

d Fines Morison. part. 1. cap. 4.

deman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct Nature by Art. If none of these courses helpe, the best way is to make artificiall aire, which howsoeuer, is profitable and good, still to be made hot and moist, and to be seasoned with sweete perfumes, <sup>c</sup> pleasant and lightsome as may be; to haue Roses, Violets, and sweete smelling flowers euer in their windowes, Posies in their hands. *Laurentius* commendes water Lillies, a vessel of warme water to evaporate in the roome, which will make a more delightful perfume, if there be added Orange flowers, pils of Citrons, Rose-mary, Cloues, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styra, and such like Gummes, which make a pleasant and acceptable perfume, <sup>†</sup> *Besardus Bisantinus* preferres the smoake of Iuniper to melancholy persons, which is in great request with vs in *Oxford*, to sweeten our chambers. <sup>d</sup> *Guianerius* prescribes the aire to be moistned with water, and sweet hearbes boyled in it, vine and fallow leaues, &c. <sup>e</sup> to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. <sup>f</sup> Of colours it is good to behold greene, redde, yellow, and white and by all meanes to haue light enough, with windowes in the day, wax candles in the night; neate chambers, good fires in Winter, merry companions, for though melancholy persons loue to be darke, and alone, yet darknesse is a great encreaser of the humour.

Although our ordinary aire be good by nature or art, yet it is not amisse as I haue said, still to alter it, no better Physicke for a melancholy man then change of aire and variety of places, to trauell abroad and see fashions. <sup>g</sup> *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such excellent aire, that if any of them bee sicke elsewhere, & brought thither, he is instantly recovered, of which he was often an eye witnesse. <sup>h</sup> *Lipsius*, *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius* in an Epistle to *Phil. Lamius*, a noble friend of his, now ready to make a voyage: <sup>i</sup> can bee such a stocke or stone, whom that pleasant speculation of countries, citties, towines, riuers, will not affect. *Paulus Aemilius* that noble Roman Captaine after hee had conquered *Perseus* the last King of *Macedonia*, and now made an end of his tedious wars, thought he had beene long absent from *Rome* and much desired, about the beginning of Autumne (as <sup>\*</sup> *Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Athenus* the brother of King *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Theffaly* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacedaemon*, *Megalopolis*, &c. he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like, though his trauell be *ad iactationem magis quam ad usum reipub.* (as <sup>†</sup> one well obserues) to cracke, gaze, see fine sights, and fashions, spend time, rather then for his owne or publike good, (as it is to most of our gallants) yet it availeth howsoeuer. For peregrination charmes our senses with such vnspakeable & sweet variety, <sup>†</sup> that some count him vnhappy that neuer trauelled, a kind of prisoner, & pittie his case that from his cradle to his old age beholds the same still; still, still the same, the same. In so much that <sup>k</sup> *Rhasis cont. lib. 1. Tract. 2.* doth not onely commend but inioyne trauell, and such variety of obiects to a melancholy man, and to lye in diuerse Innes, to be drawne into seuerall com-

<sup>c</sup> *Altomarus* car. 7. *Brueh*, aer si: lucidus, bene o: ens, humidus. *Mortalis idem* cap. 26. *olfactum rerum suauium* *Laurentius* c. 8. <sup>†</sup> *Ant. Ph. lof.* cap. de melan. <sup>d</sup> *Tract. 15. c. 9.* ex redolentibus herbis & foliis uitis uinifera, salicis, &c. <sup>e</sup> *Parvimentum* aceto & aqua rosea irrorare *Laurentius* cap. 8. <sup>g</sup> *Lib. 1. cap. de mor. b. Affurum.* In *Nigritarum* regione tanta aeris temperies, ut si quis alibi morbosus eo adrebat,ur optime statim sanitati restituatur, quod multis accidisse, ipse meis uidi oculis. <sup>h</sup> *Lib. de peregrinat.* <sup>i</sup> *Epist. 2. cent. 1.* Nec quisquam tam lapis aut frutex quem non tuillas amena illa uariis, speculo locorum, urbium, gentium, &c. <sup>\*</sup> *Lib. 45.* <sup>†</sup> *Recherman* p. refat. polit. <sup>†</sup> *Fines Morison* c. 3. <sup>†</sup> *art. 1.* <sup>k</sup> *Mutatio de loco in locum, Itinera & uoia: gia longa & indeterminata, & hospitari in diuersis diuerso-riis.*

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1 *Modo ruri esse  
modo in urbe,  
sepius in agro  
usuari etc.*

m In Catalonia  
in Spaine.

n *Laudaturq;  
domus longos  
que prospicit a-  
gros.*

\* Many towns  
there of that  
name, saith A-  
driconius all  
high sited,

o At Lindley  
in Leicester-  
shire, the pos-  
session and  
dwelling  
house of Ralfe  
Burton Esq.  
my late de-  
ceased Father.  
p In Icon. ani-  
morum.

p *Ægyptantes  
oves in alium lo-  
cum transpor-  
tandæ sunt, ut  
alium aerem &  
aquam partici-  
pantes, coales-  
cant & corro-  
borentur.*

r *Alia utilia,  
sed ex mutatio-  
ne aeris potissi-  
mum curantur.*

*panies: Montaltus cap. 36.* and many Neotericks are of the same minde. *Cel-  
sus* aduifeth him therefore that will continue his health, to haue *varium vite  
genus*, diuersity of callings, occupations, to be busied about, *Sometimes to  
line in the citty, sometimes in the countrey, now to study or worke, to bee in-  
tent, then againe to hawke or hunt, swimme, runne, ride, or exercise himselfe.*  
A good Prospect alone will ease Melancholy, as *Comesius* comtends, *lib. 2.  
cap. 7. de Sale.* The Cittizens of *m Barcino*, saith hee, otherwise penned in,  
melancholy and stirring little abroad, are much delighted with that pleasant  
prospect their Citty hath into the Sea, which like that of old *Athens* be-  
sides *Ægina, Salamina*, and many pleasant Islands, had all the variety of de-  
licious obiects: so are those *Neapolitanes*, and inhabirants of *Genua* to see  
the ships, boates, and passengers goe by, out of their windowes, their whole  
citties being sited on the side of an hil, like *Pera* by *Constantinople*, so that each  
house almost hath a free prospect into the Sea, as some part of *London* to the  
*Thames*. Euery country is full of such a delightfome prospects, as well with-  
in land as by Sea, as *Hermon* and \* *Rama* in *Palestina*, *Colalto* in *Italy*, the  
top of *Tagetus* or *Acrocorinthus*, that old decayed Castle in *Corinth*,  
from which *Peloponesus*, *Greece*, the *Ionian* and *Ægean* Seas were *semel & si-  
mul* at one view to be taken. In *Ægypt* the *Sultans* Palace in grand *Cairo*,  
the country being plaine, hath a maruelous faire prospect as well ouer *Nilus*,  
as that great Citty, siue *Italian* miles long and two broad, by the riuer side:  
such high places are infinite: with vs those of the best note are *Glassenbury*  
*Tower*, *Bener Castle*, *Rodway Grange*, *Walsby* in *Lincolneshire*, where I late-  
ly receaued a reall kindnesse, by the munificence of the Right Honorable my  
noble Lady and Patroneffe, the Lady *Francis* Countesse Dowager of *Exe-  
ter*: And two amongst the rest, which I may not omit for vicinities sake,  
*Oldbury* in the confines of *Warwickshire*, where I haue often looked about  
me with great delight, at the foot of which Hill o I was borne: And *Hanbury*  
in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an an-  
cient patrimony belonging to our family, the late dwelling house of mine  
elder brother *William Burton* Esquire. p *Barclay* the *Scot* commends that of  
*Greenwich* Tower for one of the best prospects in *Europe*, to see *London* on  
the one side, the *Thames*, shippes, and pleasant meadows on the other. There  
be those that say as much and more of *St Marks* steeple in *Venice*. Yet these  
are at too great a distance, some are especially affected with such obiects as  
be neere, to see passengers goe by in some great Rode way, or boates in a  
riner, in *subiectum forum despicere*, to ouersee a Faire, a Market place, a mul-  
titude of spectators, at a Theater, a maske or some such like shew. But I roue:  
the summe is this, that variety of actions, obiects, aire, places, are excellent  
good in this infirmity and all others, good for man, good for beast. q *Con-  
stantine* the Emperour *lib. 18. cap. 13. ex Leontio*, holds it an only cure for rot-  
ten sheepe, and any manner of sicke cattle. *Lalius à Fonte Agubinus* that great  
Doctor, at the latter end of many of his consultations (as commonly hee  
doth set downe what successe his Physicke had) in melancholy most especi-  
ally approoues of this about all other remedies whatsoeuer, as appeares *con-  
sult. 69. consult. 229, &c.* r *Many other things helped, but change of aire was it  
which wrought the cure, and did most good.*

## Exercise rectified of Body and Minde.

**T**O that great inconuenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idlenes on the other, must bee opposed as an Antidote, a moderate and seasonable vse of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preseruatiō of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he be alwaies occupied about some businesse or other, *that the Diuell doe not finde him idle.* † *Seneca* would haue a man doe something, though it bee to no purpose \* *Xenophon* wisheth one rather to play at tables, dice, or make a iester of himselfe (though he might be far better employed) then doe nothing. The *Egyptians* of olde, and many flourishing commonwealths since, haue enioyned labour and exercise to all sorts of men, to be of some vocation and calling, and to giue an account of their time, to preuent those grieuous mischiefs that come by Idleness, *for as fodder, whip and burden belong to the asse, so meate, Correction and worke vnto the seruant, Ecclus 33.23.* The *Turkes* inioyne all men whatsoeuer, of what degree, to be of some trade or other, the *grand Senior* himselfe is not excused. <sup>u</sup> *In our memory* (saith *Sabellicus*) *Mahomet the Turke, hee that conquered Greece, at that very time when hee heard Embassadors of other Princes, did either carue or cut wooden spoones, or frame something vpon a table.* This present *Sultan* makes notches for bowes. The *Iewes* are most seuer in this examination of time, all well governed places, Townes, Families, and euery discreet person will be a law vnto himselfe. For this disease in particular, *there can be no better cure, then continuall businesse*, as *Rasis* holds, *to haue some imployment or other, which may set their minde a worke, and distract their cogitations* If it be of the body, *Guianerius* allowes that which is gentle, <sup>2</sup> and still after those ordinary frictions, which must bee vsed euery morning. *Montaltus cap. 26.* and *Iason Pratensis* vse almost the same words, highly commending Exercise if it bee moderate, a wonderfull helpe so vsed *Crato* calls it, and a great meanes to preserue our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the body. Besides, it expels excrements by sweat, and other insensible vapors; in so much, that <sup>a</sup> *Galen* prefers exercise before all Physicke, Rectification of diet, or any regiment in what kinde soeuer; <sup>t</sup> is Natures Physitian. <sup>b</sup> *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* termes exercise, *a spurre of a dull sleepe nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischiefs and vices.* The fittest time for exercise, is a little before dinner, or a little before supper, <sup>c</sup> or at any time when the body is empty. *Montanus consil. 31.* prescribes it euery morning to his patient, and that as <sup>d</sup> *Calenus* addes, *after hee hath*

*Ne te demon  
otiosum inveni-  
at.*

† *Prestat aliud  
agere quā nihil*

\* *L. b 3 de dictis  
Socratis qui  
cessis et risu  
excitando va-*

*cant, aliquid  
faciunt, et si  
liceret his me-*

*lia agere.*

† *Amasis com-  
pelled euery  
man once a*

*yeare to tell  
how he liued.*

u *Nostri memo-  
ria Mahometes  
Othomannus*

*qui Græcie im-  
perium subuer-  
xit, cum orato-  
rum postulata  
audiret exter-*

*narum gentium,  
cochlearialignea  
assidue celabat,*

*aut aliquid in  
tabula effinge-  
bat.*

x *Sands, fol 73*

*of his voyage  
to Ierusalem.*

y *Non est cura  
melior quam in-  
iungere iis ne-  
cessaria & oport-*

*una, operum  
administratio  
illis magnum  
sonitais incre-*

*mentum. &  
que replant  
animos eorum,*

& *incutiant iis  
diuersas cogita-  
tiones. Cont. 1.*

tract 9.

z *Ante exerci-  
tium, leues toto  
corpore fricati-*

*ones conueniunt.*

*Ad hunc morbum exercitationes, quum recte & suo tempore sunt, mirifice conducunt. & sanitati inueniunt, &c. a lib. 1. de  
san. tuend. b Exercitium nature dormientis stimulat, membrorum solatium, morborum medela, fuga vitiorum, medicina  
languorum, destructio omnium malorum. Crato c Alimentis in ventriculo probe concoctis. d Ieiunio venire vesica & alio ab  
excrementis purgato, fricatis membris, lotis manibus & oculis &c. Lib. de atra bile*

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done his ordinary needes, rubbed his body, washed his hands and face, combed his head, and gargarized. What kinde of Exercise he should vse, Galen tels vs lib. 2. & 3. de sanit. tuend. and in what measure, & till the body be ready to sweat, and rowfed vp, ad ruborem, some say, non ad sudorem, lest it should dry the Body too much; others inioyne frequent and violent labour and exercises, as sawing euery day, so long together, (epid. 6. Hippocrates confounds them) but that is in some cases, to some peculiar men; & the most forbid, and by no meanes will haue it goe farther then a beginning sweat, as being so perilous if it exceed.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, Galen commends ludum parua pile, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and † Plinius, and some write, that Azanella a faire maid of Corcyra, was the inuenter of it, for shee presented the first ball that euer was made, to Nausica the daughter of king Alcinous, and taught her how to vse it.

The ordinary sports which are vsed abroad, are Hawking, Hunting, bilares venandi labores<sup>h</sup> one calls them, because they recreate Body and Minde, another, the<sup>k</sup> best exercise that is, by which alone many haue bene<sup>l</sup> freed from all serall diseases. Hegeſippus lib. 1. cap. 37. relates of Herod, that hee was eased of a grievous melancholy by that meanes. Plato. 7. de leg. highly magnifies it, diuiding it into three parts, † by land, water, aire, Xenophon in Cyropæd. graceth it with a great name, Deorum munus, the gift of the Gods, a princely sport, which they haue euer vsed, saith Langius, epist. 59. lib. 2. as well for health as pleasure, and doe at this day, it being the sole almost and ordinary sport of our Noble men in Europe, and elsewhere all ouer the World. Bohemus de mor. gent. lib. 3. cap. 12. stiles it therefore studium nobilium, communiter venantur, quod sibi solis licere contendunt, 'tis all their study, their exercise, ordinary businesse, all their talke: and indeede some dote too much after it, they can doe nothing els, discourse of nought els. Paulus Iovius descr. Brit. doth in some sort taxe our<sup>m</sup> English Nobility for it, for living in the Country so much, and too frequent vse of it, as if they had no other meanes but Hawking and Hunting to approue themselves Gentlemen with.

Hawking comes neere to Hunting, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. <sup>n</sup> It was neuer heard of amongst the Romans, invented some 1200 yeares since, and first mentioned by Firmicus lib. 5. cap. 8. The Greeke Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is awonder to heare what is related of the Turkes Officers in this behalfe, how many thousand men are imployed about it, how many Hawkes of all sorts, how much reuenues consumed on that only disport, how much time is spent at Adrianople alone euery yeare to that purpose, The Persian Kinges hawk after butterflies

e Quousq. corpus uniuersum intumescat, & scilicet apparet at, sudoreq. &c. f Ommino sudorem vitare cap.

7. li. 1. Valeſcus de Tar.

g Exercitium si excedat, valde periculosum.

Saluſt. Saluianus de re med.

lib. 2. cap. 1. h Camden in Staffordshire.

i Fridevallius lib. 1. cap. 2 optima omnium exercitacionum,

multum ab hac saluſtiano modo morbis liberati.

k Iosephus Quercetanus dialect. polit. sect.

2. c. 11. Inter omnia exercitia præstant & laudem meretur.

l Chyron, iam monte Pelio præceptor heroum eos à morbis animi venationibus & puris cibis tuebatur.

Maximus Tyrius m Nobilitas omnis fere urbes fastidit, castellis & liberiore celi gaudet, generisq. dignitatem vna maxime venatione & falconum accupijs tuetur.

n Ios. Scaliger commen in Cir. in fol. 344.

Salmut. 23. de Nov. repet. com. in Pancir.

o Lonicervus. Geffreus, Iovius p S. Anthony Sherlies relations.

terries with sparrowes, made to that vse, and stares, lesser hawkes for lesser game they haue, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to fly at Hindes, Foxes, &c. & such a one was sent for a present to <sup>r</sup> *Queene Elizabeth*: some reclaime Ravens, Caltrils, Pies, &c. and man them for their pleasures.

r *Haculit.*

*Fowling* is more troublesome, but all out as delightfome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogges, &c. or otherwise. Some much delight to take Larkes with day-nets, smal birds with chaffe-nets, plouers, Partridge, Herons, Snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Iesuite reports of him *lib. 3. cap. 7.*) was much affected <sup>r</sup> with catching of quazles, and many Gentlemen take singular pleasure at morning and evening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The <sup>†</sup> *Italians* haue gardens fitted to such vses, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and castle of *Vraniburge*, puts downe his nets, and manner of catching small birds, as an ornament, and a recreation, wherein he himselfe was sometimes imployed.

r *Coturnicum aucupio.*† *Fines morison parie 3. cap. 8.*r *Non minorem voluptatem a-*r *quo capiantur*r *quam qui seras*r *in festis aut*r *missis canibus*r *complectantur*r *quoniam tota tra-*r *bula nescit quomodo*r *in piscatione vi-*r *deri debeat pu-*r *denda.*r *Omnino turpis*r *piscatio, nullo*r *studio digna, il-*r *liberalis credita*r *est, quod nullum*r *habet ingenium,*r *nullam peripi-*r *caciam.*

*Fishing* is a kinde of hunting by water, bee it with nets, weeles, baites Angling, or otherwise, & yeelds all out as much pleasure to some men, as dogs, or hawkes; <sup>r</sup> *When they draw their fish upon the banke*, saith *Nic. Henselius* *Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrey-men tooke in fishing, and in making of Pooles. *James Dubravins* that *Moravian*, in his booke *de pisc.* telleth, how traueilling by the highway side in *Silesia*, he found a Nobleman <sup>u</sup> *booted up to the groines*, wading himselfe, pulling the nets, and labouring as much as any Fisherman of them all: & when some belike obiected to him the baseness of his office, he excused himselfe, <sup>x</sup> *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with vs, will wade vp to the Armeholes, vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his booke *de soler. animal.* speaks against all fishing, <sup>y</sup> *as a filthy, base, illiberall employment, hauing neither wit nor perspicacity in it, not worth the labour.* But he that shall consider the variety of Baits, for all seasons, and pretty deuices which our Anglers haue invented, peculiar lines, false flies, seuerall sleights &c. will say, that it deserues like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the Angler catch no Fish, yet he hath a wholsome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath good Aire, and sweet smells of fine fresh meadow flowres, he heares the melodious harmony of Birds, he sees the swannes, herons, ducks, water-hens, cootes &c. & many other fowle, with their brood, which he thinketh better then the noyle of hounds, or blast of hornes, and all the sport that they can make.

Many other sports & recreations there be, much in vse, as Ringing, bowling, shooing, which *Askam* commends in a iust volume, and hath in former

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*z Præcipua hinc  
Anglis gloria,  
crebre victorie  
parie. Iovius.*

*a 6ap. 7.*

*b Fracas florius.*

*c Ambulationes*

*subdiales, quas*

*bortenses aure*

*ministrant, sub*

*formice viridi,*

*pampinis viven-*

*tibus concame-*

*vata.*

*† Theophrasti.*

*\* Itinerar. Ital.*

*d Sedet egrotus*

*respire viridi,*

*& cum inle-*

*mentia Canicu-*

*laris terras ex-*

*coquit, & siccæ*

*flumina, ipse se-*

*curus sedet sub*

*arborea fronde,*

*& ad doloris sui*

*solatium, navi-*

*bis suis grami-*

*neas redolent spe-*

*cies, pascit ocu-*

*los herbarum*

*amena viridi-*

*tas, aures suavi*

*modulamine de-*

*mulcet pictarū*

*concentus avi-*

*um &c. Deus*

*bone, quanta*

*pauperibus pro-*

*curas solatia.*

*† Diod. Siculus,*

*lib. 2.*

*\* Lib. 13. de a-*

*nimal. cap. 13.*

*e Pet. Gillius.*

*Paul. Hentzenus*

*Itinerar. Italie.*

*1617. lod. Sin-*

*cerius Itinerar.*

*Gallie 1617.*

*Symp. lib. 1.*

*quest. 4.*

*† Lucundissima*

*deambulatio*

*iuxta mare &*

*navigatio prope*

*terram.*

*† In vivā, flu-*

*minis ripa.*

times beene inioyned by Statute, as a defensive exercise, and an honour to our Land, as well may witness our victories in *France*. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, walters, foiles, foot-ball, balowne, quintans, &c. and many such, which are the common recreations of countrey folkes. Riding of great horses, running at ring, tilts and turnaments, horse races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that meanes, gallop quite out of their fortunes.

But the most pleasing of all outward pastimes, is that of *z Areteus, deambulatio per amena loca*, to make a petty progresse, a merry iourney now and then with some good companions, to visit friends, see cities, castles, townes,

*b Visere sæpè amnes nitidos, per amenaq; Tempe,  
Et placidas summis sectari in montibus auras.*

To see the pleasant fields, the Christall fountaines,

And take the gentle Aire, amongst the mountaines.

*c* To walke amongst Orchards, Gardens, Bowres, Mounts and Arbors, artificiall wilderesses, greene thickets, Arches, Groues, Lawnes, Rivulets, Fountaines, and such like pleasant places, like that *Antiochian Daphne*, Brookes, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a river side, *\* ubi varia avium cantationes, florum colores, pratorum fratices, &c.* to disport in some pleasant plaine, parke, run vp a steepe hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylva, monte & piscina, vulgo La montagna*, The Princes garden at *Farrara*, *† Schottus* highly magnifies, with the groues, mountaines, ponds, for a delectable prospect, he was much affected with it; A *Persian Paradise*, or Parke, could not bee more acceptable in his sight. *S<sup>t</sup> Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. *A sicke d man* (saith he) *sits vpon a greene banke, and when the dog-starre parcheth the Plaines, and dries vp rivers, he lies in a shady bowre, Fronde sub arborea ferventia temperat astra, & feeds his eyes with variety of objects, hearbes, trees, to comfort his misery, hee receaues many delight-*

*some smells, and fills his eares with that sweet and various harmony of Birds:*

*good God* (saith he) *what a company of pleasures hast thou made for man?* Hee

that should be admitted on a suddaine to the sight of such a Palace as that of

*Escuriall* in *Spaine*, or to that which the *Moors* built at *Granado*, *Fountain-*

*blewe* in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of

Birds and Beasts are kept for pleasure; *Wolues*, *Beares*, *Lynces*, *Tigers*, *Lions*, *Elephants* &c. or vpon the bankes of that *Thracian Bosphorus*: the

Popes *Belvedere* in *Rome*, *†* as pleasing as those *Horti pensiles* in *Babylon*, or

that *Indian* kings delightfome garden in *\* Alian*, or those famous gardens

of the Lord *Chantelow* in *France*, could not choose, though hee were neuer

so ill apaid, but be much recreated for the time; or many of our Noblemens

gardens at home. To take a Boat in a pleasant Evening, and with musick *f* to

rowe vpon the waters, which *Plutarch* so much applaudes. *† Alian* ad-

mires vpon the river *Pineus*, in those *Thessalian* fields, beset with greene

Bayes, where Birds so sweetly sing, that passengers enchanted as it were with

their heavenly musicke, *omnium laborum & curarum obliviscantur*, forget

forthwith all labours, care and griefe: or in a *Gundilo* through the grand *Ca-*

nale

nale in Venice, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. Or to see the inner roomes of a faire built & sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, chaires, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of pretious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest yong men, the fairest † Virgins, the rarest beauties the world could afford, ad stuporem usq; spectantium, with exquisite musicke, sweet voices ever sounding day and night, incomparabilem luxum, all delights and pleasures in each kind which to please the senses could possibly be devised or had, conuiue coronati delitijs ebrj &c. *Telemachus* in *Homer* is brought in as one rauished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

\* *Auris fulgorem & resonantia tecta corusco*  
*Auro atq; electo nitido, sectoq; elephanto*  
*Argentog; simul. Talis iouis ardua sedes,*  
*Aulaq; cœlicolum stellans splendescit Olympo.*

Such glittering of gold and brightest brasse to shine,  
 Cleere amber, siluer pure, and Ivory so fine,  
*Jupiters* lofty pallace where the Gods doe dwell,  
 Was even such aboue, and did it not excell.

It will laxare animos refresh the soule of man to see faire built Cities, streets, Theaters, Temples, Obelisks, &c. To see somê Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receaued, entertained with Masks, shewes, fire-workes, &c. To see two kings fight in single combat, as *Porus* and *Alexander*, *Canutus* & *Edm. Ironside*, *Scanderbeg* and *Ferat Bassa* the Turke, a battle fought, one of *Cæsars* triumphs in old *Rome* reuiued, or the like. To be present at an Interview, as that famous of *Henry* the 8<sup>th</sup>, and *Francis* the first, so much renowned all ouer *Europe*, to the sight of which, many times they will come hundredths of miles, giue any mony for a place, and remember many yeares after, with singular delight. *Bodine*, when he was Embassadour in *England*, said hee saw the Noblemen goe in their Robes to the Parliament house, *summa cum iucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Iouius* in his life, saw 12. *Frenchmen*, & so many *Italians*, once fight for a whole Army, *Quod iucundissimum spectaculum, in vita dicit suâ*, the pleasantest sight that euer he saw in his life. Who would not haue beene affected with such a spectacle? or that single combat of † *Breante* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the wals of *Syluaducis* in *Brabant*, A<sup>o</sup> 1600. They were 22 horse on the one side, as many on the other, which like *Livies Horatij*, *Torquat* and *Corvini* fought for their own glory and Countries honour, in the sight and view of the whole City and Army. When *Iulius Cæsar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Army; and when he had beheld *Cæsar* a good while, I see the Gods now (saith he) which before I heard of, nec scilicet vllum vite meae aut optavi, an sensi diem, It was the happiest day that ever he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time. The very

† *Aurei panes aurea obsonia, vis Margaritarum aceto subacta, &c.*

† 300 pellices, pociatores & pincerne mumeri pu. è loci pur ura iaduti &c. ex omnium pulchritudine delecti.

\* Oayss. 5.

† *Barleius*, l. 5.

g Betwixt Ardes and Guines, 1519.

† *Swerthus* in *de-litijs*, fol. 487.

veteri *Horatium* exemplum virtutis & successu admirabili, cæsti hostibus in conspectu patris, &c.

h *Patriculus* vol. post.

i Quos antea audior, inquit, bodie vidi deos.

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† Pandeche  
Triumph. fol.  
\* Lib. 6. cap. 14.  
de bello Iud.  
† Romulus A-  
maſeus preſat.  
Pauſan.

reading of feaſts, triumphs, interiewes, nuptials, Tilts, Turnaments, combats, and monomachies, is moſt acceptable and pleaſant; † *Franciſcus Modius* hath made a large collection of ſuch ſolemnities in two great Tomes, which who ſo will may peruſe. The inſpection alone of thoſe curious Icnographies of Temples and Pallaces, as that of the *Lateran Church* in *Albertus Durer*, that of the Temple of *Ieruſalem* in \* *Iosephus*, and *Vallapandus*: that of the *Eſcuriall* in *Guadus*, of *Diana at Ephesus* in † *Pliny*: *S<sup>t</sup> Markes* in *Venice* by *Ignatius*, with many ſuch: *priscorum artiſicum opera* (ſaith that \* interpreter of *Pauſanias*) the rare workmanſhip of thoſe ancient *Greekes*, in Theatres, Obeliſks, Temples, Statues, gold, ſilver, iuory, marble Images, *non minore ſermè quum leguntur, quum quum cernuntur, animum delectatione complent*, affect one as much by reading almoſt, as by ſight.

The Country hath his recreations, the Citty his ſeueral Gymnicks and Exerciſes, May games, Feaſts, Wakes, and merry meetings to ſolace themſelues; the very being in the Country, that life it ſelfe is a ſufficient recreation to ſome men to enioy ſuch pleaſures, as thoſe old Patriarkes did. *Diocleſian* the Emperour was ſo much affected with it, that he gaue ouer his ſcepter, and turned Gardner. *Constantine* wrote 20 bookes of huſbandry. *Lyſander*, when Embaſſadours came to ſee him, bragged of nothing more, then of his Orchard, *hi ſunt ordines mei*. What ſhall I ſay of *Cincinnatus*, *Cato*, *Tully*, & many ſuch, how haue they beene pleaſed with it, to prune, plant, inoculate, & graft,

k Virg. 1. Geor.

*Nunc captare ſeras laqueo, nunc fallere viſco,  
Atq; etiam magnos canibus circundare ſaltus,  
Inſidias avibus moliri, incendere vepres.*

Sometimes with traps deceaue, with line and ſtring

To catch wild Birds and Beaſts, encompassing

The groue with dogges, and out of buſhes ſiring.

*Incundus* in his Preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confeſſeth of himſelfe, that he was mightely delighted with theſe Huſbandry ſtudies, and tooke extraordinary pleaſure in them: if the Theorick or ſpeculation can ſo much affect, what ſhall the place and exerciſe it ſelfe, the practicke part doe? The ſame confeſſion I finde in *Herbaſtein*, *Porta*, *Camerarius*, and many others, which haue written of that ſubieſt. If my testimony were ought worth, I could ſay as much of my ſelfe, I am verè *Saturninus*. No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fiſhponds, Riuers, &c. But *Tantalus à labris ſitiens fugientia captat Flumina*, And ſo doe I, *Velle licet, potiri non licet*.

l Boterus lib. 3.  
polit. cap 1.  
m See Athene-  
us dipnoſo.  
n Ludi uotivi  
ſacri, ludicri  
Megaleſes, Ce-  
reales, Florales,  
Martiales, &c.  
Roſinus, 5. 12.  
o See Lipſius  
Amphitheatrum  
Roſinus lib. 5.  
Meyſius de lu-  
dis Grecorum.  
p 1500 Men  
at once, Ti-  
gers, Lions, E-  
lephants, Hor-  
ſes, Dogges,  
Beares, &c.

Euery Citty almoſt hath his peculiar walkes, Groues, Theaters, Pageants, Games, and ſeueral recreations, euery country ſome profeſſed Gymnicks, to exhilarate their mindes, and exerciſe their Bodies. The<sup>l</sup> *Greekes* had their *Olympian*, *Pythian*, *Iſtmian*, *Nemean* games, in honour of *Neptune*, *Iupiter*, *Apollo*, *Athens* hers, *Corinth* hers: Some for Honour, Garlands, Crownes; for beauty, dancing, running, leaping, like our ſilver games. The<sup>n</sup> *Romans* had their Feaſts (as the *Athenians*, and *Lacedemonians* held their publike bankets, in *Prytaneo*, *Panathenais*, *Theſperijs*, *Phiditijs*, Playes, Naumachies, places for Sea fights, Theaters, Amphitheaters able to containe 70000 men, where- in they had ſeueral delightſome ſhewes to exhilarate the people: P Gladiators, cumbats of men with themſelues, with wild beaſts, and wild beaſts one

with

with another, like our bull-baitings, or beare-baitings, dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperours and Citties charge, and that with incredible coſt and magnificence. In the Low-countries (as *q Meteran* relates) before these warres, they had many so-

lemne Feasts, Playes, Challenges, Artillery Gardens, Colleges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanius rerum Amstelad. lib. 2. cap. 25*. So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of *† Neander*, they had *Ludos septennales*, solemne Plaies every seauen yeares, which *Bocerus* one of their owne Poets hath elegantly described: *At nunc magnifico spectacula structa paratu*  
*Quid memorem, veteri non concessura Quirino,*  
*Ludorum pompa, &c.*

In *Italy* they haue solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the minde, and diuerse men haue diuerse recreations, and exercises.

*† Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; *† Alexander Severus* was often pleased to play with whelps and young Pigs. *† Adrian* was so wholly enamored with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graues. In fowle weather, or when they can vse no other convenient sports, by reason of the time, as we doe Cock-fighting, to avoid idlenes,

*† Severus* vsed Partridges and Quails, as many *Frenchmen* doe still, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leasure from publike cares and businesse. He had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdowes and Pigeons. *Busbequius* the Emperours Oratour, when he lay in *Constantinople*, and could not stirre much abroad, kept for his recreation, busying himselfe to see them fed, almost all manner of strange Birds & Beasts; This was something, though not to exercise his body, yet to refresh his mind. *Conradus Ges-*

*ner* at *Zuricke* in *Switzerland*, kept so likewise for his pleasure, a great company of wild beasts, and (as he saith) took great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue in delitijs, as many of our Ladies and Gentlewomen vse Monkeys, and little Dogges. The ordinary recreations which we haue in Winter, and in most solitary times busie our mindes with, are *Cardes*, *Tables*, and *Dice*, *Shonelboard*, *Chesse-play*, the Philosophers game, small trunks, shuttlecocke, balliardes, musicke, masks, singing, dancing, vlegames, frolicks, iests, riddles, catches, purposes, questions and commands, <sup>x</sup> merry tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants,

Dwarfes, Theeues, Cheaters, Witches, Fayries, &c. such as the old women told *Psyche* in *† Apuleius*, *Bocace* Nouells and the rest, *quarum auditione pue-*

*ri delectantur, senes narratione*, which some delight to heare, some to tell;

*q Lib. vii & l. 1. ad finem cō-*  
*suetudine non*  
*minus laudabi-*  
*li, quam veteri,*  
*comubermia Rhe-*  
*torum Rhyth-*  
*morum in urbi-*  
*bis & municipi-*  
*bus exercerebant*  
*se sagittarii,*  
*sclopetarii, gladi-*  
*atores, &c.*  
*Alia ingenii, a-*  
*nimiq. exercitia,*  
*quorum p. acti-*  
*pnum studium,*  
*principem popu-*  
*lum tragœdis,*  
*comœdijs, fabu-*  
*lis scenicis, ali-*  
*isq. id genus lu-*  
*dis recrea. e.*  
*† Orbis terre,*  
*d. script. pari. 3.*  
*† Suetonius.*  
*† Lampridius.*  
*† Sponian.*  
*u Delectatus*  
*lufs catulorum,*  
*Porcellorum, ut*  
*perdices inter se*  
*pugnarent, ut*  
*ut aves parvule*  
*su-sum & deor-*  
*sum volarent,*  
*his maxime de-*  
*lectatus, ut soli-*  
*tudinis publicas*  
*subiectaret.*

*x Brumales lere*  
*ut possint pro-*  
*ducere noctes,*  
*† Miles. 4.*

*† Miles. 4.*

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all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Dio-phantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very sollicitous which was most probable and came nearest to truth, to put them out of that surly controuersie, and to refresh their spirits, he told them a most pleasant tale of *Stratocles* the Phisicians wedding, and of all the particulars, the company, the cheere, the musick, &c. for he was new come from it, with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart; and many a good wedding, if many such merry meetings might be at, *to please himselfe with the sight, and others with the narration of it.* Newes are generally welcome to all our eares, *audire audimus, aures enim hominum notitate letantur* (as *Pliny* obserues) we long after rumour to heare and listen to it, *† densum humeris bibit aure vulgus.* We are most part too inquisitiue, and apt to harken after newes, which *Cesar* in his \* *Commentaries* obserues of the old *Gaules*, they would be enquiring of every Carrier & passenger what they had heard or seene, what newes abroad? When that great *Gonsulua* was vpon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*, the onely comfort (saith \* *Iouius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, out of the remotest parts of *Europe*. Some mens sole delight is, to take Tobacco, & drinke all day long in a Tauerne or Ale-house, to discourse, sing, iest, reare, talke of a Cock and a Bull ouer a pot &c. others to game, nothing to them so pleasant.

† *Hic veneri indulget, hunc decoquit alea* — Many too nicely take exceptions at Cardes, y Tables, and Dice, and such lufurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, *insanam rem & damnosam*, <sup>2</sup> *Lemnius* calls it. For most part in these kinde of disports, 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*, — puncto mobilis horæ

*Permutat dominos & cedit in altera iura.*

They labour most part not to passe their time in honest disport, but for filthy lucre, and couetousnesse of mony. In *sedissimum lucrum & auaritiā hominum convertitur*, as *Danius* obserues, *fontes fraudum & maleficiorum*, 'tis the fountaine of cosenage and villany. <sup>a</sup> *A thing so common all ouer Europe, at this day, and so generally abused, that many mens are utterly vndone by it*, their meanes spent, Patrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconueniences, which are ordinary concomitants. <sup>b</sup> *For when once they haue got a haunt of such companies, and a habit of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leaue off; Vexat mentes insana cupido*, they are mad vpon their sport. And in conclusion (which *Charles* the seauenth that good *French* king published in an edict against gamesters) *unde pia & hilaris vitæ suffragium sibi suisq; liberis totiꝫ familie, &c.* That which was once their liuelihood, should haue maintained wife, children, familie, is now spent and gone, *maior & egestas*, &c. sorrow and beggery succeeds. So good things may be abused

† O diu similibus  
sepe conuuius da-  
te ut ipse viden-  
do delectetur;  
& postmodum  
narrando dele-  
ctet. Theod. Pro-  
dromus Ama-  
rani dial. inter-  
pret. Gild. Gau-  
linio.  
\* Epist. lib. 3.  
Russ. o.  
† Hor.  
\* Lib. 4. Gallice  
consuetudinis est  
ut viatores etiā  
inuitos conside-  
re cogant &  
quid quæsi-  
audierit aut  
cognoit de qua  
requerunt.  
\* Vite eius lib.  
vlt.  
y They account  
them vnlaw-  
full, because  
fortlegious.  
z Insituit. c. 44.  
In his ludis pie-  
rumq; non ars  
aut penitia vi-  
get, sed fraus,  
fallacia, dolus,  
astutia, casus,  
fortuna, temeri-  
tas locum ha-  
bem, non ratio,  
consilium, sapi-  
entia, &c.  
a Abusus tam  
frequens hodie  
in Europa, ut  
pleriq; crebro  
harum vsu pa-  
trimonium pro-  
fundant, exbau-  
stiq; facultati-  
bus, ad inopiam  
redigantur.  
b Vbi semel pru-  
vigo: illa animam  
occupat, egre  
discuti potest  
sollicitantibus  
vndiq; eiusdem  
sarine homini-  
bus, damnosae  
illas voluptates  
repetant, quod  
& scortatoribus  
insitum, &c.

bused, and that which was first invented to refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise to those long solitary Winter nights, and keepe them from worse matters, an honest exercise, is contrarily perverted.

*Chesse play*, is a good exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are Idle, and haue extravagant impertinent thoughts, or troubled with cares, nothing better to distract their minde, and alter their meditations: invented (some say) by the † Generall of an Army in a famine, to keepe his souldiers from mutinie: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, besides, it is a testy, cholericke game, and very offensive to him that looseth the Mate. <sup>d</sup> William the Conquerour in his yonger yeares, playing at Chesse with the Prince of France (Daulphine was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. booke *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse, hawking and hunting, riding, &c. hee will allow of, & this to other men, but by no meanes to him. In *Muscovy*, where they liue in Stoues and hot-houses all Winter long, come seldome or little abroad, it is againe very necessary, and therefore in those parts (saith <sup>e</sup> *Herbasstein*) much vsed. At *Fessa* in *Africke*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as <sup>f</sup> *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue naught but loue matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *Dr Fulkes Metromachia*, and his *Ouromachia*, with the rest of those intricate Astrologically and Geometricall fictions, for such especially as are Mathematically giuen; and the rest of those curious games.

*Dancing, Singing, Masking, Mimming, Stage plaies*, howsoeuer they be heauily censured by some seuerer Catoes, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quam saltare*, saith *Austin*, but what is that if they delight in it? *Nemo saltat sobrius*. But in what kinde of dance? I knowe these sports haue many oppugners, whole Volumes writ against them; and some againe, because they are now cold and wayward, past themselves, cavell at all such youthfull sports in others, as hee did in the Comedy, they thinke them, *Illico nasci senes, &c.* Some out of preposterous zeale obiect many times triviall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunk; but in my iudgement they are too sterne: there is a time for all things: for my part, I will subscribe to the *Kings Declaratiō*, & was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at vnseasonable houres, may iustly be permitted. Let them freely sing and dance, haue their poppet playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breakes, and what sports and recreations they like best. In *Francia* a Province of Germany (saith *Aubanus Bohemus*) the old folkes after

Euening

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c Instituitur ista  
exercitatio, non  
lucris, sed va-  
tudinis, & oble-  
tamenti ratio-  
ne, & quo ani-  
mus defatigatus  
respires, nouaq;  
vires ad subuen-  
dos labores de-  
novo concipiat.  
† Latrunculoꝝ  
ludus inventus  
est à Duce, ut  
cum miles into-  
lerabili fame la-  
boraret, altero  
die edens, altero  
ludens, famis ob-  
litteretur.  
Bellonius. See  
more of this  
game in Da-  
niel Souters Pa-  
lamedes, vel de  
varijs ludib. l. 3  
d D. Hayward,  
vita eius.  
e Muscovit.  
commentar.  
f Inter Cives  
Fessanos latrun-  
culorum ludus  
vsiatissimus, l. 3  
de Africa.

g Tully.

h De mor. gênt.

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Evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with <sup>i</sup> *Salisburienfis*, *Satius fuerat sic otari, quàm turpius occupari*, better doe so, then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. For that cause, Plaies, Maskes, Iesters, Gladiators, Tumblers, Iuglers, &c. and all that crew, is admitted and winked at: <sup>k</sup> *Tota iocularum scena procedit, & idè spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toyes, that would otherwise more pernitiouly be idle. *Euill is not to be done* (I confesse) *that good may come of it*: but this is euill *per accidens*, and in a qualified sence, to avoid a greater inconvenience, may iustly be tolerated. <sup>s</sup> *Thomas Moore* in his *Vtopian Commonwealth*, <sup>l</sup> *as he will haue none idle, so will hee haue no man labour ouerhard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired seruants, and tradesmen elsewhere* (excepting his *Vtopians*) *but halfe the day allot ted for worke, and halfe for honest recreations, or whatsoever employment they shall thinke fit themselves*. If one halfe day in a weeke were allowed to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some Feasts, like those *Roman Saturnals*, I thinke they would labour all the rest of their time, and both parties be better pleased: but this needs not (you will say) for some of them doe naught but loiter all the weeke long.

This which I aime at, is for such as are *fracti animis* troubled in minde, to ease them, ouer-toyled on the one part to refresh: ouer idle on the other, to keepe themselves busied. And to this purpose, as any labour or employment will serue to the one, any honest recreation will conduce to the other: of which, as there be diuerse sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may take place: some in Sommer, some in Winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as to some it is both businesse, and a pleasant recreation, to ouersee Workmen of all sorts, to build, plot, proiect, make modell, cast vp accompts &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Loa. Viues* in *epist.* and *Pont. Heuter* in his history) that the said Duke, at the marriage of *Eleonora*, sister to the King of *Portugall* at *Bruges* in *Flanders*, which was solemnized in the deepe of Winter) when as by reason of vnseasonable weather hee could nether hawke nor hunt, and was now tired with cardes, dice, &c. and such other domesticall sports, or to see Ladies dance, with some of his courtiers, he would in the Euening walke disguised all about the Towne. It so fortunèd, as he was walking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the court fashion, when hee waked, hee and they were all ready to attend vpon his Excellency, and perswading him he was some great Duke. The poore fellow admiring how he come there, was serued in state all day long, after supper he saw them dance, heard musicke, & the rest of those Court-like pleasures: but late at night, when hee was well

i Polycrat lib. 1. cap. 8.

k Idem Sarisburienfis.

l Nemo desistit otiosus, ita nemo a sinino more ad seram noctem

laborat nam ea plura quam seruis

lis et cum, que tamen ubiq. ple-

rumq. opificum vita est, exceptis

Vtopiensibus, qui diem in 24

horas diuidunt, sex dumtaxat o-

peri deputant, reliqua a som-

no & cibo cu-

iussu arbitrio permittitur.

† Rerum Burgund. lib. 4.

† Iussit hominem

deferri ad pala-

tium & lecto-

duali collocari,

&c. mirari ho-

minem eo loci-

vidie.

typed

upled, and againe fast asleepe, they put on his old robes; & so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himselfe, all the iest was, to see how he<sup>m</sup> looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seen a vision, constantly beleecued it, would not otherwise be perswaded, & so the iest ended.<sup>n</sup> *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other tradesmens shoppes; sit and talke with them, and sometimes ride, or walke alone, and fall aboard with any Tinker, Clowne, Seruing man, Carrier, or whomsoeuer he met first. Sometimes he did *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as hee went, to watch who found it, and withall, how he would be affected, and with such obiects hee was much delighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselues and others, all which are harmelesse iests, and haue their good vses.

<sup>m</sup> Quid interest, inquit Lodo-  
vicus Vives.  
(*epist. ad Fran-  
cisc. Bar. duce<sup>m</sup>*)  
inter diem illius  
& nostros ali-  
quot annos, ni-  
hil penitus, nisi  
quod &c.  
<sup>n</sup> Hen. Stephan.  
præfat. Herodoti.

But amongst those exercises, or recreations of the minde within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idleness and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, Jewels, marbles, which some so much magnifie, as those that *Phidias* made of old, so exquisite and pleasing to be beheld, that as <sup>†</sup>*Chrysostome* thinketh, *if any man be sickly, troubled in mind, or that cannot sleep for griefe, & shall but stand ouer against one of Phidias Images, he will forget all care, or whatsoeuer els may molest him in an instant.* There be those as much taken with *Michael Angelos, Raphael de Urbino, Francesco Francias peices*, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neate Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of seuerall sorts in a faire Gallery; artificiaall workes, perspective glassees, old reliques, *Roman Antiquities*, variety of colours. A good Picture is *falsa veritas, & muta poesis*, and though (as <sup>o</sup>*Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiaall toyes please but for a time; yet who is hee that will not be moued, with them for the present. When *Achilles* was tormented and sad for the losse of his deare friend *Patroclus*, his mother *Thetis* brought him a most elaborate & curious Buckler made by *Vulcan*, in which were engrauen Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, townes, castles, brokes, riuers, trees, &c. with many pretty landskips, and perspective peices: with sight of which hee was infinitely delighted, and much eased of his griefe.

*Orat. 12. si quis  
animo fuerit af-  
flictus aut ager,  
nec somnum ad-  
mittens is mihi  
videtur e regione  
stans talis Imagi-  
nis obliuisci om-  
nium posse que  
humane vite a-  
trocia et difficilia  
accidere solent.*  
<sup>o</sup> 3. de anima,

<sup>†</sup> *Continuo eo spectaculo captus delinito marore  
Obletatur, in manibus tenens dei splendida dona.*

<sup>\*</sup> *Iliad. 19.*

Who will not bee affected so in like case, or to see those well furnished Galleries of the *Roman Cardinals*, so well stored with all moderne Pictures, old Statues and Antiquities? *Nec se ——— spectando recreet simul & le-  
gendo*, to see their pictures alone and read the description as <sup>†</sup>*Boisardus* well addes, whom will it not affect? which *Bozsius, Pomponius Latius, Mar-  
lianus, Schottus, Cauerius, Ligorius, &c.* and he himselfe hath well perfor-

<sup>†</sup> *Topogr. Rom.  
part. 1.*

260 med of late. Or in some Princes cabinets, like that of the great dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadlier* of *Prage*, *Albertus Durer*, *Goltzius*, *Vrintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exopticke toyes, &c. Who is hee that is now wholly overcome with Idlenesse, or otherwise involued in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightned in his minde by reading of some inticing story, true or fained, where as in a glasse hee shall obserue what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displaied to the life, &c. † *Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poeme, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the sweete content and capacity of the Reader? In *Arithmeticke*, *Geometry*, *Perspective*, *Opticke*, *Astronomy*, *Architecture*, *Mechanicks* and their misteries, *Military matters*, *Musicke*, *Metaphysicks*, naturall and morall *Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of \* *Antiquity*, &c. & † *quid subtilius. Arithmetice inuentionibus, quid incundius Musicis rationibus quid diuinius Astronomicis, quid rectius geometricis demonstrationibus*. In *Law*, *Physicke*, and *Diuinity*, for profite, pleasure, practise, speculation, in verse or prose, &c. their names alone are the subiect of whole volumes, wee haue thousands of Authors of all sorts, many great Libraries, full, well furnished, like so many dishes of meate, serued out for seuerall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these bookes are written, *Hebrew*, *Greeke*, *Syriacke*, *Chalde*, *Arabicke*, &c. Me thinks it would well please any man to looke vpon a Geographicall mappe, *suau animum delectatione allacere, ob incredibilem rerum varietatem & incunditatem, & ad pleniorum sui cognitionem excitare*, Chorographicall, Topographicall delineations to behold, as it were, all the remote Prouinces, Townes, Citties of the World, and never to goe forth of the limits of his study, to measure by the Scale & Compasse, their extent, distancè, examine their site. *Charles* the great as *Platina* writes, had three faire siluer tables, in one of which superficies was a large mappe of *Constantinople*, in the seconde *Rome* neatly engraue, in the third an exquisite description of the whole world; and much delight hee tooke in them. What greater pleasure can there now be, then to view those elaborate maps, of *Ortelius*, & *Mercator*, *Hondius*, &c. To peruse those books of Citties, put out by *Braunus*, and *Hogenbergus*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *Nic. Gerbelius*, &c. Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus* &c. Those accurate diaries of *Portugals*, *Hollan-*

† *Quod heroum conuiciis legi solite.*

\* As in tra-  
uailling, the  
rest goe for-  
ward and look  
before them,  
an Antiquary  
alone looks  
round about  
him, seeing  
things past,  
&c. hath a co-  
pleat Horizō.  
*Ianus Bifrons.*

† *Cardan.*

\* *Hondius.*  
*presat Mercatoris.*

p *Atlas Geog.*

Hollanders, of Bartsfon, Oliuer à Nort &c. Hacluits voyages, P. Martyrs Des-  
sades. Benzo, Lerijs, Linschotens relations, those Hodeporicons of Iod. à Meg-  
gen, Brocard the Monke, Bredenbachius, Jo. Dublinius, Sands, &c. to Ierusalem,  
Ægypt, and other remote places of the world: those pleasant Itineraries of  
Paulus Hentzerus, Iodocus Sincerus, Eques Polonus, &c. to read Bellonius ob-  
servations, P. Gillius his suruaies, Those parts of America, set out, and curi-  
ously cut in Pictures by *Frasres à Bry*. To see a well cut Herball, Hearbs,  
Trees, Flowers, Plants, all vegetalls expressed in their proper colours to the  
life, as that of *Mathiolus* vpon *Dioscorides*, *Dalecampius*, *Lobel*, *Bauhinus*,  
and that last voluminous and mighty Herbal of *Beslar* of *Noremberge*, where-  
in almost euery plant is to his owne bignesse. To see birds, beasts, & fishes of  
the Sea, Spiders, Gnats, Serpents Flies, &c. all Creatures set out by the same  
Art, and truely expressed in liuely colours, with an exact description of their  
natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*,  
*Gesner*, *Vlysses Aldrovandus*, *Bellonius*, *Rondoletijs*, *Hippolytus Saluianus*,  
&c.\* *Arcana cæli, natura secreta, ordinē vniuersi scire, maioris felicitatis &*  
*dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What  
more pleasing studies can there bee then the Mathematicks, Theorick, or  
Practicke parts? As to suruay land, make mappes, modell, dialls, &c. with  
which I was much euer delighted my selfe. *Talis est Mathematicum pulchri-*  
*tudo* (saith *Plutarch*) *ut his indignum sit diuitiarum phaleras istas & bul-*  
*las, & puellaria spectacula comparari*; such is the excellency of these studies,  
that all those ornaments and childish bubbles of wealth, are not worthy to  
be compared to them, *crede mihi* († saith one) *extingui dulce erit Mathema-*  
*ticarum artium studio*. I could euen liue and dye with such meditations,  
and take more delight, true content of minde in them, then thou dost in all  
thy wealth and sport, how rich soeuer thou art. The like pleasure there is in  
all other studies, to such as are truely addicted to them, † *ea suauitas* (one  
holds) *ut cum quis ea degustauerit, quasi poculis Circeis captus, non possit vn-*  
*quam ab illis diuelli*; the like sweetenesse, which as *Circes* cup bewitcheth a  
student, he cannot leaue off, as well may witnes those many laborious houres,  
dayes and nights, spent in the voluminous Treatises written by them; the  
same content. † *Iulius Scaliger* was so much affected with Poetry, that hee  
brake out into a patheticall protestation, he had rather bee the Author of 12  
verses in *Lucan*, or such an Ode in † *Horace*, then Emperour of *Germany*.  
*Nicholas* † *Gerbilius* that good old man, was so much rauished with a few  
Greeke Authors restored to light, with hope and desire of enioying the rest,  
that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores*,  
we shall be richer then all the *Arabicke* or *Indian* princes, of such \* esteeme  
they were with him, incomparable worth and value. *Seneca* prefers *Zeno* &  
*Cbrysippus*, two doting *Stoicks* (he was so much enamored on their workes)  
before any Prince or Generall of an Army, and well hee might, for ought I  
see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned  
for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow cit-  
izens for their warlike actions, & si famam respicias, non pauciores *Aristo-*  
*telis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne  
then *Alexander*, for we haue a bare relation of *Alexanders* deedes, but *Ari-*

\* *Cardan.*  
q Lib. de cupid.  
diuitiarum.  
† *Leon. Diggs*  
presus ad per-  
pet. prognost.  
† *Cardan* presat  
verum variet.  
† *Plus capio vo-*  
*luptatis &c.*  
† *Poetices lib.*  
† *Lib. 3. Ode 9.*  
*Donec gratus*  
*eram tibi &c.*  
† *De peloponnesi*  
*lib. 6. descrip*  
*Grec.*  
\* *quos si integros*  
*haberemus, dii*  
*boni quas opes,*  
*quos tibi nos*  
*teneremus.*

*Stolle totus vivit in monumentis*, is whole in his workes, yet I stand not vp on this, the delight is it, which I aime at, so great pleasure, such sweet content there is in study. <sup>u</sup> King IAMES 1605, when hee came to see our Vniuersity of Oxford, and amongst other Edifices, now went to view that famous Library, renued by Sr Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an Vniuersity man; <sup>x</sup> *And if it were so that I must be a Prisoner, if I might haue my wish, I would desire to haue no other Prison then that Library, and to be chained together with so many good Authors.* So sweete is the delight of study, the more learning they haue (as he that hath a dropsie, the more hee drinks the thirstier he is) the more they couet to learne, and the last day is *prioris discipulus*; harsh at first Learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last, the longer they liue, the more they are inamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in Holland, was mewed vp in it all the yeare long, and that which to thy thinking should haue bred a lothing, caused in him a greater liking. <sup>y</sup> *I no sooner (saith he) come into the Library, But I bolt the doore to me excluding lust, ambition, avarice, and all such vices, whose nurse is Idlenesse the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternitie, amongst so many diuine soules, I take my seat, with so lusty a spirit and sweete content, that I pitty all our great ones, and richmen that know not this happinesse.*

Whosoever he is therefore that is ouerrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care; I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his malady proceede not from ouermuch study, for in such cases hee addes fuell to the fire, and nothing can be more pernicious; let him take heede he do not ouerstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun*, the *seauen Champions*, *Palmerin de Oliua*, *Huon of Burdeaux*, &c. Such many times proue in the ende as mad as *Don Quixot*. Study is onely prescribed to those that are otherwise idle, troubled in mind, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and diuert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learne something without booke, transcribe, translate, &c. Read the Scripture which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it selfe, <sup>z</sup> *the minde is erected thereby from all worldly cares; and hath much quiet and tranquility.* Tis the best *Nepenthes*, surest cordiall, sweetest alterative, presentst diuenter: For neither as <sup>†</sup> *Chrysostome* well addes, *those boughs and leaues of trees, which are plashed for cattel to stand vnder, in the heat of the day, in summer, so much refresh them with their acceptable shade; as the reading of the scripture doth recreate, and comfort a distressed soule, in sorrow and affliction.* Paul bids pray continually, *quod corpus corpori, lectio anime sapientia*, saith *Seneca*; as *nutriment* is to the body, such is reading to the soule. <sup>a</sup> *To bee at leasure without bookes is another Hell, and to be buried alieue.* <sup>b</sup> *Cardan* calls

ulsc wake.  
musa regnantes.  
x Si unquam  
mibi in fau sit,  
ut captivus du-  
car, si mibi da-  
retur optio, hoc  
cuperem carcere  
concludi, his ca-  
tenis illigari,  
cum hisce capti-  
vis concatenatis  
vitam agere.  
y Epist. Prime-  
ro Plerumq; in  
qua simulac pe-  
dem posui, fori-  
bus possum  
abdo, ambitio-  
nem autem, a-  
morem, libidine,  
&c. excludo,  
quorum parens  
est ignavia, im-  
peritia nutrit,  
& in ipso eter-  
nitatis gremio,  
inter tot illustres  
animas sedem  
mibi sumo, s. m  
ingenti quidem  
animo, ut sub-  
inde magnam um-  
bram misceat, qui  
felicitatem hanc  
ignorant.  
z Animus ele-  
vatur inde a  
curis, multa  
quiete & tran-  
quillitate fruens  
† Hom. 4. de  
penitentia. Nam  
neq; arborum  
come pro peccato-  
rum turgoris fa-  
ste, meridi per  
estatem, optabi-  
lem exhibentes  
umbram, oves  
ita reficiunt ac  
Scripturarum  
lectio affligit  
angore animas  
solatur, & ce-  
creat.  
a Otiū fineli-  
teris mors est. &  
vivi hominis se-  
pultura. Seneca. cit.  
b Cap. 99. l. 17.  
de rer. var.

a Library the Physicke of the Soule,<sup>c</sup> *Divine authors fortifie the minde, make men bold and constant, and (as Hyperius addes) godly conference will not permit the minde to be tortured with absurd cogitations.* Rhasis inioynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poeme, newes &c. † *alternos sermones edere ac bibere, eque iacandum quam cibos, siue potus,* which feedes the minde as meate and drinke doth the body, and pleaseth as much: And therefore the said Rhasis not without good cause would haue some body still talke seriously, or dispute with them, and sometimes <sup>d</sup> *to cavill and wrangle* (so that it breake not out to a violent perturbation) *for such alteration is like stirring of a dead fire to make it burne afresh,* it whets a dull spirit, & will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. <sup>e</sup> Ferdinand and Alphonsus kings of Arragon and Sicily, were both cured by reading history, one of Curtius, the other of Livy, when no prescribed physicke would take place. <sup>f</sup> Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of diuine precepts in this kind, that as some think they alone are able to settle a distressed mind. <sup>g</sup> *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus, Plutarch, & Seneca, qualis ille, que tela,* saith Lipsius, *adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* When I read Seneca, <sup>h</sup> *me thinks I am beyond all humane fortunes, on the top of a hill above mortality.* Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to conne Homers Iliads and Odyssees without booke, *ut in virum bonum euaderet,* aswell to make him a good and honest man, as to avoide idlenesse. If this comfort may be got by Philosophy, what shall be had from Diuinity? What shall Austin, Cyprian, Gregory, Bernards diuine meditations afford vs? Nay what shall the Scripture itselfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of body and minde, purgatiues, cordialls, alteratiues, corroboratiues, lenitiues &c. *Euery disease of the Soule,* saith <sup>i</sup> Austin, *hath a peculiar medicine in the Scripture; this only is required, that the sick man take but the potion which God hath already tempered.* <sup>k</sup> Gregory calls it a Glasse wher ein wee may see all our infirmities, *ignitum colloquium, Psalm. 118. 140.* <sup>l</sup> Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, <sup>m</sup> *continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meate, so is meditation on that which we reed.* I would for these causes with him that is melancholy, to vse both humane and diuine authors, voluntary to impose some taske vpon him himselfe, to diuert his melancholy thoughts: To study the art of memory, Cosmus Rosselius, Pet. Rauennas, Scenkelius detectus, &c. that will aske a great deale of attention: or let him demonstrat a proposition in Euclide in his five last bookes, extract a square root, or study Algebra. Then which as <sup>\*</sup> Clavius holdes, *in all humane disciplines nothing can be more excellent and pleasant so abstruce and recondite, so bewitching, so miraculous, so ravishing; so easie withall and full of delight, omnem humanum captum superare videtur.* In all nature what is there so stupend as to examine and calculate the motions of the Planets, their magnitudes, apogeums, perigeums,

<sup>c</sup> Fortem reddunt animum, & constantem, & pium colloquium, non permittit animum, absurda cogitatione torqueri.  
<sup>d</sup> Altercationibus utantur, que non permittunt animum submergi profundis cogitationibus, de quibus nullo cogitat & instatur in eis.  
<sup>e</sup> Bedin. p. astat. ad meth. hist.  
<sup>f</sup> Operum subcis cap. 15.  
<sup>g</sup> Hor.  
<sup>h</sup> Facendum est cacumini Olympi constitutus (supra res humanas mihi videor, quæ illum lego, supra ventos & procellas, & omnes res humanas.  
<sup>i</sup> In Ps. 36. omnis morbus animi in Scriptura habet medicinam tantum opus est, ut qui sit eger, non recuset potionem, quæ Deus temperavit.  
<sup>k</sup> In moral. speculum, quo nos intueri possimus  
<sup>l</sup> H. m. 28 ut incantatione virus fugatur, ita lectione malum.  
<sup>m</sup> Iterum atq; iterum manet, ut animam sacre scrip. lectione recuperes.  
Masticat diuinum pabulum meditatione.  
<sup>†</sup> Ad 2. de suis. 2. elem. In disciplinis humanis

nihil præstantius reperitur, quippe miracula quedam numerosa ac erudit tam abstracta & recondita, iuxta nihilominus facilitate & voluptate, ut, &c.

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exentricities, how farre distant from the earth, the bignesse, thicknesse, compasse of the Firmament, each starre, with their diameters, and circumference apparent *area*, *superficies*, by those curious helps of glasses, astrolabes, sextantes, quadrants, opticks, diuine opticks, Arithmeticke, Geometry and such like artes and instruments. What so intricate and pleasing withall as to peruse *Napiers Logarithmes*, or those tables of Artificiall † *Sines* and *Tangents*, not long since set out by mine old collegiat, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, Mr \* *Edmund Gunter*, which will performe that by addition and Substraction onely, which heretofore *Regiomontanus* Tables did by Multiplication and Diuision, or those elaborate conclusions of his † *Sector Quadrant* and *Crossestasse*. Or let him that is Melancholy calculate Sphaericall Triangles, cast a Natiuity, which howsoeuer some taxe, I say with \* *Garceus, dabimus hoc petulantibus ingenijs*, wee will in some cases allowe: or let him make an *Ephemerides*, read *Suisset* the Calculators workes, *Scaliger de emendatione temporum*, till he vnderstand them, read subtile *Scotus* and *Suarez* Metaphysicks, or Schoole Diuinity, *Scotus*, *Occam*, *Thomas Entisberus*, *Durand &c*. If those other doe not affect him, he may apply his minde I say to *Heraldry*, *Antiquity*, inuent Impreses, Emblemes; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindrona Epigramata*, *Anagrams*, *Chronograms*, *Acrostikes*, vpon his friends names: or write a Comment vpon *Aelia Lalia Crispis*, as many idle fellowes haue assayed; and rather then doe nothing, vary a<sup>n</sup> verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, † 2150 times in his *Proteus poeticus*, or *Scaliger*, *Chrysolithus*, *Cleppisus*, and others haue in like sort done. If such voluntary taskes, pleasure and delight, or crabbednesse of these studies, will not yet diuert their idle thoughts, and alienat their imaginations, they must be compelled, saith *Christopherus à Vega, cogi debent. lib. 5. cap. 14*. Vpon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike Vniuersity exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary employment, so thoroughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which he is conuersant. It should be of that nature his businesse, which *volens nolens* he must necessarily vndergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women instead of laborious studies, they haue curious needle-workes, cut-workes, spinning, bone-lace, and many pretty diuises of their own making, to adorne their houses, cushions, carpets, chaires, stooles, (*for she eates not the breed of idlenesse Pro. 31.27.*) confections, conserues, distillations &c. which they shew to strangers,

† *Ipsa comes praesensq; operis venientibus vltro  
Hospitibus monstrare solet, non segniter horas  
Contestata suis, sed nec sibi deperysse.*

Which to her gestes she shewes, withall her pelfe;

Thus farre my maides, but this I did my selfe. This they haue to busie themselues about, household offices, &c. neate gardens full of exotick, versicoloure, diuersly varied, sweete smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preferue and keepe, proud to possesse, and much many times brag of. Their merrie meetings and frequent

† *Distancias coelorum sola Optica diuindat.*

† Printed at London, Anno 1620.

\* Late astronomy Reader at Gresham Colledge.

† Printed at London by William Jones 1623

\* prefat; method Astrol:

n Tot tibi sunt  
dotes virgo, quos  
sydera celo.  
† Daple Christi  
Vrbi bona sit  
pax tempore  
nostro.

† *Chalonerus. Lib. 9. de Rep. Ang.*

† *Horius Coronarius, medicus et culinaris &c.*

quent visitations, mutuall inuitations in good townes, I voluntarily omit, which are so much in vse, gossiping among the meaner sort &c. old folkes haue their beades; An excellent inuention to keepe them from idlcnesse, that are by nature melancholy, and past all affaires, to say so many *Paternosters*, *Auemaries*, *Creedes*, if it were not prophane and superstitious. In a word, Body & minde must be exercised, not one, but both, and that in mediocrity: otherwise it will cause a great inconuenience. If the body be ouer-tyred, it tires the minde. The minde oppresseth the body, as with Students it oftentimes falls out, who (as *Plutarch* obserues) haue no care of the Body, but cōpell that which is mortall, to doe as much as that which is immortall: that which is earthly, as that which is etheriall. But as the Oxē tyred, told the Camell, (both seruing one master) that refused to carry, some part of his burden, before it were long, hee should be compelled to carry all his packe, and skinne to boot (which by and by, the Oxē being dead fell out) the body may say to the Soule, that will giue him no respite or remission: a little after, an ague, Vertigo, Consumption, seafeth on them both, all his study is omitted, and they must be compelled to be sicke together: He that renders his owne good estate, and health, must let them draw with equall yoke, both alike, & that so they may happily inioy their wished health.

o Tom. 1. de salut. uend. Qui rationem corporis non habent, sed cogunt mortalem immortalē terrestrem æthere equalē prestare industriā. ceterum ut Camello usu venit, quod ei bos prædixit, cum eidem seruirent domino & parte oneris levare illam Camellus recusasset paulo post; & ipsius autem, & totius onus cogerebatur gestare (quod

mortuo bove impletum) Ita animo quoq; contingit, dum desatigato corpori, &c. p. Vi. pulchram illam & amabilem sanitatem præstamus.

## MEM. 5.

## Waking and terrible dreames rectified.

**A**S Waking that hurts, by all meanes must be avoided, so sleepe which so much helps, by like waies, & must be procured, by nature or art, inward or outward medicines, and to bee protracted longer then ordinary, if it may be, as being an especiall helpe. It moystens and fattens the Body, concocts, and helps digestion (as wee see in Dormice; and those Alpine Mice that sleepe all Winter) which Gesner speaks of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limmes after long worke,

*Somme quies rerum, placidissime somne deorum,  
Pax animi, quem cura fugit, qui corpora duris  
Fessa ministeriis mulces reparatq; labori.  
Sleepe rest of things, O pleasing Diety,  
Peace of the Soule, which cares dost crucifie,  
Weary bodies refresh and molify.*

The fittest time is *two or three houres after supper, when as the meate is now settled at the bottome of the stomacke; and 'tis good to lie on the right side first, because that at that site the liuer doth rest vnder the stomake, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleepe 'tis not amisse to lie on the left side, that the meate may the better descend: and sometimes againe on the belly, but neuer on the backe. Seauen or eight houres is a competent time for a Melancholy man to rest,* as *Crato*

thinks

q Interdicende Vigilie, semipaulo longiores conciliandi. Alcomarus cap. 7. somnus supra modum prodest, quovismodo conciliandus, Piso. Crato conf. 21. li. 2. duabus aut tribus horis post cenam, quum iam cibus ad fundum ventriculi refoederit, primum super latere dextro quiescendum, quod in tali decubitu iecur iusto ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admoventur, post primum somnum quiescendum latere sinistro, &c

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thinkes; but as some doe, to lie in bed and not sleepe, a day or halfe a day together, to giue assent to pleasing conceits and vaine imaginations, is many waies pernicious. To procure this sweet moistning sleepe, is best to take away the occasions (if it be possible) that hinder it, and then to vse such inward or outward remedies, which may cause it. Heate and drinesse must first bee remoued, a hot and dry braine neuer sleepest well, grieffe, feares, cares, expectations, anxieties, great businesses, † *In aurem utramq; otiose ut dormias*,

† *Sepius accidit melancholicis ut nimium exticcato cerebro vigiliis attenuentur*, *Ficinus l. 1. c. 24*

† *Ter.*

u *Uti sis nocte levis sit tibi cena brevis.*

x *Iuuen. Sat. 3.*

† *Hor. Ser. lib. 1*

*Sat. 5.*

and all violent perturbations of the minde must in some sort be qualified, before wee can hope for any good repose. He that sleepest in the day time, or is in suspence, feare, any way troubled in minde, or goes to bed vpon a full

stomack, may neuer hope for quiet rest in the night, *nec enim meritoria somnos admittunt*, as the x Poet saith, Innes and such like troublesome places are not for sleepe, one calls Ostler, another Tapster, one cries and shoutes, another sings, whoppes, hollowes,

————— † *absentem cantat amicam;*

*Multa prolutus vappâ nauta atq; viator.*

VWho not accustomed to such noyses can sleepe amongst them? He that will intend to take his rest must goe to bed *animo securo, quieto & libero*, with a y secure and composed minde, in a quiet place: and if that will not serue, or may not bee obtained, to seeke then such meanes as are requisite. To lie in cleane linnen and sweete, before hee goes to bed or in bed to heare

y *Sepositi curis omnibus quantum fieri potest una cum viliibus, &c. Kirkst.*

z *Ad horam*

*somni aures suavis cantibus & sonis delinire.*

a *Letitio in cunctis, aut sermo ad quem attentior animus conuertitur, aut aqua ab alto in subiectum peluim delabatur, &c. Ouid.*

b *Aceti forbisio*

c *Attenuat melancholiam, & ad conciliandum somnum inuat.*

d *Quod lium a celum conueniat.*

e *Coni. 1. tra. 9.*

*medicandum de aeto.*

f *Sect. 5. Memb.*

*1. Subsect. 6.*

g *Lib. de sanit. tuenda.*

*2. sweete Musicke*, which *Ficinus* commendeth *lib. 1. cap. 24.* or as *Iobertus med. pract. lib. 3. cap. 10.* a to reade some pleasant Author till hee bee a sleepe, to haue a bason of water still dropping by his bed side, or to lie neare that pleasant murimure, *lene sonantis aque*, Some flood-gates, arches, falls of water, like London Bridge, or some continueate noise which may benumme the senses, *lenis motus, silentium & tenebra, tum & ipsa voluntas somnos faciunt*, as a gentle noise to some procures sleepe, so, which *Bernardinus Tilesius lib. de somno* well obserues, silence, in a darke roome, and the will it selfe, is most available to others. *Piso* commendeth frications, *Andrew Borde* a good draught of strong

drinke before one goes to bed, I say, a nutmeg and ale, or a good drought of muscadine, with a toste and nutmeg, or a posset of the same, which many vse in a morning, but me thinkes for such as haue dry braines, are much more

proper at night, some prescribe a<sup>b</sup> suppe of vineger as they goe to bed, a spoonefull saith *Ætius Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Aegineta lib. 3. cap. 14. Piso*, a little after meate, e because it rarifies melancholy, and procures an appetite to sleepe *Donat. ab Altomar. cap. 7.* and *Mercurialis* approue

of it, if the malady proceede from the d splene. *Salust. Saluian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capit. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter Morb. cau. lib. 2. cap. 17.* in some cases doth allowe it, e *Rhasis* seemes to deliberate

of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of the elsewhere. If in the midst of the night when they lie awake, which is vsuall to tosse and tumble, & not

sleepe, g *Ranzovius* would haue them, if it be in warme weather, to rise and and walke three or foure turnes (till they be cold,) about the chamber, and then goe to bed againe.

Against

Against fearefull and troublesome dreames, *Incubus* and such inconueni-  
ences, wherewith melancholy men are molested, the best remedy is to eate a  
light supper, and of such meats as are easie of digestion, no Hare, Venison,  
Beefe, &c. not to lye on his backe, not to meditate or thinke in the day time  
of any terrible objects, or especially talke of them before he goes to bed. For  
as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I  
can thinke of nothing but Hobgoblins: and as *Tully* notes, *h for the most part*  
*our speeches in the day time, cause our phantasie to worke upon the like in our*  
 sleepe, which *Ennius* writes of *Homer*:

*Et caris in somnis leporis vestigia latrat;*

As a dogge dreames of an Hare, so doe men, on such subiects; they thought  
on last. \* *Somnia quæ mentes ludunt volitantibus umbris,*

*Nec delubra deum, nec ab æthere numina mittunt,*

*Sed sibi quisq; facit, &c.*

For that cause when *Protolomy* King of *Egypt* had posed the 70 Interpreters  
in order, and asked the nineteenth man, what would make one sleepe quietly  
in the night, he told him, *k the best way was to haue diuine and celestiaall me-*  
 ditations, and to use honest actions in the day time. <sup>1</sup> *Lod. Vives* wonders how  
 Schoolemen could sleepe quietly, and were not terrified in the night, or walke  
 in the darke they had such monstrous questions, and thought of such terrible  
 matters all day long. They had need amongst the rest to sacrifice to *God*  
 *Morpheus*, whom *Philostratus* paints in a white & black coat, with a horne  
 and Ivory box full of dreames, of the same colours, to signifie good and bad.  
 If you will knowe how to interpret them, read *Artemidorus*, *Sambucus* and  
 *Cardan*, but how to helpe them, I must referre you to a more <sup>n</sup> convenient  
 place.

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h In Som. Scip.  
fit enim fere vi  
cogitationes no-  
stre & sermone  
parient aliquid  
in somno, quale  
de Homero scri-  
bit Ennius, de  
quo videlicet se-  
pissime vigilans  
solebat cogitare  
& loqui.  
i Aristes hist.  
k Opimius de  
celestibus & ho-  
nibus meditari,  
& ea facere.  
l Lib. 3. de cau-  
sis cor. art. tam  
mira monstra  
questionum se-  
pe nascuntur in-  
ter eos, ut vider  
eos inturdam in-  
somnis non ter-  
re, qui de illis  
in tenebris ex-  
dere verba sece-  
re, adeo res sunt  
monstræ.  
m Icon. lib. 1.  
n Sect. 5. Memb  
Subf. 6.

## MEMB. 6. SUBSECT. I.

*Perturbations of the minde rectified. From himselfe,*  
*by resisting to the utmost, confessing his*  
*griefe to a friend, &c.*



Who soeuer he is that shall hope to cure this malady in himselfe or  
any other, must first rectifie these passions and perturbations of  
the minde, the chiefeest cure consists in them. A quiet minde is that  
*voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vaca-*

*re, animo tranquillo esse*, not to grieue, but to wāt cares, & haue a quiet soule,  
is the only pleasure of the world, as *Seneca* truly recites his opinion, not that  
of eating and drinking, which iniurious *Aristotle* maliciously puts vpon him,  
and for which he is still mistaken, *malè audit & vapulat*, slandered without a  
cause, and lashed by all posterity. ° *Feare and Sorrow therefore are especially*  
*to be avoided, and the minde to be mitigated with mirth, constancy, good hope,*  
*vaine terrors; bad objects are to be remoued, and all such persons in whose com-*  
*panyes they be not well pleased. Gualter Bruel. Ferneliu consil. 43. Mercuria-*  
*lis consil. 6. Piso, Iacchinus cap. 15. in 9. Rhasis, Capiuaccius, Hildisheim &c. all*  
inculcate this as an especiall meanes of their cure, that their *P minds be quiet-*  
*ly pacified, vaine conceits diuerted, if it be possible, with terrors, cares, fixed*

o Animi pertur-  
bationes summe  
fugiende, metus  
potissimum &  
tristitia eorumq;  
deco animus de-  
mulcendus bala-  
riate, animi cō-  
stantia, bona spe  
removendi ter-  
rores, & eorum  
consortium quoa  
non probant.  
p Phantasie eo-  
rum placide sub-  
vertende, ter-  
rores ab animo  
removendi.

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*studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soule, because that otherwise there is no good to be done. The Bodies mischiefs, as Plato proues, proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured. Alcibiades raues (saith \* Maximus Tyrius) and is sicke, his furious desires carry him from Lycens to the pleading place, thence to the Sea, so into Sicily, thence to Lacademon, thence to Persia, thence to Samos, then againe to Athens; Critias tyranniseth ouer all the citty; Sardanapalus is loue-sicke, these men are ill affected all, and can neuer be cured, till their mindes be otherwise qualified. Crato, therefore in that often cited Counsell of his for a Nobleman his patient, when hee had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, Quod reliquum est anime accidentia corrigantur from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turnes, and must necessarily be reformed. For anger stirres choler, heats the blood and vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries vp the temperature, and peruersts the understanding. Feare dissolues the spirits, infects the heart, attenuates the soule: & for these causes all passions and perturbations must to the vttermost of our power, and most seriously be removed. Alianus Montaltus attributes so much to them, that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they haue seene or heard, &c. inioy their desires, or bee secured and satisfied in their mindes; Galen the common master of them all, from whose fountaine they fetch water, brags lib. 1. de san. tuend. that he for his part hath cured diuerse of this infirmitie, solum animis ad rectum institutis, by right setting alone of their mindes.*

*Quamobrem huc omnia prorsus vitanda sunt & pro virili sugienda. De Mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.*

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humours, abundance of choler adust, weaknesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselues in this behalfe, such as are found in Body and minde, *Stoicks, Heroes, Homers gods*, all are passionate, and furiously carried sometimes, and how shall we that are already crased, *fracti animis*, sick in body, sick in minde, resist? we cannot performe it. You may aduise & giue good precepts, as who cannot? But how shall they be put in practise? I may not deny but our passions are violent, and tyrannize over vs, yet there bee meanes to curb them, though they be head-strong, they may be tamed, they may bee qualified, if he himselve or his friends, will but vse their honest endeauours, or make vse of such ordinary helpes, as are commonly prescribed.

*He himselve* (I say) from the Patient himselve, the first and chiefe remedy must be had, for if he be averse, peeuish, waspish, giue way wholly to his passions, will not seeke to be helped, or bee ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, bee eased

sed at least, if not cured. He himselfe must doe his utmost indeauour to resist, and withstand the beginnings. *Principijs obsta, Dine not water passage, no not a little, Eccles 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, \* by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceits, fained feares and sorrowes, from which, saith Piso, this disease primarily proceeds, & takes his first occasion or beginning, by doing something or other that shall be opposite vnto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them. Though hee haue hitherto runne in a full career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curbe himselfe in; and as <sup>2</sup> *Lemnius* aduiseeth, *strive against with all his power, to the utmost of his endeauour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsell, or perswasion they may be shaken off.* Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as <sup>3</sup> *Tully & Plutarch* aduise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason; or as we doe by a crooked staffe, bend himselfe another way.

<sup>2</sup> *Tu tamen interea effugito que tristia mentem*

*Sollicitant, procul esse iube curasq; metumq;*

*Pallentem, ultrices iras, sint omnia leta.*

In the meane time expell them from thy minde,  
Pale feares, sad cares and griefes which doe it grinde;  
Revengefull anger, paine and discontent,  
Let all thy Soule be set on merriuent.

*Curas tolle graves, irasq; crede profanum.*

If it be idlenesse hath caused this infirmity, or that he perceauce himselfe giuen to solitarinesse, to walke alone, and please his mind with fond Imaginations, let him by all meanes avoid it, 'tis a bosome enemy, this delightfome melancholy, a friend in shew, but a secret diuell, a sweet poyson, it will in the end be his vndoing, let him goe presently, taske or set himselfe aworke, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burne his body, so in the end he will vndoe himselfe, If it bee any harsh object, ill company, let him presently goe from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reforme himselfe. *It would be a perfect remedy against all corruption, if as* <sup>a</sup> *Roger Bacon* hath it, *we could but moderate our selues in those six non-naturall things.* <sup>b</sup> *If it be any disgrace, abuse, temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, be not angry, grieue not at it, but with all courage sustaine it.* (*Gordonius l. 1. cap. 15. de conser. vit.*) *Tu contra audentior ito.* <sup>c</sup> If it be sicknesse, ill successe, or any aduersity that hath caused it, oppose an invincible courage, fortifie thy selfe by Gods word, or otherwise, *mala bonis persuadenda*, set prosperity against aduersity, as wee refresh our eyes by seeing some pleasant meddow, fountaine, picture, or the

u Pro viribus annitendum in predictis, tum in alijs, a quibus malum velut a primaria causa occasionem natum est, imaginationes absurde, falsas, & malignas quaecumq; subient, propulsetur, aut aliud agendum, aut ratione, erudendo, earum mutationem subito facere.

x Lib. 2. cap. 16. de occul. nat. Quisquis huic malo obnoxius est, acriter obstat, & summa cura oblietetur, nec ullo modo foreat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quae adeo conualescunt, ut nulla ratione exenti queant.

y 3 Tull.

ad Apollonium z Procthorius. a Epist. de secretis artis & natura cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceat regimen sanitatis, quod consistit in rebus sex non naturalibus.

b Pro aliquo vituperio non indigneis, nec pro amissione alicuius rei, pro morte alicuius nec pro carcere, nec pro exilio, nec

pro alia re, nec ira, caris, nec timore, nec dolore, sed cum summi praesentia haec sustineas. c Quod si incommoda aduersitatis infortunia hoc malum invenerint, his infirmitatem animum opponas. Dei verba, eiusq; fiducia, te suffulcia, &c. Lemnius lib. 1. 16. cap.

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like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, *facile consilium damus alijs*, we can easily giue counsell to others, euery man, as the saying is, can tame a shrew, but hee that hath her; *si hic esses, aliter sentiret*, if you were in our misery, you would finde it otherwise, 'tis not so easily performed. We know this to be true, wee should moderate our selues, but we are furiously carried, we cannot make vse of such precepts, we are ouercome, sick, *male sani*, distempered and habituated in these courtes, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man, not to feare, not to bee sad: 'tis within his blood, his braines, his whole temperate, it cannot bee removed. But he may choose whether he will giue way too farre vnto it, hee may in some sort correct himselfe. A Philosopher was bitten with a mad dog, & as the nature of that disease is to abhorre all waters, and liquid things, and to thinke still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bathe, and seeing there (as he thought) in the water, the picture of a dog, with reason ouercame this conceit, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceit. Thou thinkest thou hearest & seest diuels, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thyn imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, euery man obserues thee, laughs thee to scorne, perswade thy selfe 'tis no such matter: this is feare only, and vaine suspicion. Thou art discontent, thou art sad and heauy, but why? vpon what ground? consider of it, thou art iealous, timorous, suspicious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond conceits, vaine feares, strong Imaginations, restless thoughts. Thou maist doe it, *Est in vobis assuescere* (as *Plutarch* saith) we may frame our selues as wee will. As he that vseth an vpright shooe, may correct the obliquity, or crookednesse, by wearing it on the other side: we may overcome passions if wee will. *Quicquid sibi imperauit animus obtinuit*, as *Seneca* saith, *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoeuer the Will desires, shee

e Cap. 3. de affectibus anime. Ut in ciuitatibus contumaces qui non cedunt politico imperio, vi coerendi sunt, ita Deus nobis indidit alteram imperii formam si cor non deponat vitiosum affectum membra foras coercenda sunt, neruant in quod affectus impellat, ex loco motiua, que herit imperio obtemperat, alteri resistat.

may command: no such cruell affections, but by discipline they may bee tamed. Voluntarily thou wilt not doe this or that, which thou oughtest to doe, or refraine, &c. but when thou art lashed like a dull Iade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. *As in a Citty* (saith *Melancthon*) *they doe by stubborne rebellious roagues, that will not submit themselves to politicall iudgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vitious motions, and the phantasie, those fond Imaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our passions.* If appetite will not obey, let the moouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an Ague, the appetite would drinke: sore eyes that itch, would be rubbed, but reason saith no, and therefore the moouing faculty will not doe it. Our phantasie would intrude a thousand feares, [suspitions, Chi-

mera's

meat's vpon vs, but we haue reason to resist, yet we let it be querborne by our appetite, *Imagination enforceth spirits, which by an admirable league of nature, compell the nerues to obey, and they our seuerall hummes*: wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastfull and vnpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensiuē to vs, not of them selues, but out of our corrupt iudgement, ielousie, suspicion and the like, we pull these mischiefs vpon our own heads.

If then our iudgement be so depraued, our reason ouer-ruled, Will precipitated, that we cannot seeke our owne good, or moderate our selues, as in this diseale commonly it is, the best way for ease is to impart our misery to some friend, not to smother it vp in our owne breast, *alitur dñum, crescitq; regendo, &c.* and that which was most offensiuē to vs, a cause of feare and griefe, *quod nunc te coquit*, another hell; when as wee shall but impart it to some discreet, trusty, louing friend, is instantly remoued, by his counsel happily, wisdom, perswasion, aduise, his good meanes, which wee could not otherwise apply vnto our selues. A friends counsell is a charme, and as a Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith *\*Plutarch*, interpret of good words) so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining* (as *† Isidore* holdes) *and 'tis a solace to relate it,*

*'Αγαθὸν ὃ ὀδύνας ἔχειν ἰστέον.*

Friends confabulations are comfortable at all times, as fire in Winter, shade in Summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or a thirist; *Democritus Collyrium* is not so soueraigne to the eyes as this is to the heart; good words are cheerefull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other, like Ivy and a wall, which *† Camerarius* hath well illustrated in an *Embleme*.

*Lenit animum simplex vel sæpe narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so diuerse haue beene relieved, by exonerating themselves to a faithfull friend: he sees that which we cannot see for passion and discontent, hee pacifies our mindes, he will ease our paine, assuage our anger, *quanta inde voluptas, quantasecuritas*, *Chrysostome* addes, what pleasure, what security by that meanes! *† Nothing so auailable, or that so much refresheth the soule of man*. Tully, as I remember, in an Epistle to his deare friend *Atticus*, much condoles the defect of such a friend. *\* I liue here* (saith he) *in a great City, where I haue a multitude of acquaintance, but not a man of all that company, with who I dare familiarly breath, or freely iest. Wherefore I expect thee, I desire thee, I sent for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my selfe of in a walking discourse.* The like peradventure may he and he say with that old man in the Comedy,

*† Nemo est meorum amicorum hodie,*

*Apud quem expromere occulta mea audeam:*

and much inconvenience may both he and he suffer in the meane time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend, *\* Semper habens Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best

*Imaginatio im-*  
*pellit spiritus, et*  
*inde uerui mo-*  
*uentur, &c. &*  
*obtemperant. I-*  
*maginationi &*  
*appetitui mira-*  
*bili sedere, ad*  
*exequendum*  
*quod iubent.*  
*g Strangulat in-*  
*clusus dolor, atq;*  
*exestuat intus.*  
*Ouid. Trist. lib. 5*  
*h Virg. 3. Geor.*  
*h Participes in-*  
*de calamitatis*  
*nostræ sunt, &*  
*v. lut exonerata*  
*in eos sarcina*  
*onere levamur.*  
*Arist. Ethic. l. 9.*  
*† Camer. em-*  
*blem. 26. cent. 2.*  
*\* Sympos. lib. 6.*  
*cap. 10.*  
*† Epist. 8 lib. 3.*  
*Aduersa fortu-*  
*na habet in qua-*  
*relis leuamen-*  
*tum, & malor-*  
*um relatio &c.*  
*\* Alloquium*  
*chari iuuat, &*  
*Colamen amici.*  
*† Emb. 54. cent.*  
*1.*  
*i As David did*  
*to Jonathan,*  
*1. Sam. 20.*  
*† Seneca ep. 67.*  
*\* H c in ciuitate*  
*magna & turba*  
*magna reperiri*  
*neminem possu-*  
*mus quorum su-*  
*spirare familia-*  
*riter aut iocari*  
*libere possimus.*  
*Quare te expe-*  
*ctamus, te desi-*  
*deramus, te ar-*  
*cessimus. Multa*  
*sunt enim que*  
*me sollicitant &*  
*angunt, que mi-*  
*hi videtur aures*  
*tuas tactus, u-*  
*nius ambulation-*  
*is comone ex-*  
*hauste posse.*  
*k Ouid.*

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thing in the world, as<sup>1</sup> Seneca therefore aduiseeth in such a case, to get a trusty friend, to whom we may freely and sincerely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared besome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succourlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs. It was the counsell which that politicke<sup>m</sup> Commineus gaue to all Princes, and others distressed in minde, by occasion of Charles Duke of Burgundy, that was much perplexed, first, to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate & heale the wounded soule of a miserable man.

*De Tranquil. cap. 7. Optimum est amicū sibi in quem secreta nostra infundamus, nihil equius oblectat animū, quam ubi sint preparata peccata, in que in secreta descendant, quorum conscientia equi ac tua. Quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipso delectet.* <sup>m</sup> *Commentar. lib. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos & animi vulnus quo affligimur, nihil ad rescindendum animum efficacius.*

## SVBSECT. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty devices, satisfaction, alteration of his course of life, remouing objects, &c.



¶ Hen the Patient of himselfe is not able to resist, or ouer-come these heart-eating passions, his friends or Physitian must be ready to supply that which is wanting. *Sua erit humanitatis & sapientie* (which † Tally inioyneth in like case) *si quid erratum curare,* † *Epist. 2. frat. aut improuissum, sua diligentia corrigere.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy foener) neuer be left alone or idle: but as Physitians prescribe phisicke *cum custodiā,* let them not be left vnto themselues, but with some company or other, least by that meanes they aggrauate and increase their disease, *Non oportet agros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt.* as Rod. à Fonseca Tom. 1. consul. 35. prescribes. *Lugentes custodire solemus* (saith \* Seneca) *ne solitudine male utantur,* wee watch a sorrowfull person, least he abuse his solitarinesse, and so should we doe a melancholy man, set him about some businesse, exercise or recreation, which may diuert his thoughts, and still keepe him otherwise intent, for his phantasie is so restless, operative and quicke, that if it bee not in perpetuall action, euer employed, it will worke vpon it selfe, melancholise, and bee carried away instantly, with some feare, ieaousie, discontent, suspition, some vaine conceipt or other. If his weaknesse be such, that he cannot discern what is amisse, correct or satisfie, it behoues them by counsell, comfort, or perswasion, by faire or foule meanes, to alienate his minde, by some artificiall invention, or some contrary perswasion, to remoue all objects, causes, companies, occasions, as may any waies molest him, to humour him, please him, diuert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If hee conceale his grieuances, and will not be knowne of them: <sup>n</sup> *They must obserue by his looks, gestures, motions, phantasie, what it is that offends,* & then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied

<sup>n</sup> *Observando vultus, gestus, manus, pedes, oculos, phantasiam, Piso.*

tisfied. ° Alexander makes mention of a woman , that by reason of her husbands long absence in travell, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all feare, without helpe of any other Physicke, restored to her former health. Trincavelius consil. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to dy for grieve: when he heard his wife was brought to bed of a sonne, instantly recovered. As Alexander concludes, ¶ If our Imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfie, then to remoue the obiect, cause, occasion, if by any art or meanes possibly we may finde it out. If he griene, stand in feare, be in suspition, suspence, or any way molested, secure him, *Soluitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needs no other Physick. If he perty be sad, or otherwise affected, consider { saith Trallian } the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible obiects, heard or seene, monstrous and prodigious aspects, tales of diuels, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, and recall such Chimera's, and terrible fictions into their mindes. ¶ Make not so much as mention of them in priuate talke, or a dambe shew tending to that purpose: such things (saith Galateus) are offensive to their imagination. And to those that are now in sorrow, ¶ Seneca forbids all sad companions, & such as lament, a groaning companion is an enimie to quietnesse. \* Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and faire meanes must first bee tried, no harsh language used, or uncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe: all things must bee quietly composed, *aversa non evertenda, sed erigenda*, things done, must not bee deiected, but reared, as Crato counselleth, y he must be quietly and gently used, & we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure but is much more generous at the hearing of such things, much more courageous then before, and much delighteth in it: they must not bee reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, obiects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post as farre off, which coming neere, he quietly passeth. ¶ Tis much in the manner of making such kind of persons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those Roman Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise bee accustomed to brooke such distastfull and displeasing obiects, the best way then is generally to avoid them, Montanus consil. 229. to the Earle of Momfort a Courtier, and his melancholy Patient

¶ Mulier melancholica correpta ex longa viri perigrinatione, & inacundis omnibus respondens, quum maritus domum reversus, ppter spem, &c. ppter dolorem maritus, qui nuntiavit esset uxorem peperisse filium, subito recuperavit. ¶ Nisi esset longa tempore insularum talis visio imaginum, non curaret optat, praesentibus ubi malum ab his velut a primaria causa occasionem habuerit. ¶ Lib. 1. cap. 16. flex tristitia aut alio affectu cepit speciem considerat, aut aliud quid eorum, quae subitaneam alterationem facere possunt. ¶ Ex huiusmodi monstris aspectus, &c. ¶ Neque enim tantum actus, aut recordatio rerum huiusmodi displicet, sed eos vel gestu alterius imaginationi adumbrare, vehementer molestim. Galat. de mor. cap. 7. ¶ Tranquil. precipue vitentur irascites, & omnia deservantes, tranquillitati inimicus est comes perturbatus, omni magis. ¶ Illorum quoque hominum, a quorum consortio abhorret, pra-

sentia amovenda, nec sermionibus ingratis obtundendi: si quis insaniam ab insania, sic curari aestimet, & proterve vitetur, magis quam aeger insani. Crato consil. 184. Scolixij. z. Molliter ac suaviter aeger tractatur, nec ad ea adigitur quae non curat.

adviseeth

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z Ob suspitiones  
curas, emulati-  
onem, ambitionē  
iras, &c. quas  
locus ille mini-  
strat, & quae se-  
cissent melan-  
cholicum.

adviseeth him to leaue the Court, by reason of those continuall discontentes, crosses, abuses, & cares, suspitions, emulationes, ambition, anger, iealousie, which that place afforded, and which surely caused him to be so melancholy at first:

*Maxima quæq; domus servis est plena superbis,*

A company of scoffers and proud Iacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselves merry by abusing some silly fellow, or to take aduantage of another mans weaknesse. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensue, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer hasty in his retuirne. If hee bee so stupid, that he doe not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such priuate and vaine meditations, though he delight in it, they ought by all meanes to seeke to divert him, to dehort him, to tell him of the event & danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, he makes a noose to intangle himselfe, his want of imployment will be his vndoing. If he haue sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspicion, let him be secured, & if it may conueniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no Physicke for *Charmides* headach, till first he had eased his troublesome minde; body and soule must be cured together, as head and eyes.

† *Oculum non curabis sine toto capite,*

*Nec caput sine toto corpore,*

*Nec totum corpus sine animâ.*

† Nisi prius ani-  
mum turbatissi-  
mum curasset,  
oculi sine capite,  
nec corpus sine  
anima curari  
potest.

† *E greco.*

a Et nos nou  
paucos (anavi-  
mus, animi vo-  
tibus ad debi-  
tum reuocatis.  
lib. 1. de sanit.  
tuend.

b *Consol. ad A.*  
*pollonium.* Si

quis sapienter et  
suo tēpore adbi-  
beat, Remedia  
morbis diversis  
elinsa sunt, do-  
lentem sermo be-  
nignus subleuat.

If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. Many faith a *Galen*, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it, *Prou. 12. 25.* and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Vers. 18.* *Oratio namq; sanctorum animi est remedium*, a gentle speech is the true cure of a wounded soule, as b *Plutarch* contends out of *Aeschylus* and *Euripides*: If it be wisely administred, it easeth griefe and paine, as diuers remedies doe many other diseases: 'Tis incantationis instar, a charme. *Aesuantis animi refrigerium*, that true *Nepenthes* of *Homer*, which was no Indian plant or fained medicine, which *Epidamnâ* *Thonis* wife sent *Helena* for a token, as *Macrobius 7. Saturnal.* *Goropius Hermat. lib. 9. Greg. Nazianzen:* and others suppose, but opportunity of speech: for *Helena's* boules, *Medeus* vñction, *Venus* girdle, *Circes* cuppe, cannot so enchant, so forcibly moue or alter as it doth. A letter sent or read will doe as much, *multum alleuor quum tuas literas lego*, I am much eased, as \* *Tully* writ to *Pomponius Atticus*, when I reed thy letters. Assuredly a wife and well

\* *Lib. 12. epist.*

spoken

spoken man may doe what he will in such a case, a good Orator alone, as <sup>c</sup> Tully holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c.* And how powerfull is the charme of a discreet and deare friend? *Ille regit dictis animos, & temperat iras,* What may not he effect? As <sup>d</sup> Chremes told Menedemus, *Feare not, conceale it not O friend, but tell mee what it is that troubles thee, & I shall surely helpe thee by comfort, counsell, or in the matter it selfe.* <sup>e</sup> Arnoldus lib.1. breuiar. cap.18. speaks of an Vlurer in his time, that vpon a losse much melancholy and discontent, was so cured. As Imagination, feare, grieffe, cause such passions, so conceipts alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can doe in such a case, as <sup>f</sup> Trincavelius illustrates by an example of a Patient of his, *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through vsufferable anguish of minde he was going to make away himselfe: but meeting by chance his master *Plotinus*, who perceauing by his distracted lookes all was not well, vrged him to confesse his grieffe: which when he had heard, he vsed such comfortable speeches, that hee redeemed him *efaucibus Erebi*, pacified his vnquiet minde, in so much that hee was easily reconciled to himselfe, and much abashed to thinke afterwards, that hee should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, *or to insult ouer them, not to deride neglect or contemne, but rather, as Lemnius exhorteth, to pittie, & by all plausible meanes to seeke to reduce them:* but if satisfaction may not bee had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christophorus à Vega* determines lib.3. cap.14 *de Mel.* to handle them more roughly, to threaten and chide, saith <sup>h</sup> *Altomarus*, terrifie sometimes, or as *Saluianus* will haue them, to be lashed and whipped, as we doe by a starting horse, <sup>i</sup> that is affrighted without a cause, or as <sup>k</sup> *Rhasis* adviseth, *one while to speake faire and flatter, another while to terrifie & chide,* as they shall see cause.

<sup>c</sup> De nat. deartu, consolatur afflic-  
ctos arduum  
perternit & si  
more, cupidita-  
tes imprimis, &  
iracundias com-  
primis.  
<sup>d</sup> Heauton Aet.  
1. Scen.1. Ne  
mie: ne ne uere-  
re, crede inquam  
mihi, aut consola-  
lands, aut consi-  
lio, aut re inue-  
re.  
<sup>e</sup> Novi seneca-  
torem arduum  
apud meos sic  
curatum, qui  
multum pecunia-  
mam amiserat.  
Lib.1. consil. 12.  
<sup>f</sup> Credibile di-  
cta quantum  
inuent.  
<sup>g</sup> Nemo istius  
modi conditionis  
hominibus in-  
sultet, aut in il-  
los sit severior,  
verum miseria  
potius indoles-  
cat vicinior de-  
ploret, lib.2. cap.  
16.

When none of these precedent remedies will auaile, it will not bee amisse, which *Sauanorola* and *Aelian Montaltus* so much commend, *clauum clauo pellere, to driue out one passion with another, or by some contrary passion,* as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one grieffe with another. <sup>m</sup> *Christophorus à Vega* accounts it rationall Physicke, *non alienum a ratione:* and *Lemnius* much ap- proues it, *to use an hard wedge to an hard knot*, to driue out one disease with another, to pull out a tooth, or wound him, to geld him saith <sup>n</sup> *Plate- rus*, as they did Epilepticall patients of old, because it quite alters the tem- perature, that the paine of the one, may mitigate the grieffe of the other, and *I knewe such a one that was socured of a quartane ague, by the sudden comming of his enimies vpon him.* If we may beleue <sup>o</sup> *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that re- nowned Consull of *Rome*, in a battle fought with the King of the *Allobro-*

<sup>h</sup> Cap.7. Idem  
Pisa. Laurentius  
cap.8.  
<sup>i</sup> Quod timet  
nihil est, ubi co-  
gitur & videt.  
<sup>k</sup> Una vice bid-  
diantur, una vi-  
ce eisdem terro-  
rem incutiant.  
<sup>l</sup> Si vero fuerit  
ex nouo malo  
aut lito, uel ex a-  
nimi accidente,  
aut de amissione  
mercium, aut  
ignote amici, in-  
troducuntur no-  
ua contraria his  
que ipsam ad

gaudia moueant. de hoc semper niti debemus &c. <sup>m</sup> Lib.3. ca. 14 <sup>n</sup> Lib.1. cap.5. sic morbum morbo, ut clauum clauo retundi-  
mus & malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incurfu, & inopinato timore quartanam depulerat.  
<sup>o</sup> Cap.3. Castratio olim a veteribus, usa in morbis desperatis, &c. <sup>p</sup> Lib.7. cap. 50. In acie pugnans febre quartana liberatus est.

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ges, at the riuer *Isaurus*, was so rid of a quartane ague. *Valesius* in his contro-  
versies, holds this an excellent remedy, and if it be discretely vsed in this ma-  
lady, better then any Physicke.

p Iacchinus cap.  
15. in 9. Rhafis.  
Mont. c. 26  
q Lib. 1. cap. 16  
averfantur eos  
qui eorum affe-  
ctus vident con-  
temnunt. Si va-  
nas aut videras  
comedisse se pu-  
tant concedere,  
debemus &  
spem de cura fa-  
cere.  
r Cap. 8 de mel.  
f Cistam posuit  
ex medicorum  
confilio prope  
eum, in quem a-  
lium se moriua-  
rim singentem  
posuit, hic in  
cista iacens, &c.  
r Serres 1550.

Sometimes againe by some p fained lye, strange newes, witty dvice, artifi-  
ciall inuention, it is not amisse to deceiue them. *As they hate those*, saith  
*Alexander*, that neglect or deride, so they giue eare to such as will sooth them  
vp. If they say, they haue swallowed frogges, or a snake, by all meanes grant it  
& tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the Phy-  
sitian cured a melancholy King, that thought his head was off, by putting a  
leaden cap thereon, the waight made him perceauie it, and freed him of his  
fond imagination. A woman in the said *Alexander*, swallowed a Serpent as  
shee thought, he gaue her a vomit, and conueyed a Serpent, such as shee con-  
ceaued, into the bason, vpon the sight of it she was amended. The pleasantest  
dotage that euer I read, saith *Laurentius*, was of a Gentleman at *Senes* in  
*Italy*, who was afraid to pisse, least all the towne should bee drowned, the  
Physitians caused the bells to be rung backward, and told him the towne  
was on fire, wherevpon he made water, and was immediatly cured. Another  
supposed his nose so bigge that he should dash it against the wall if he stirred;  
his Physitian tooke a great peece of flesh, and holding it in his hand, pinched  
him by the nose, making him beleue that flesh was cut from it. *Forestus obs.*  
*lib. 1.* had a melancholy patient, who thought he was dead, he put a fellow  
in a chest, like a dead man by his bed side, and made him reare himselfe a little,  
and eate: the melancholy man asked the counterfeite; whether dead men vse  
to eat meat, he told him yea, wherevpon he did eate likewise and was cured.  
*Lemnius lib. 2. cap. 6. de 4. complec.* hath many such instances, and *Ionianus*  
*Pontanus lib. 4. cap. 2. of Wisd.* of the like: but amongst the rest I finde one  
most memorable, registred in the French Chronicles, of an Advocate of  
*Paris* before mentioned, who beleueed verily hee was dead, &c. I read a  
multitude of examples, of Melancholy men cured by such artificiall in-  
ventions.

## S V E S E C T. 3.

## Musicke a remedy.

In 9. Rhafis.  
magnam vim  
habet Musica.  
x Cap de. Ma-  
nia. Admiran-  
da profecto res  
est, & digna ex-  
pensione, quod  
sonorum concin-  
nitas mentem  
emolliat, sistatq;  
procellosas ipsius  
affectiones  
y Languens ani-  
mus inde erigi-  
tur, & reuiuif-  
cit, nec tam au-  
res afficit, sed &  
sonitu per arte-  
rias undiq; dif-  
fuso spiritus tum  
vitales, tum ani-  
males exci-  
tat, mentem reddens  
agilem &c.



Any and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowfull heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerfull, none so pposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus. 40. 20.* Wine and Musicke reioyce the heart. *Rhafis cont. 9. Tract. 15.* *Altomarus cap. 7.* *Alcianus Montaltus cap. 26.* *Ficinus, Bened. Victor. Fauentinus*, are almost immoderate in the commendation of it, a most forcible medicine \* *Iacchinus* calls it. *Iason Prateusis*, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina meste*, a roaring-meg against Melancholy, to creare and reuiue the languishing Soule, y affecting not only the eares, but the very arteries, the vi-

tall

all and animall spirits, it erects the minde, and makes it nimble, Lemnius in  
 sit. cap. 44. This it will effect in the most dull, seuer, and sorrowfull soules  
 & expell grieffe with mirth, and if there be any cloudis, dust, or dreggs of cares  
 yet lurking in our thoughts, most powerfully it wipps them all away, Salisbur:  
 polit. lib. 1. cap. 6. and that which is more, it will performe all this in an instant.  
 a Cheare vp the countenance, expell austeritie, bring in hilarity (Girald. Camb.  
 cap. 12. Topog. Hiber.) informe our manners, mittigate anger, Atheneus (Dip-  
 nosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are indow-  
 ed with it: Dulcisonum reficit tristitia corda melos, Eobanus Hessus. Many o-  
 ther properties b Cassiodorus epist. 4. reckons vp of this our diuine Musicke,  
 not only to expell the greatest griefes, but it it doth extenuate feares and su-  
 ries, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull it  
 causeth quiet rest, it takes away spleene and hatred, be it instrumentall, vocall,  
 with strings, winde, c Que a spiritu sine manuum dexteritate gubernetur,  
 &c. it cures all irk somnes & heauines of the Soule. c Labouring men that sing  
 to their worke, can tell as much, and so can souldiers when they goe to fight,  
 who terror of death cannot so much affright, as the sound of trumpet, drum,  
 fife, and such like musicke animates. It makes a child quiet, the nurses song,  
 &c. In a word it is so powerfull a thing, that it rauisheth the soule, regina sensu-  
 um, the queen of the senses, by sweet pleasure, (which is an happy cure) & cor-  
 porall tunes pacifies our incorporeall soule, sine ore loquens, dominatum in a-  
 nimam exercet, and carries it beyond it selfe, helpes, eleuates extends it. Sca-  
 liger exercit. 302. giues a reason of these effects, c because the spirits about  
 the heart, take in that trembling and dancing aire into the body, are moued  
 together, and stirred vp with it, or else the minde, as some suppose, har-  
 monically composed, is rowed vp at the tunes of Musicke. And tis not on-  
 ly men that are so affected, but almost all other creatures. You know the tale  
 of Hercules Gallus, Orpheus, and Amphion, felices animas Ouid calls them,  
 that could saxa mouere sono testudinis, &c. make flockes and stones as well  
 as beasts, other animals dance after their pipes: Arion made f Fishes follow  
 him, which as common experience euinceth, are much affected with musicke.  
 All singing birds are much pleased with it, especially Nightingales, if wee  
 may beleue Calcagninus, and Bees amongst the rest, though they be flying a  
 way, when they heare any tinkling sound, will tarry behinde. Harts, Hindes,  
 Horses, Dogges, Beares, are exceedingly delighted with it. Scal. exerc. 302. E-  
 lephants Agrippa addes, lib. 2. cap. 24. and in Lydia in the midst of a lake there  
 be certaine floating Ilands, (if you will beleue it) that after good Musicke  
 will dance.

But to leaue all declamatory speeches in praise of h diuine Musicke, I will  
 confine my selfe to my proper subiect: besides that excellent power it hath  
 to expell many other diseases, it is a soueraigne remedy against i Despaire  
 & Melancholy, & will driue away the diuell himselfe. Canus a Rhodian Fidler  
 in k Philostratus, when Apollonius was inquisitiue to know what he could  
 doe with his pipe, told him, that he could make a melancholy man merry, and  
 him that was merry much merrier then before, alouer more inamored, a religi-  
 ous man more deuout. Ismenias the Theban, l Chyron the Centaure is said to

morbo modulatam carmen abegit, & desperatis conciliavit opem. k Lib. 5. cap. 7. merentibus merorem animam, letantem  
 vero (eipso reddam hilarior, amantem calidior, religiosum diuino numine correptum, & ad deos colendos paratior: l Nita-  
 his Comes Myth. lib. 4. c. 12.

z Musica venar-  
 state sua mentes  
 seueriores capit,  
 &c.

a Animis tristes  
 subito exhilarat,  
 nubilos vultus  
 seruat, austeri-  
 tatem reponit,  
 iucunditatem  
 exponit. Barba-  
 rismq. facit de-  
 ponere gentes,  
 mores insituit,  
 iracundiam mi-  
 tigat.

b Cythara tri-  
 stitiam iocundat  
 timidos furios  
 attenuat, cruen-  
 tam seuitiam  
 blande reficit,  
 languorem, &c.

c Pet. Arctine.  
 d Cassilio de as-  
 lic. lib. 1. fol. 72.

e Quod spiritus  
 qui in corde agi-  
 tant, tremulum,  
 & subsultantem  
 recipiunt aerem  
 in pectus, & in-  
 de excitantur, &  
 spiritu musculi  
 moventur, &c.

f At Carew of  
 Anthony in De-  
 script. Cornwall  
 saith of Sailes  
 that they will  
 come and  
 shew them-  
 selues danc-  
 ing at the  
 sound of a

Trumpet, fol.  
 35. 1. & fol.  
 154. 2. booke.

g De cerno, equo  
 cane, vrsio idem-  
 com pertum, mu-  
 sica afficiuntur.

h Numen inest  
 numeris,

i Sepe graues

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haue cured and many other diseases by Musicke alone: as now they doe those, faith <sup>m</sup> *Bodine*, that are troubled with <sup>n</sup> *St Vitus* bedlam dance. <sup>n</sup> *Timotheus* the Musitian compelled *Alexandder* to skip vp and downe, & leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei, lib. 17.*

<sup>m</sup> Lib. 5. de rep. curat musica furorem Sancti Viti,  
<sup>n</sup> Exhibere e conuivio, Cardan, subtil. lib. 13.

cap. 14. so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, 1. *Sam. 16.* and *Elisba* when he was much troubled by importunate Kings, called for a Minstrell, and *when he plaied the hand of the Lord came vpon him*, 2. *Kings, 3.* *Iason Praterxis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike <sup>o</sup> *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib. 8. cap. 5.* *Plato 2 de ledibus*, highly approve of it, and so doe all Politicians. The *Greeks*, *Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealthes allow it: *Cneius*

• *Iliad. 1.*

\* Lib. 9. cap. 1. Psalterias Sambucistrasq; & conuivialia ludorum oblectamenta addita epulis. ex Asia inuexit in urbem.

*Manlius* (as \* *Linus* relates) <sup>o</sup> *ab verb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all kinde of Musicke to their feasts. Your Princes Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. *St Thomas Moore* in his absolute *Vtopian* commonwealth, allowes Musicke as an appendix to euery meale, & that throughout, to all sorts. *Epietetus* calls *mensam mutam*, *prasepe*, a table without musicke a manger, for, *the consent of Musicians at a banquet, is a carbuncle set in gold, and as the signet of an emerald well trimmed with gold, so is the melody of Musicke in a pleasant banquet.* *Ecclus 32. v. 5. 6.* <sup>p</sup> *Lewes the xi.* when he inuited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainment, hee should heare sweete voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should haue a ---- and the Cardinall of *Burbon* to be his confessor, which he vsed as a most plausible argument: as to a sensuall man indeed it is. † *Lucian* in his booke *de saltatione*

p *Comineus.*

† Ista libenter & magna cum voluptate spectare soleo. Et scio te illecebris huius captum iri & insuper tripudiarum; baud dubie demulcere.  
q In musica supra omnem fidem capior & oblector, choreas libentissime aspicio, pulchrarum seminarum vernalium delectari inter has solutus curis possum.

is not ashamed to confesse, that he tooke infinite delight in singing, dancing, musicke, womens company, and such like pleasures, *and if thou (saith hee) didst but heare them play and dance, I knowe thou wouldst be so well pleased with the object, that thou wouldst dance for company thyselfe, without doubt thou wilt be taken with it.* So <sup>q</sup> *Scaliger* ingeniously confesseth, *exercit. 274* *I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comelinessse of faire women, I am well pleased to be idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Prouided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him run himselfe blinde, or breake his winde, *Incantamentum enim amoris musica*, for musicke enchants, as *Menander* holdes, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee removed out of the eares a weeke after. \* *Plato* for this reason forbids, Musicke and Wine to all young men, because they are most part amorous, *ne ignis adda-*

\* 3 De legibus.

adda-

*addatur igni*, least one fire encrease another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or dejected, it is a most present remedy, it expells cares, alters their grievued mindes, and easeth in an instant. Otherwise, saith <sup>r</sup> *Plutarch*, *Musica magis dementat quàm vinum*; Musicke makes some men mad as a tyger; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and <sup>r</sup> *Theophrastus* right well prophecied, that diseases were either procured by Musicke, or mitigated.

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<sup>r</sup> *Symph.* que?  
5. *musica multos*  
*magis dementat,*  
*quàm vinum.*  
*Animi morbi*  
*vel à Musica*  
*curantur vel*  
*inferuntur.*

## SUBJECT. 4.

*Mirth and merry company, faire objects, remedies.*



Mirth and merry company may not be separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith <sup>r</sup> *Vives*) *purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour*, prorogues life, whets the wit, makes the body young, liuely, and fit for any manner of employment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, *Prov.* 14. 30. *gladnesse prolongs his dayes*, *Eccles.* 30. 22. and this is one of the three *Salernitan Doctors*, *D<sup>r</sup> Merriman*, *D. Diet*, and *D. Quiet*, <sup>u</sup> which cure all diseases — *Mens hilaris, requies, moderata dieta*. <sup>x</sup> *Gomesius* *præfat lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) *we cure many passions of the minde, in our selues, and in our friends*: which <sup>y</sup> *Galateus* assigns for a cause why we loue merry companions: and well they deserue it, being that as <sup>z</sup> *Magninus* holds, a merry companion is better then any musicke, and as the saying is, *comes incundus in viâ pro vehiculo*, as a Wagon to him that is wearied on the way. *Incunda confabulatio, sales ioci*, pleasant discourse, iests, conceits, merrie tales, *melliti verborum globuli*, as *Petronius*, <sup>a</sup> *Pliny*, <sup>b</sup> *Spondanius*, <sup>c</sup> *Celius*, and many good authors pleade, are that sole *Nepenthes* of *Homer*, *Helens* boule, *Venus* girdle, so renowned of olde <sup>\*</sup> to expell grieue and care, to cause mirth and gladnesse of heart, if they be rightly vnderstood, or seasonably applied. In a worde,

† *Amor, voluptas, Venus, gaudium,*  
*Iocus, ludus, sermo suauis, suauitatio,*

are the true *Nepenthes*. For these causes our Physitians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it selfe. By all meanes (saith <sup>a</sup> *Mesue*) *procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceived, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delightfome passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed and intent.* <sup>b</sup> *Let them vse hunting, sports, playes, iests, merry company, as Rha-*

<sup>r</sup> *Lib. 3. de A-*  
*nima. Letitia*  
*purgat langu-*  
*rem, valetudinē*  
*conseruat, colo-*  
*rem inducit flo-*  
*rentem, mūdā,*  
*gratiam.*  
<sup>u</sup> *Spiritus tem-*  
*perat calorem*  
*excitat, natura-*  
*lem viuitatem*  
*corroborat, in-*  
*uvenile corpus*  
*diu seruat, viti-*  
*um prouocat, inge-*  
*niū acuit, & ho-*  
*minem negotiis,*  
*quibuslibet ap-*  
*tiorem reddit*  
*Schola Salern.*  
<sup>x</sup> *Dum contum-*  
*elia vacant,*  
*& festiua leni-*  
*tate mordent,*  
*mediocres ani-*  
*mi egritudines*  
*(anari solent & c*  
<sup>y</sup> *De mor. fol.*  
*57. Amamus*  
*idea eos qui sunt*  
*faceti & inuanti*  
<sup>z</sup> *Regim. sanit.*  
*part. 2. Nota,*  
*quod amicus bo-*  
*nius, & dilectus*  
*socius, narrati-*  
*onibus suis in-*  
*cundis, superat*  
*omnem melodi-*  
*am.*

<sup>\*</sup> *Homericum illud Nepenthes quod merorem tollit & et bimiam & hilaritatem paruit.* <sup>a</sup> *Lib. 21. cap. 27.* <sup>b</sup> *Comment. in 4. odyss.*  
<sup>c</sup> *Lib. 26. cap. 15.* <sup>†</sup> *Plautus Bacch.* <sup>a</sup> *De ægri tud. capitis. Omni modo generes letitiam in iis, de iis quæ audiuntur, & vi-*  
*dentur, aut odorantur, aut gustantur, aut quocunq; modo sentiri possint, & aspectu formarum in uti decoris & ornatus, & nego-*  
*tiatione iucunda, & blandimentibus ludis, & promissis disrahantur eorum animi, de re aliqui quam timent & dolent.* <sup>b</sup> *Platan-*  
*tur venationibus, ludis, iocis, amicorum consortiis, quæ non sinunt animum turbari, vno & cantu, & ioci mutatione, &*  
*liberia, & gaudio, ex quibus præcipue delectantur.*

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sis prescribes, which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted: Merry tales or toyes, drinking, singing, dancing, and whatsoeuer else may procure mirth: and by no meanes, saith Guianerius, suffer them to be alone.

c Piso. Ex fabulis & ludis quærenda delectatio  
Alomarus c.7.  
His versetur, qui maxime grati sunt car-tus & chorea ad letitiam profunt.

d Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habere eum familiaribus, & præcipue cum puellis inuandis.  
† Par 5. de aur-camentis lib. de absoluedo lectu.

a Corporis complexus cantos choreæ ludi & forme, &c.

b Circa horos Epicuri frequen-tes.

† Dymnosopel. lib. 10. coron aut florido sero incendens odores, in culcitra plumea collocavit dulciculum potio-nem propinans psalterium adduxit, &c.

\* ut reclinata suauiter in lectum puella, &c.

† Sera. 63.

† Tom.2. consul. 85.

† Epist. fam. 17. 22. epist Heri demum bene potus, seroq. redieram.

c Valer. Max. cap.8. lib.8 Interposita arundine cruribus suis, cum filiis ludens, ab Alcibiade visus est.

\* Hor.

Benedictus Victorinus Faventinus in his Empericks, accompts it an especiall remedy against melancholy, to heare and see singing, dancing, maskers, mummers, to conuerse with such merry fellowes, and faire maides. For the beauty of a woman cheareth the face, Eccles 36. 32.

† Beauty alone is a soueraigne remedy against feare, grieve, and all melancholy fitts, a charme, † as Peter de la Seine and many good writers affirme; a banquet it selfe, hee giues instance in discontented Menelans that was so often freed by Helenas faire face, and <sup>a</sup> Tully 3 Tusc. cites Epicurus as a chiefe patron of this Tenent. To expell grieve and procure pleasure, sweete smells, good diet, touch, tast, embracing, singing, dancing, sports, playes, and about the rest, exquisite beauties, quibus oculi insundè mouentur & animi, are most powerfull meanes, obuia forma, to meete or see a faire maide, passe by, or to be in company with her. He founde it by experience, & made good vse of it in his owne person, if Plutarch belie him not, for he reckons vp the names of some more elegant peices, Leontia, Boedina, Hedieia, Nicedia, that were frequently seene in Epicurus garden, and very familiar in his house.

Neither did he trie it himselfe alone but if we may giue credit to † Atheneus, he practised it vpon others. For when a sad and sicke patient was brought to him to be cured. He laid him on a downe bed, crowned him with a garland of sweete smelling flowers, in a faire perfumed closet, delicatly set out, and after a potion or two of good drinke, which he administred, he brought in a beautiful young \* wench, that could play vpon a Lute, sing and dance, &c. Tully 3. Tusc. scoffes at Epicurus for this his prophane Physicke, (as well he deserved) and yet Phauorinus in Stobens highly approoues of it, most of our looser Physitians in some cases, to such parties especially allowe of this, and all of them will haue a melancholy, sad, discontented person, make frequent vse of honest sports, companies and recreations, & incitandos ad venerem, as † Rodericus a Fonseca wil, aspectu & contactu pulcherimarum feminarum, to be drawn to such consorts, whether they will or no. Not to be an auditor onely, or a spectator, but sometimes an actor himselfe. Dulce est desipere in loco, to play the foole now and then, is not amisse, there is a time for all things. Graue Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belie him, so would old Cato, † Tully by his owne confession, and the rest. Xenophon in his Sympos. brings in Socrates as a principall Actor, no man merrier then himselfe, and some times he would ride a cock horse with his Children (though <sup>c</sup> Alcibiades scoffed at him for it) and well he might, for now and then (saith Plutarch) the most vertuous, honest, and grauest men will vse Feasts, iests, and toyes, as we doe sauce to our meates.

\* Qui ubi se a vulgo & scenâ in secreta remorant,

Virtus Scipiade & mitis sapientia Leli,

Nugari cum illo, & discincti ludere, donec

Decoqueretur olus soliti ———

Valorous Scipio and gentle Lalius,

Remoued from the scene & route so clamorous,

Were wont to recreate themselves their robes laid by,  
Whilst supper by the cooke was making ready.

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*Machiauell* in the 8 booke of his *Florentine* history, gives this note of *Cosmus Medices*, the wisest and grauest man in his time in *Italy*, That he would now and then play the most egregiously foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him. Now me thinks, he did well in it, though *Salisburiensis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, ne respub. ludere videatur: But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castrucci* *Castrucanus*, then whom *Italy* neuer knew a worthier Captaine, another *Alexander*, if *Machiauel* doe not deceiue vs in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushman dance) he told him againe, qui sapit interdū, vix vnquam noctu desipit, hee that is wise in the day, may dote a little in the night. *Paulus Iovius* relates as much of Pope *Leo Decimus*, that he was a graue, discreet stay'd man, yet sometimes most free, and too open in his sports. And t<sup>e</sup> is not altogether vnfit or misbecoming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be obserued. i Misce stultitiam consilijs breuem; and as <sup>k</sup> he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend.

Moll, once in pleasant company by chance,  
I wisht that you for company would dance,  
Which you refus'd, and said, your yeares require,  
Now, Matron-like, both manners and attire.  
well Moll, if needs you will be matron-like,  
Then trust to this, I will thee matron like:  
Yet so to you my loue may neuer lessen,  
As you for Church, house, bed, obserue this lesson:  
Sit in the Church as solemne as a Saint,  
No deede, word, thought, your due deuotion taint,  
Vaile if you will your head, your soule reueale  
To him that onely wounded soules can heale:  
Be in my house as busie as a bee,  
Hauing a sting for euery one but mee,  
Buzzing in euery corner, gathering hony,  
Let nothing wast, that costs or yeeldeth mony:  
† And when thou seest my heart to mirth incline,  
Thy tongue, wit, blood, warme with good cheare & wine:  
Then of sweete sports let no occasion scape,  
But be as wanton, toying as an Ape.

Those old <sup>l</sup> Greekes had their *Lubentiam Deam*, goddesse of Pleasance, and the *Lacedæmonians* instructed from *Lycurgus*, did *Deo risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Theffaly*, as it appeares by that of <sup>m</sup> *Apuleius*, who was made an instrument of their laughter himselfe: <sup>n</sup> Because laughter and merriment was to season their labours & modester life. <sup>o</sup> Risus enim diuūm atq; hominum est aterna voluptas.

Princes

f Homini bus  
facetis, & ludis  
phen. bus ultra  
modum deditus  
adeo ut si cum  
co: iam gravita-  
tem, quam levi-  
tatem conside-  
ra. e liberet.  
g De nugis cu-  
rual. lib. 1. cap. 2.  
Magistratus &  
viri graves, a-  
ludis leuioribus  
erendi.  
h Machiauel  
vita eius.  
Ab amico repre-  
hensus, quod pre-  
ter dignitatem  
tripudis operam  
daret, respondit  
Ec.  
† There is a  
time for all  
things, to  
weepe, laugh,  
mourn, dance,  
Eccles. 3. 4.  
i Hor.  
k S. John Har-  
rington, epig.  
30.

† Lucretia tota  
sit lucet vsq; die,  
Thaida nocte  
volo.  
l Lil. Giraldus  
hist. deor. Syn-  
tag. 1.  
m Lib. 2. de aur.  
as.  
n Eo quod risus  
esset laboris &  
medesti victus  
condimentum.  
o C. Calcag. epig.

¶ Cap 61. In deliciis habuit curraces & adulatores.

† Vniuersa gens supra mortales ceteros conuiuiorum studiissima. Ea enim per varias & exquisitas dapes interpositis musicis & ioculatoribus in multas septius horas extrahunt, ac subinde producant choros & amorum seminum indulgent, &c.

p Synag. de Musis

† Atheniens lib. 12. & 14. affidis mulierum vocibus, cantuq; symphonie Patium Persarum regis totum personabat.

Iouius hist. l. 18. q Eobanius Hefsius.

r Fracastorius.

¶ Vite ergo

leti, O amici,

procul ab angustia, vive leti.

t iterum precor

& obtestor, vive

leti: illud quod cor urit,

negligite.

u Letus in presens animus

quod ultra Ode-

rit curare. Hor.

He was both

Sacerdos &

Medicus. Hec

autem non tam

ut sacerdos ani-

mi mando vo-

bis, quam ut me-

dicus, nam absq;

hac uia tanqua

medicinarum

omnium vita,

medicines omnes

ad uitam producendam adhibite moriuntur: uiuite leti.

† Loecheus Anacreon. y Lucian. Necymantia. To. 2. x Omnia mun-

dana nugas aestima. Hoc solum tota vita persequere, ut presentibus bene compositis, minime curiosus; aut ulla in re sollicitus,

quam plurimum potes vitam bilarem traducas.

Princes vse iesters, players, and haue those masters of Reuels in their Courts. The Romanes at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Iesters, &c. as † Suetonius relates of Tyberius, Dion of Commodus, and so did the Greekes. Besides musicke, in Xenophons Sympos. Philippus ridendi artifex. Philip, a lester, was brought in to make sport. Paulus Iouius in the eleuenth booke of his history, hath a pretty digression of our English customes, which howsoeuer some may misconster, I for my part, will interpret to the best. † The whole Nation beyond all other mortall men, is most giuen to banquetting and feasts, for they prolong them many houres together, with dainty cheare, exquisite musicke and facete iesters, and afterwarde they fall a dancing and courting their mistresses, till it be late in the night. Volateran giues the same testimony, of this Island, commending our Iouiall manner of entertainment, and good mirth, and mee thinkes he saith well, there is no harme in it, long may they vse it, and all such modest sportes. Ctesias reports of a Persian King, that had 150 maides attending at his table, to play, sing, and dance by turnes; and p Lil. Giraldus of an Egyptian Prince, that kept 9 Virgins still to waite vpon him, & those of most excellent feature, & sweet voyces, which afterward gaue occasion to the Greekes of that fiction of the 9 Muses. The Kings of Ethiopia in Africke, most of our Asiaticke Princes haue done and doe, those Sophies, Mogors, Turkes, &c. solace themselves after supper amongst their Queenes and Concubines, qua incundiores oblectamenti causa († saith mine author) coram rege psallere & saltare consueverant, taking great pleasure to see and heare them sing and dance. This and many such meanes, to exhilarate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to euery melancholy man,

¶ Vtere conuiuio, non tristibus utere amicis,

Quos nux, & risus, & ioca salsa iuuant.

Feast often, and vse friends not still so sad,

Whose iests and merriments may make thee glad.

Vse honest and chaste sports, scenicall shewes, playes, games;

¶ Accedant inuenumq; Chori, mistaq; puella.

And as Marsilius Ficinus concludes an epistle to Bernard Canisianus, and some other of his friends, will I this Tract to all good students, † Line merrily, O my friends, free from cares, perplexity, anguish, grieve of minde, line merrily, laetitia coelum vos creauit: † Again and againe I request you to bee merry: if any thing trouble your hearts, or vex your soules, neglect and contemne it, u let it passe. x And this I inioyne you, not as a Diuine alone, but as a Physitian, for without this mirth, which is the life and Quintessence of Physicke, medicines, and what soeuer is vsed and applyed to prolong the life of man, is dull, dead, & of no force. Dum fata sinunt, uiuite leti. (Seneca) I say bemerry.

† Nec lufibus virentem

Viduemus hanc iuuentam.

It was Tiresias

the Prophets counsell to y Menippus, that trauelled all the world ouer, euen downe to hell it selfe to seeke content, and his last farewell to Menippus, to be merry. z Contemne the World (saith he) and count that is in it vanity &

ad uitam producendam adhibite moriuntur: uiuite leti. † Loecheus Anacreon. y Lucian. Necymantia. To. 2. x Omnia mundana nugas aestima. Hoc solum tota vita persequere, ut presentibus bene compositis, minime curiosus; aut ulla in re sollicitus, quam plurimum potes vitam bilarem traducas.

toyes, this onely conet all thy life long; be not curious, or ouer solicitous in any thing, but with a well-composed and contented estate to inioy thy selfe, & about all things to be merry.

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*Si numerus uti cenſet ſine amore iocifq̃,*

*Nil eſt iucundum, vivas in amore iocifq̃.*

Nothing better, (to conclude with Solomon, Eccles. 3. 22.) then that a man ſhould reioyce in his affaires. 'Tis the ſame advice which every Phyſitian in this caſe rings to his Patient, as *Capivaccius* to his, <sup>a</sup> avoid overmuch ſtudy and perturbations of the minde, and as much as in thee lies, live at hearts eaſe; *Proſper Calenus* to that melancholy Cardinal *Cæſius*, <sup>b</sup> amidſt thy ſerious ſtudies and buſineſſes, uſe ieſts and conceits, playes and toyes, and what ſoeuer elſe may recreate thy minde. Nothing better then mirth, and merry company in this malady, <sup>c</sup> it beginnes with ſorrow (ſaith *Montanus*) it muſt bee expelled with hilarity.

<sup>a</sup> Hildſheim ſpiccl. 2. de Mania. fol. 161.

<sup>b</sup> Studia literarū, & animi perturbationes fugiat, & quantum poteſt iucundè vivat.

<sup>c</sup> Lib. de atr. bile. Grauioribus curis ludos & facietias aliquando interpone, iocos, & que ſolent animi relaxare.

<sup>c</sup> Conſil. 30. Mala valetudo autem & confracta eſt iriſtitia, ac propterea ex hilaratione animi remouenda.

<sup>a</sup> Athen. dynoſop. lib. 1.

But ſee the miſchiefe, many men knowing that merry company is the onely medicine againſt melancholy, will therefore neglect their buſineſſe, and in another extreame, ſpend all their daies amongſt good fellowes in a Taverne or an Ale-houſe, and knowe not otherwiſe how to beſtow their time but in drinking; Malt-wormes, men-fiſhes, or water-snakes, <sup>\*</sup> *Qui bibunt ſolum ranarum more nihil comedentes*, like ſo many frogges in a puddle. 'Tis their ſole exerciſe to eat and drinke, to ſacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their religion. They wiſh for *Philoxenus* necke, *Iupiters tri-noctium*, and that the Sunne would ſtand ſtill as in *Iofua's* time, to ſatisfy their luſt, that they might *dies nocteſq̃ pergracari & bibere*. Flouriſhing wits, and men of good parts, good faſhion, good worth, baſely prostitute themſelves to every roagues company, to take Tobacco and drinke, to roare and ſing ſcurrile ſongs in baſe places.

<sup>d</sup> *Inven, Sat. 3.*

<sup>d</sup> *Invenies aliquem cum percuffore iacentem, Permiſtum nautis aut furibus, aut fugitivis.*

Which *Thomas Eraſtus* obieſts to *Paracæſus*, that hee would lie drinking all day long, with Car-men and Tapſters in a Brothell-houſe, is too frequent amongſt vs, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens & multa vorans*, &c. They drown their wits, ſeeth their braines in Ale, conſume their fortunes, loſe their time, weaken their temperatures, contract filthy diſeaſes, rheumes, dropſies, calentures, tremor, get ſolne iuglers, pimpled red faces, ſore eyes, &c. heat their liuers, alter their complections, ſpoile their ſtomacks, overthrowe their bodies (meere funges and Caſkes) confound their Soules, goe from *Scylla* to *Charybdis*, and uſe that which is an helpe, to their vndoing.

<sup>e</sup> *Quid reſert morbo an ferro pereamve ruinâ?*

<sup>c</sup> Her.

† When the blacke Prince went to ſet the exil'd king of Caſtile into his kingdome, there was a terrible battle fought betwixt the *Engliſh* and the *Spaniſh*: at laſt the *Spaniſh* fled, the *Engliſh* followed them to a riuer ſide, where ſome drowned themſelves to avoid their enemies, the reſt were killed. Now tell me what difference is betwixt drowning and killing? As good bee melancholy ſtill, as drunken beaſts and beggars. Company a ſole comfort, and an onely remedy to all kinde of diſcontent, is their ſole miſery and cauſe of perdition. As *Hermione* lamented in *Euripides*, *Male mulieres me fecerunt malam*, Evil company marr'd her, may they juſtly complaine, bad companions haue been

<sup>†</sup> *Froſſard. hiſt. lib. 1. Hiſpani cura Anglorum vires ferre non poſſent, in fugam ſe dederunt &c. Præcipues in ſtutium ſe dederunt, ne in bellum manus venirent.*

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fTer.

g Hor.

2<sup>a</sup> H m d i n  
2<sup>a</sup> m d i.

their bane. For, <sup>f</sup> *malus malum vult ut sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will, make all the rest as bad as himselfe, ——— g Et si

*Nocturnos iures te formidare vapores,* be of what complexion you will, inclination, loue or hate, be it good or bad, if you come amongst them, you must doe as they doe; yea, <sup>h</sup> though it bee to the preiudice of your health, you must drinke, *venenum pro vino*. And so like Grasshoppers, whilst they sing ouer their cuppes all Summer, they starue in Winter; and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

## SECT. 3.

## MEMB. I. SUBSEC. I.

*A Consolatory Digression, containing the Remedies of all manner of Discontents.*



Ecause in the precedent Section, I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselves; I haue thought fit in this following Section, a little to digresse, (if at least it bee to digresse in this subiect) to collect and gleane a few remedies, and comfortable speeches out of our best Oratours, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confesse, many haue copiously written of this subiect, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budaeus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as <sup>†</sup> *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried vp, they might be copiously irrigated from those fruitfull well-springs: And I shall but *actum agere*: yet because these Tracts are not so obvious and common, I will Epitomize, and briefly insert some of their diuine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so little a creek. And although (as *Cardan* said of his booke *de consol.*) <sup>i</sup> *I knowe beforehand, this Tract of mine many will contemne and reiect: they that are fortunate, happy, and in flourishing estate, haue no need of such consolatory speeches, they that are miserable and unhappy, thinke them vnsufficient to ease their grieued mindes, and comfort their misery.* Yet I wil goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and knowe themselves, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot chuse but giue some content and comfort. <sup>k</sup> *It is true, no medicine can cure all diseases, some affections of the minde are altogether incurable, yet these helps of art, Physick*

<sup>i</sup> Lib. de lib. proprijs. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseriam non sufficere. Et tamen felicibus moderationem, dum inconstantiam humane felicitatis docet praestant, infelices si omnia recte estimare velint, felices redere possunt.  
<sup>k</sup> Nullum medicamentum omnes sanare potest, sunt affectus animi qui prius sunt insanabiles, non tamen artis opus sperni debet, aut medicinae, aut Philosophiae.

and

and Philosophy must not be contemned. *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good. *Boethius* himselfe cannot comfort in some cases, they will reiect such speeches like bread of stones, *Insana stultæ mentis hæc solatia.* words adde no courage, (which \* *Cateline* once said to his Souldiers) a *Captaines Oration* doth not make a coward a valiant man. And as † *Iob* feelingly laid to his friends, you are but miserable counsellours all. Yet sure I thinke they cannot chuse but doe some good, comfort and ease a little, and vpon that hope I will adventure. † *Non meus hic sermo*, not my speech this, but of *Seneca*, *Plutarch*, *Epicletus*, *Austin*, *Bernard*, *Christ* and his *Apostles*. If I make nothing, as <sup>m</sup> *Montaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserue not blame in imparting my minde. If it be not for thy ease, it may for mine owne, so *Tully*, *Cardan*, and *Boethius* writ de consol. as well to helpe themselves, as others: be it as it may, I will essay.

Discontents and grievances are either generall or particular: generall are warres, plagues, dearths, famine, fires, inundations, vnsreasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities: or peculiar to privat men, as cares, crosses, losses, death of friends, pouerty, want, sicknesse, orbities, iniuries, abuses, &c. Generally all discontent, *homines quatinus fortune salo.* No condition free, *quisq; suis patimur manes.* Even in the midst of our mirth and iollity there is some grudging, some complaint, as *P* he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an ineuitable necessity, all distressed, then as *Cardan* inferres, *who art thou that hopest to goe free? why dost thou not griene thou art a mortall man, & not gouernour of the world?* *Ferre quam forem patiuntur omnes, Nemo reculet, If it be common to all, why should one man be more disquieted then another?* If thou alone wer't distressed, it were indeed more irksome and lesse to be indured: but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris,* 'tis not thy sole case, and why shouldst thou be so impatient? *I but alas we are more miserable then others, what shall we doe? Besides private miseries, we liue in perpetuall feare and danger of common enemies, we haue Bellonas whips, and pitifull out-cries, for Epithalamiums; for pleasant musicke, that fearesfull noyse of Ordinance, Drummes, and warlike Trumpets still sounding in our eares; instead of nuptiall Torches wee haue firing of Townes and Citties; for triumphs, lamentations; for ioy, teares.* So it is, and so it was, and ever will be. He that refuseth to see and heare, to suffer this, is not fit to liue in this world, and knowes not the common condition of all men, to whom so long as they liue with a reciprocall course, ioyes and sorowes are annexed, and succeed one another. It is ineuitable, it may not be avoided, and why then shouldst thou be so much troubled? *Græue nihil est homini quod fert necessitas,* as <sup>u</sup> *Tully* deemes out of an old Poet, that which is necessary, cannot be grieuous. If it be so, then comfort thy selfe in this, \* *That*

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y Seneca.

z Omni dolori  
tempus est, me-  
dicina ipsum  
luctum extin-  
guis, iniurias de-  
let, omnis mali  
obliuionem as-  
feri.

a Habet hoc  
quoq; commodū  
omnis infelici-  
tas, suauiore  
vitā cum abi-  
erit relinquit.

b Virg.

c Ouid.

d Lorchan Sunt  
namq; infera su-  
peris, humana  
terrenis longe  
disparia, Ete-  
nim beate men-  
tes feruntur li-  
bere, & sine ullo  
impedimento,  
stella, etheriq;  
orbescursus, &  
conuersiones (su-  
as iam seculis  
innumerabilibus  
constantissime  
conficiunt: ve-  
rum homines  
magnis angustis.  
Neq; hac nature  
lege est quisquā  
mortalium solu-  
tus.

e Dionysius Ha-  
licar. lib. 8 non  
enim unquam  
contigit, nec post  
homines natos  
inuenies quen-  
quam, cui omnia  
ex animi senten-  
tia successerint,  
ita ut nulla in  
re fortuna sit ei  
aduersa.

\* Vit. Consulū  
lib. ult. ut duci-  
bus fatale sit  
clarissimis a  
culpa sua secus  
circumueniri,  
cum malitia &  
inuidia, immi-  
nutaq; dignitate  
per contumeliā  
mori.

f In terris parū  
illum alberem non inuenies, & serenos animos, nimbos totius, procellas, calomnias Lips. cent. misc. ep. 8. g Si omnes homines suā  
mala suaq; curas in vnum cumulum conferrent, & quis diuisuri portionibus &c. \* Hor. ser. lib. 1.

whether thou wilt or no, it must be indured: make a vertue of necessity, and conforme thy selfe to vndergoe it, y *Si longa est levis est, si gravis est, brevis est*, If it be long, tis light, if grieuous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it, z obliuion is a common medicine for all losses, iniuries, griefes, and detriments whatsoeuer, a and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs: b Atq; hæc olim meminisse iuvabit, the priuation and want of a thing many times makes it more pleasant and delightfome then before it was. We must not thinke the happiest of vs all to escape here without some misfortunes,

——— \* *Vsq; adeò nulla est sincera voluptas, Sollicitumq; aliquid latis intervenit,* ———

Heauen and earth are much vnlike. d Those heauenly bodies indeed are freely carried in their orbes without any impediment, or interruption, to continue their course for innumerable ages, and make their conuersions: but men are urged with many difficulties, and haue diuerse hinderances, oppositions, still crossing, interrupting their indeauours and desires, and no mortall man is free from this law of nature. Vvee must not therefore hope to haue all things answere our owne expectation, to haue a continuance of good successe and fortunes, *Fortuna nunquam perpetuò est bona*. And as *Minutius Felix* the Roman Consull told that insulting *Coriolanus*, drunk with his good fortunes, looke not for that successe thou hast hitherto had, e It never yet happened to any man since the beginning of the world, nor euer will, to haue all things according to his desire, or to whom fortune was neuer opposite and aduerse. Even so it fell out to him as he foretold. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalua's*, and most famous mens, that as \* *Ionius* concludes, it is almost fatall to great Princes, through their owne default or otherwise circumvented with envy and malice, to loose their honours, and dye contumeliously. 'Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum*.

There's no perfection is so absolute,

That some impurity doth not pollute.

Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. f Thou shalt not here find peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calumnies, such is our fate.

Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to rhine, thou alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, g All the men in the world should come and bring their grieuances together, of body, minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally diuided, wouldst thou share alike, and take thy portion, or bee as thou art? Without question thou wouldst be as thou art. If some *Iupiter* should say to giue vs all content,

\* *Iam faciam quod vultis, eris tu qui modò miles, Mercator, tu consultus modo rusticus, hinc vos,*

*Vos hinc mutatis discedite partibus, cia*

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*Quid statim? nolunt.*

Well be't so then: you master souldier  
Shall be a marchant, you sir Lawyer  
A country Gentleman, goe you to this,  
That side you, why stand yee? It's well as 'tis.

<sup>h</sup> Every man knowes his owne, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their owne misfortunes, not to examine or consider other mens, not to conferre themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersity, but not once to thinke on their prosperity, not what they haue, but what they want, to looke still on them that goe before, but not on those infinite numbers that come after. <sup>h</sup> *Quid unusquisq; propria mala nouit, aliorum nesciat, in causa est, ut se inter alios miserum putet* Cardan. lib. 3. de consol. Plutarch. de consol. ad. 1. <sup>h</sup> *Quam multos putas qui se cunctis proximis putarent, toticem regis si de fortuna sua reliquias pars is minima contingat.* Boeth. de consol. lib. 2. prof. 4. <sup>h</sup> *Whereas many a man would thinke himselfe in heauen, a petty Prince, if hee had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, and wretched estate.* How many thousands want that which thou hast, how many myrriades of poore slaues, captiues, of such a worke day and night in Cole-pits, Tinne-mines, with fore toyle to maine a poore liuing, of such as labour in body and mind, liue in extreame anguish, and paine, all which thou art free from. *O fortunatos nimium bona sua norint*; Thou art most happy, if thou couldst be content, <sup>h</sup> and acknowledge thy happinesse; *Rem carendo, non fruendo cognoscimus*, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, & art weary of, and tired with, when 'tis past thou wilt say thou werst most happy, and after a little misse, wish with all thine heart, thou hadst the same content again, might 'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, <sup>h</sup> rest satisfied, *desine, intuensq; in aliorum infortunia solare mentem*, comfort thy selfe with other mens misfortunes, and as the moldwarpe in *Aesope* told the Fox, complaining for want of a taile, & the rest of his companions, *tacete quando me oculis captum videtis*, you complain of toyes, but I am blinde, be quiet, I say to thee be thou satisfied. It is <sup>m</sup> recorded of the Hares, that with a generall consent they went to drowne themselves, out of a feeling of their misery, but when they saw a company of Frogges more fearefull then they were, they began to take courage, and comfort againe. Conferre thine estate with others, *Similes aliorum respice casus, mitius ista feres*. Be content and rest satisfied, for thou art well in respect of others, be thankful for that thou hast, that God hath done so much for thee, he hath not made thee a monster, a beast, a base creature, as hee might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. <sup>n</sup> *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud potest nolle quod non habet*, he may chuse whether hee will desire that which he hath not: Thy lot is false, make the best of it. <sup>o</sup> *If wee should all sleepe at all times*, (as *Endimion* is said to haue done) *who then were happier then his fellow?* Our life is but short, a very dreame, and while we looke about, <sup>p</sup> *Immortalitas adest*, eternity is at hand: <sup>q</sup> *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in paine, or sicknesse, thinke of that of our Apostle, *God chastiseth them whom he loueth*: *They that sowe in teares, shall reape in ioy*, Ps. 126. 6. *As the Furnace*

288 proueth the Potters vessell, so doth temptation try mens thoughts, Eccl. 25. 5.  
 r Sic expedit, tis for r thy good, Perysses nisi perysses: Hadst thou not beene so visited, thou  
 med: cus non dat hadst beene vtterly vndone, as gold in the fire, so men are tryed in aduersity.  
 quod patiens Tribulatio datat: And which Camerarius hath well shaddowed in an Em-  
 vult sed quod bleme of a Thresher and corne,  
 ipse bonum scit,  
 \* Frumentum  
 non egreditur  
 nisi tricuratum  
 &c.

*Si tritura absit paleis sunt abdita grana,*

*Nos crux mundanis separat à paleis:*

As threshing separates from straw the corne,

By crosses from the worlds chaffe are we borne.

† Non est pena dammantis sed flagellum corri- Tis the very same which \* Chrysostome comments hom. 2. in 3. Mat. Corne is  
 gentis. not separated but by threshing, nor men from worldly impediments but by tri-  
 \* Ad heredita- bulation. Tis that which † Cyprian ingeminates Ser. 4. de immortal. Tis that  
 tem eternam sic erudimur. which \* Hierom, which all the Fathers inculcate, so are we catechised for eter-  
 Confess 6. nity. Tis that which the proverbe insinuates, Nocumentum, documentum; Tis that  
 † Nauclerum which all the world rings into our eares. Deus unicum habet filium sine  
 tempestas, ath- peccato, nullum sine flagello: God, saith † Austin, hath one Sonne without sin,  
 letam stadium, none without correction. † An expert sea man is tried in a tempest; a runner,  
 duce pugna, in a race; a Captaine, in a battle; a valiant man, in aduersities; a Christian, in  
 magnanimum calamitas, Chri- temptation and misery. Basil. homil. 8. We are sent as so many souldiers into  
 tianum vero tentatio probat & examinat. this world, to strue with it, the flesh, the diuell, our life is a warfare, and who  
 \* Sen. Her. fur. knowes it not, † Non est ad astra mollis è terris via: u and therefore peraduen-  
 u Ideo Deus af- ture this world here is made troublesome vnto vs, that, as Gregory notes, wee  
 per umfecit iter, should not be delighted by the way, and forget whether we are going.

ne dum delectantur in via obliuiscantur e-

orum que sunt in patria.

x Boethius l. S.

met. ult.

y Boeth. prof. ult.

Manet specta-

tor cunctorum

desuper prescius

deus, bonis pre-

mia, malis sup-

plicia dispen-

sans.

\* Lib. de prouid.

voluptatem ca-

piunt dii si qua-

do magnos viros

colluctantes cum

calamitate vi-

dent.

† Ecce specta-

culum deodignum.

Vir fortis mala

fortuna composi-

uit.

z 1. Pet. 5. 7.

Psal. 55. 22.

\* Ille nunc fortes, ubi celsa magni

Ducit exempli via, cur inertes

Terga nudatis? superata tellus

sydera donat,

Goe on then merrily to heauen. If the way be troublesome, and you in mise-  
 ry, in many griuances, on the other side you haue many pleasant obiects,  
 sweet smells, delightfome tastes, musicke, meats, hearbes, flowres, &c. to recre-  
 ate your senses. Or put case thou art now forsaken of the world, deiected, con-  
 temned, yet comfort thy selfe, as it was said to Agar in the Wildernes, y God  
 sees thee, he takes notice of thee: There is a God about that can vindicate thy  
 cause, that can relieue thee. And surely \* Seneca, thinkes, hee takes delight in  
 seeing thee. The Gods are well pleased when they see great men contending  
 with aduersity, as we are to see men fight, or a man with a beast. But these are  
 toyes in respect, † Behold (saith he) a spectacle, worthy of God: A good man con-  
 tented with his estate. A tyrant is the best sacrifice to Iupiter, as the Ancients  
 held, and his best obiect a contented minde. For thy part then rest satisfied,  
 cast all thy care on him, thy burden on him, rely on him, z trust on him, and hee  
 shall nourish thee, care for thee, giue thee thine hearts desire; say with David,  
 God is our hope and strength in troubles ready to be found, Psalm. 46. 1. for they  
 that trust in the Lord shall be as Mount Sion, which cannot be removed, Psalm.  
 124. 1. 2. as the mountaines are about Ierusalem, so is the Lord about his people,  
 from hence forth and for euer.

## MEMB. 2.

Deformity of Body, Sicknesse, Basenesse of  
Birth, peculiar Discontents.

Articular discontents and grieuances, are either of Body, Minde, or Fortune, which as they wound the soule of man, produce this melancholy, and many great inconveniences; by that Antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vp-right, honest man. <sup>a</sup> *Seldome*, saith *Plutarch*, *Honesty and Beauty* dwell together, and oftentimes vnder a threadbare coat, lies an excellent vnderstanding, *sapè sub attritâ latitat sapientia veste*. \* *Cornelius Mussus* that famous preacher in *Italy*, when hee came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, leane, poore, dejected person, † they were all ready to leaue the church, but when they heard his voice, they did admire him; and happy was that *Seniatur* could inioy his company, or invite him first to his house. A silly fellow to looke to, may haue more wit, learning, honesty, then hee that struts it out *Ampullis iactans, &c. grandia gradiens*, and is admired in the worlds opinion, *Valis sèpe cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Oratours; *Hanniball* had one eye, *Appius Claudius*, *Timooleon*, blinde, *Muleasses* king of *Tunis*, *John* king of *Bohemia*, and *Tiresias* the Prophet. <sup>b</sup> *The night hath his pleasures*; & for the losse of that one sense, such men are commonly recompenced in the rest; they haue excellent memories, other good parts, musicke, & many recreations: Much happinesse, great wisdom, as *Tully* well discouerseth in his † *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate; liuely, or better descriptions, with both his eyes; *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides. Some Philosophers and Divines haue everted themselves; and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually ratching, fullsome in company, yet no man so eloquent & pleasing in his workes. *Aesope* was crooked, *Socrates* pur-blind, long-legged, hairy; *Democritus* withered, *Seneca* leane & harth, vgly to behold, yet shew me so many flourishing wises, such diuine spirits: *Horace* a little beare-eyed contemptible fellow, yet who so sententious and wise? *Marcellus Ficinus*, *Faber Stapulensis*, a couple of dwarfes, \* *Melancthon* a short hard fauored man, *paruus erat, sed magnus erat, &c.* yet of incomparable parts all three. <sup>c</sup> *Ignatius Loiola* the founder of the Iesuits, by reason of an hurt he receaued in his legge, at the siege of *Pampelona* the chiefe towne of *Navarre* in *Spain*, vnfit for warres and lesse serviceable at Court, vpon that accident betooke himselfe to his beades, and by

<sup>a</sup> Ratio sub eodem  
lare honestias &  
forma habuunt.

\* I sepius Mus-  
sus vita eius.

† Homuncio bre-  
vis, macilentus;  
umbra homi-  
nis &c.

Ad supremam e-  
ius eruditionem  
& eloquentiam  
admirati sunt.

<sup>b</sup> Nox habet  
suas voluptates.

† Lib. 5. ad finem  
caecus potest esse  
sapiens & bea-  
tus, &c.

\* Iohanninus  
Camerarius vit.  
eius.

<sup>c</sup> Ribed. vit. eius.  
& Macrobius.

those

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those meanes got more honour, then euer he should haue done with the vse of his limmes, and propernesse of person, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crook-backed, *Epictetus* lame, that great *Alexander* a little man of stature, \* *Augustus Caesar*, of the same pitch: *Agessilaus*, *despicabili forma*, *Boccharis* a most deformed Prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge farre beyond his predecessors. *Ad Don. 1306. Vladislaus Cubitalis* that *Pigny* king of *Poland* raigned, and fought more victorious battles, then any of his longthanked predecessors. *Nullam virtus respuit staturam*, Virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them?

\* *Quid nisi pondus iners solidag. forocia mentis*, what in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavy, vast, barbarous lubbers?

—si membra tibi dant grandia Parca,

Mentis eges?

Their body, saith *Lemnius*, is a burden to

them, and their spirits not so liuely, nor they so erect and merry: *Non est in magno corpore mica salis*: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodisens* positively conclude, the lesser the † wiser, because the Soule was more contracted in such a body. Let *Bodine* in his 5. cap. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

† *Sed si bellus homo est, Cotta pusillus homo est.*

Sicknesse, diseases, trouble many, but without a cause, 8 *It may bee 'tis for the good of their soules: Pars fatiuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sicknesse is the mother of modesty, putteth vs in minde of our mortality, and when wee are in the full careere of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs knowe our selues. <sup>h</sup> *Pliny* calls it, the summe of Philosophy, *If we could but performe that in our health, which we promise in our sicknesse. Quum infirmi sumus, optimi sumus*, for what sicke man (as † *Secundus* expostulates with *Rufus*) was ever *lasciuious*, *conetous*, or *ambitious*: he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c. And were it not for such gentle remembrances, men would haue no moderation of themselves, they would bee worse then *Tigers*, *Wolues*, and *Lions*: who should keepe them in awe? *Kings*, *Princes*, *Masters*, *Parents*, *Magistrates*, *Iudges*, *Friends*, *Enimies*, faire or foule meanes cannot containe vs, but a little sicknesse (as † *Chrysostome* obserues) will correct and amend vs. And therefore with good discretion, \* *Iovianus Pontanus* caused this short sentence to be ingrauen on his Tombe in *Naples*: *Labour, Sorrow, grieve, sicknesse, want, and woe, to serue proud Masters, beare that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life*. If thy disease be continuat and painefull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. 4. 17. beare it with patience: women endure much sorrow in child-bed, and yet they will not containe, and those that are barren, wish for this

\* *Sueton. cap. 79*  
† *Lib. 1. Corpore exili & despecto ingenio & prudentia longe ante se reget ceteros prauiens.*

c *Alexander*  
*Gaguinus hist. Polandia. Corpore parvus et cubito vix altior uno, Sed tamen in paruo corpore magnus eram.*

\* *Ouid.*  
† *Lib. 2. cap. 20.*  
*oneri est illis corporis moles, & spiritus minus diuidi.*

† *Corpore breues prudentiores quum coarctata sit anima.*

† *Ingenio pollet cui vim natura negauit.*

g *Multis ad salutem anime profuit corporis aegritudo, Petrarch.*

h *Lib. 7. Summa est totius Philosophiae, si tales &c.*

† *Plinius epist. 7. lib. Quum infirmum libido sollicitat aut auaritia, aut honores: nemini inuadet, nemini miratur, nemini despicit, sermone maligno non alitur.*

† *Non terret princeps, magister, pater, iudex, at aegritudo superueniens, omnia corripit.*

\* *Nat. Chytraeus Europ. delitit. Labor, dolor, aegritudo, luctus, seruire superbis dominis, inquam ferue superstitiosis, quos habes caros sepelire, &c. condimenta uitae sunt.*

this paine: be courageous, <sup>i</sup> There is as much valour to be shewed in thy bed, as in an army, or at a Seafight: aut vincetur, aut vincet, thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. Bilibaldus Pirkimerus, Senator to Charles the 5. ruled all Germany, lying most part of his daies sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it bee seuerer and hideous for the time, comfort thy selfe as Martyrs doe, with honour and immortality. † That famous Philosopher Epicurus, being in as miserable paine of Stone & Collicke, as a man might endure, solaced himselfe with a conceipt of immortality, the ioy of his soule for his rare Inuentions, repelled the paine of his Bodily torments.

<sup>i</sup> Non tam mari quam prelio virtus, etiam lecto exhibetur. vincetur aut vincet, aut in febrem relinquitur, aut ipsa te Seneca.

† Tullius lib. 7. sum. epist. Vesica morbo laborans, et urine mittende difficultate tanta, ut vix incrementum caperet, repellebat hec omnia animi gaudium, ob memoriam inventorum.

<sup>k</sup> Boetius lib. 2. prof. 4. Huius exasperat sed est pudori digener sanguis.

<sup>l</sup> Gasper. Enspoliabes.

<sup>m</sup> Alii cro pecunia emunt nobilitatem, alii illa leuocinio, alii veneficiis, alii parvicidiis, multis perditio nobilitatem conciliat, plerique adulatione, detractio, calumniis, &c.

<sup>n</sup> Ex homicidio sepe orta nobilitas & strenua carnisca.

<sup>o</sup> Plures ob prostitutas filias, uxoris, nobiles facili, multos venationes, rapinae, caedes, praestigia, &c.

<sup>p</sup> Sat. Menip.

Baseness of birth is a great disparagement to some men, especially if they bee wealthy, beare office, and come to promotion in a Common-wealth, then (as <sup>k</sup> he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorne their owne father and mother, deny brothers and sisters with the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggarly beginnings. Simon in Lucian, hauing now got a little wealth, changed his name from Simon, to Simonides, for that there were so many beggars of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, coates of Armes, and by all meanes skrew themselves into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a company of outsidies, and such honour attributed vnto it, as amongst <sup>l</sup> Germans, Frenchmen, and Venetians, the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpon a man, or first giue, is to call him base rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought of all other grieuances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they cracke so much of, and challenge such superiority, as if they were demi-gods? Birth,

*Tantane vos generis tenuit fiducia vestri?*

it is *non ens*, a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. <sup>m</sup> Oppression, fraud, cosening, vsury, knauery, baudry, murther and tyranny, are the beginnings of many ancient families; <sup>n</sup> One hath beene a blood-sucker, a parricide, the death of many a silly soule in some vniust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a Bayd, a Pander to some great men, a parasite, a slave, <sup>o</sup> prostituted himselfe, his wife, daughter, to some lasciuious Prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so <sup>p</sup> one calles it) by flattery or cosening, search your old families, and you shall scarce find of a multitude (as *Aeneas Syluius* obserues) *qui sceleratum non habent*

292 ortum, P That haue not a wicked beginning. *Aut qui vi & dolo eo fastigij non ascendunt*, as that plebeian in † *Machinael* in a set oration proued to his fellows, that doe not rise by knauery, force, foolery, villany or such indirect meanes. They are commonly able that are wealthy, vertue and riches

p Cum enim hos dici nobiles videmus, qui diuitiis abundant, diuitiis vero raro virtutis sunt comites quis non vidit ortum nobilitatis degenerem hunc usure ditant, illam

seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing falsewitnesse a sixth, adultery the seauenth, &c.

One makes a foole of himselfe to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a crack peece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answers,

¶ *Aut Pastor fuit, aut illud quod discere nolo.*

Are he or you the better Gentleman? If he, then wee haue traced him to his forme. If you, what is it of which thou boastest so much? That thou art his sonne. It may be his heire, his reputed sonne, and yet indeed a priest or a seruing man may be the true father of him, but wee will not controuert that now, married women are all honest, thou art his sonnes, sonnes, sonne, begotten and borne *infra quatuor maria* &c. Thy great great great grandfather was a rich citizen, and then in all likelyhood a Vsurer; a Lawyer, & then a Courtier, and then a Country Gentleman, and then hee scraped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiqua, inueterata diuitiae* ancient wealth; That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman. For the present, what is it? *It began* (saith † *Agrippa*) *with strong impiety, with tyranny, oppression* &c. and so it is maintained: wealth beeganne it (no matter how got) wealth continueth and encreaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much. † In the Kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, Barony together with it, and they that can dispend so much amongst vs, must bee called to beare office, to be Knights, or fine for it, as one obserues, † *nobiliorem ex censu iudicant*, our nobles are measured by their meanes. And what now is the obiect of honour? What maintaines our Gentry but wealth?

† *Floreat. hist. lib. 3.*

¶ *Luven.*

¶ *Robusta improbitas, à tyrannide incepta, &c.*

¶ *Gassper Ens de sauro polit.*

¶ *Nobilitas sine re proiecta vilior algâ,*

Without meanes Gentry is nought worth, nothing so contemptible and base. ¶ *Disputare de nobilitate generis, sine diuitijs, est disputare de nobilitate stercoris*, saith *Neuisanus* the Lawyer, to dispute of gentry without wealth,

is (sauiug your reuerence) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues esse to it, for which euery man may haue it. And what is their ordinary exercise? *sit to eate, drinke, lye downe to sleepe, and rise to play*, wherein lyes their worth & sufficiency? in a few cotes of armes, eagles, lyons, serpents, beares, tygers, dogges, crosses, bendes, fesses, &c. and such like bables, which they commonly set vp in their galleries, porches, windowes, on holes, platters, coches, in tombes, Churches, mens sleeues, &c. \* *If he can hawke and hunt, ride*

¶ *Hor.*

† *Greſſerus Itinerar. fol. 266.*

† *Syl. nup. lib. 4. num. 111.*

† *Exod. 32.*

x *Omnium nobilium sufficiencia in eo probatur, si venatica nouerint, si alea, si corporis vires ingentibus oculis commonſtreant, si natura robur numero a venere probent, &c.*

y *Difficile est, ut non sit superbus diues. Anſi. scr. 24.*

*an horse, play at cardes and dice, swagger, drinke, sweare, take tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke big fustian, y insult, scorne, strut, contemne others, and vse a little mimicall*

micall and apish complement about the rest, hee is a compleat, (*Egregiam verò laudem*) a well qualified Gentleman, these are most of their imployments, this their greatest commendation. What is Gentry, this parchme<sup>n</sup>t Nobility then, but as <sup>z</sup> *Agrippa* defines it, a sanctuary of knavery and naughtinesse, a cloake for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety. A noble man therefore in some likelyhood, as he concludes, an *Atheist*, an oppressor, an Epicure, a gull, a disord<sup>r</sup>, an illiterate idiot, an out side, a glowworme, a proud foole, an arrant asse, *Ventris & inguinis mancipium*, a slaue to his lust and belly, *solâq; libidine fortis*. And as *Salvianus* obserued of his Countymen the *Aquitans* in France, *sicut titulis primum suere, sic & vitijs*, and *Cabinet du Roy*, their owne writer distinctly of the rest. The nobles of Berry are most part leachers, they of Tourraine theues, they of Narbonne couetous, they of Guyenne coyners, they of Provence Atheists, they of Rhemes superstitious, they of Lyons trecherous, of Normandy proude, in Picardy insolent &c. wee may generally conclude, the greater men the more vicious. In fine, as <sup>†</sup> *Aeneas Sylvius* addes, they are most part miserable, sottish and filthy fellows, like the walls of their houses, faire without, foule within. What dost thou vaunt of now? what dost thou gape and wonder at? admire him for his braue apparell, horses, doggs, fine houses, manors, orchards, gardens, walkes, why? a foole may be possessor of this as well as he, & he that accounts him a better man, a Noble man for hauing of it, he is a foole himselfe. Now goe and brag of thy gentility. This is it belike, which makes the Turkes at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Common wealth, *Switzers*, and the *United* Provinces, in their Democracies, exclude all these degrees of hereditary honors, & will admit of none to beare office, but such as are learned, like those *Athenian Arcopagites*, wise, discreete, and well brought vp. The *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be *moraliter nobiles*, vertuous noble, *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old, and their office was to defend and gouerne their Country in warre and peace, not to hawke, hunt, eate, drinke, game, alone as too many doe. Their *Loyssi*, *Manderini*, *literati*, *licentiati*, and such as haue raised themselues by their worth, are their noblemen only, thought fit to gouerne a state, and why then should any that is otherwise of worth, be ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute preluxi*, to boast himselfe of his vertues, then of his birth? *Ca. thebeius* Sultan of *Aegypt* and *Syria*, was by his condition a slaue, but for worth valor and manhood second to no king, and for that cause (as <sup>\*</sup> *Iouius* writes) elected emperor of the *Mameluches*. That poore Spanish *Pizarro* for his valor made by *Charles* the fift Marquesse of *Anatillo*; The Turkie *Bassas* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. consuls. *Pius* 2<sup>o</sup>, *Sixtus* 5<sup>o</sup>, *Iohan* 2<sup>o</sup>, *Nicholus* 5<sup>o</sup>, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. <sup>d</sup> The Kings of Denmarke fetch their pedigree,

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as some say, from one *Vlfo*, that was the sonne of a Beare, † *Ete nuica* (as a-  
*pè vir magnus exit*, many a worthy man comes out of a poore Cottage.  
*Hercules, Romulus, Alexander* (by *Olympias* confession) *Themistocles, Iugur-*  
*tha King Arture, William the Conqueror, Homer, Demosthenes, P. Lumbarde,*  
*P. Comestor, Bartholus, Adrian the fourth Pope, &c.* bastards, and almost in  
 euery kingdome, the most ancient families haue beene at first Princes ba-  
 stards, their worthiest captaines, best wittes, greatest schollers, braneft spi-  
 rits in all our Annales, haue beene base; \* *Cardan* in his subtilties, giues a  
 reason of it, why they are most part better able then others, in body and  
 minde, and so *per consequens*, more fortunate. *Castrucius Castrucanus* a  
 poore child, found in the field, exposed to misery, became Prince of *Luke*  
 and *Senes* in *Italy*, a most complete souldier, and worthy Captaine, *Machi-*  
*avel* compares him to *Scipio* or *Alexander*. And 'tis a wonderful thing (saith  
 he) to him that shall consider of it, that all those, or the greatest part of them,  
 that haue done the brauest exploits here upon earth, and excelled the rest of  
 the nobles of their time, haue beene still borne in some abiect, obscure place, or of  
 base and obscure abiect Parents. A most memorable obseruation, \* *Scaliger*  
 accompts it, & *non prateriendum, maximorum virorum plerofq. patres ig-*  
*noratos, matres impudicas fuisse.* I could recite a great Catalogue of them, eue-  
 ry Kingdome, euery Province will yeeld innumerable examples: and why  
 then should basenesse of birth bee objected to any man? who thinkes worse  
 of *Tully* for being *Arpinas* an vpstart? or *Agathocles* that *Sicilian* King for  
 being a Potters son? *Iphicrates* and *Marinus* were meanely borne. What  
 wise man thinkes better of any person for his nobility? as he said in † *Machi-*  
*avel, omnes eodem patre nati, Adams* sonnes, conceaued all and borne in sin  
 &c. wee are by nature all as one, all alike, if you see vs naked, let vs weare  
 theirs, and they our clothes, and what's the difference? To speake truth, as  
 † *Bale* did of *P. Schalichius*, I more esteeme thy worth, learning, honesty, then  
 thy Nobility, honor thee more that thou art a writer, a Doctor of Diuinity,  
 then Earle of the *Hunnès*, Baron of *Skradine*, or hast title to such and such  
 Provinces &c. Thou art more fortunate and great (so \* *Touius* writes to *Cos-*  
*mus Medices* then Duke of *Florence*) for thy vertues, then for thy lonely wife,  
 sound and happy children, friends, fortunes, or great dutchy of *Tuscany*. So I  
 accompt thee, and who doth not so indeed? *Abdolominus* was a Gardner,  
 and yet by *Alexander* for his vertues, made king of *Syria*. How much bet-  
 ter is it to be borne of meane Parentage, and to excell in worth, to be mo-  
 rally noble; which is preferred before that naturall nobility, by Diuines, Phi-  
 losophers; and † *Politicians*, to be learned honest discreet, well qualified,  
 to be fit for any manner of imployment, in Country and Common-wealth,  
 warre and peace, then to bee *Degeneres Neoptolemi*, as many braue nobles  
 are, only wise, because rich, otherwise idiots, illiterate, vnfit for any manner  
 of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix*  
*ea nostra voco*, s when thou art a disard thy selfe, *quid prodest Pontice longo*  
*stemma censerè?* &c. I conclude hast thou a sound body, and a good Soule,  
 good bringing vp, art thou vertuous, honest, learned, well qualified, religi-  
 ous, are thy conditions good? thou art a true nobleman, perfectly noble,

† Seneca de Con-  
 tro Philof. ep.  
 \* Exercit. 265.

\* Corpore sunt

& anima forti-

ores spiritui, ple-

rumq. ob amoris

vehementiam;

seminis crassi.

&c.

c. Vita (Castru-

cii. Nec prater

uationem mirum

videre debet, si

quis rem consi-

derare velit, om-

nes eos vel (al-

tem maximam

partem, qui in

hoc terrarum

orbem prae-  
 stantiores aggre-  
 sunt, atq. inter  
 ceteros acuisi  
 heroes excellen-  
 tiant, aut obscu-  
 ro, aut abiecto  
 loco editos, &  
 procreatos fuisse  
 abiectis parenti-  
 bus. Eorum ego  
 Catalogum infi-  
 nitum recensere  
 possem.

† Ebor. hist. lib. 3.

quod si nudos

nos conspici con-

tingat, omnium

vna eademq. erit

facies, nam si

ipsos nostras nos

eorum vestes in-

duamus, nos &c.

† Ut merito di-

cam; quod sim-

pliciter sentiam

Paulum Schali-

ebium scriptorè,

& doctorem,

pluris facio

quam comitem

Hannovum, &

Baronem Schra-

dimum. Encyclo-

pediam tuam,

& orbem disci-

plinarum omnibus provinciis abtsefero. *Baleus* epist. nuncupat. ad 5. cent. ultimam. script. Brit.

\* Prefat. hist. lib. 1. virtute tua

maior, quam aut *Hetrufci* inuerti fortuna, aut numerosa & decora proliis felicitate beator euadis.

† Bodine de rep. lib. 3. cap. 8.

g If children be proud haughty, foolish, they defile the nobility of their kindred, *Eccles* 22. 8.

*non natus, sed factus, noble* καὶ ἐξ ὧν, *I for neither (word, nor fire, nor water,* 295  
*nor sicknesse, nor outward violence, nor the druell himselfe can take thy good,*  
*parts from thee.* Bee not ashamed of thy birth then, thou art a Gentleman  
 all the world ouer; and shalt be honoured, when as hee, strip him of his fine  
 clothes,<sup>h</sup> dispossesse him of his wealth, is a funge, (which *Polynices* in his ba-  
 nishment found true by experience, gentry was not esteemed) like a peece  
 of coyne in another country, that no man will take, and shall be contemned.  
 Once more, though thou be a Barbarian, borne at *Tontonteac*, a villan, a  
 slaue, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonnepeuc*, hee a  
 French *Monsieur*, a Spanish *Don*, a *Senior* of *Italy*, I care not how descen-  
 ded, of what family, of what order, Baron, Count, Prince, if you be well qua-  
 lified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou  
 art a man, and he is a beast.

Let no *terra filius*, or vpstart, insult at this which I haue saide, no worthy  
 Gentleman take offence. I speake it not to detract from such as are well de-  
 seruing, truly vertuous and noble: I do much respect and honour true Gen-  
 ttry and Nobility, I was borne of worshipfull Parents my selfe; in an ancient  
 Family, but I am a yonger brother, it concernes me not: or had I bin some  
 great Heire, richly endowed, so minded as I am, I should not haue beene e-  
 levated at all, but so esteemed of it, as of all other humane happinesse, honors  
 &c. they haue their period, are brittle and vnconstant. As <sup>i</sup> hee said of that  
 great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first,  
 sometimes broad, sometimes narrow, now slow, then swift, increased at last  
 to an incredible greatnesse, by the confluence of 60 navigable Riuers, it vani-  
 niseth in conclusion, looseth his name, and is suddenly swallowed vp of the  
*Euxine* Sea: I may say of our greatest Families, they were meane at first, aug-  
 mented by rich marriages, purchases, offices, they continue for some ages,  
 with some little alteration of circumstances, fortunes, places &c. by some  
 prodigall sonne, for some default, or for want of issue, they are defaced in an  
 instant, and their memory blotted out.

So much in the meane time I doe attribute to Gentility, that if he be well  
 descended of worshipfull or noble Parentage, he will expresse it in his condi-  
 tions.

— nec enim feroces

*Progenerant aquile columbas,*

And although the Nobility of our times bee much like our coynes, more in  
 number and value, but lesse in waight and goodnes, with finer stampes, cuts,  
 or outsidcs, then of old: yet if he reaine those ancient Characters of true  
 gentry, he will be more affable, curteous, gently disposed, of fairer carriage,  
 better temper, or a more magnanimous, heroicall and generous spirit, then  
 that *vulgus hominum*, those ordinary boores and Pefants, *qui adeo improbi,*  
*agrestes, & inculti plerumq; sunt, ne dicam malitiosi. ut nemini vllum huma-*  
*nitatis officium praestent, ne ipsi Deo si aduenerit,* as <sup>k</sup> one obserues of them, a  
 rude, brutish, vnciuill, wilde, a currish generation, cruell and malicious, vn-  
 capable of discipline, and such as haue scarce common sense. And it may bee  
 generally spoken of all, which <sup>l</sup> *Lemnius* the Physitian said of his trauell into  
 England, the common people were silly, fullen, dogged clownes. *sed mitior*  
*nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were  
 courteous and ciuill. If it so fall out (as often it doth) that such Pefants are

<sup>†</sup> Cuius possessio  
 nec furto eripi,  
 nec incendio ab-  
 sumi, nec aqua-  
 rum voragine-  
 absorberi, vel vi  
 morbi destrui  
 potest.

<sup>†</sup> Familiae splen-  
 dor nihil opis at-  
 tulerit, &c.

<sup>h</sup> Send them  
 both to some

strange place

naked ad igno-  
 rans, as *Aristippus*

said 'you shall  
 see the differe-

rence. <sup>B</sup> cons  
 Eff. yes.

<sup>i</sup> Fluvius hic  
 illustris, huma-

narum rerum I-  
 mago que par-

vis aucte sub i-  
 pitiis, in immen-

sum crescit, &  
 subito evanes-

cunt. Exilis hic  
 primo fluvius,

in admirandam  
 magnitudinem

excrescit, tan-

deq; in mari Eu-  
 xino evanescit.

<sup>l</sup> *Stuckius* per eg-  
 mar. *Euxini.*

<sup>k</sup> *Sabinus* in 6.  
*Ovid. Met. fab.*  
 4.

<sup>l</sup> *Lib. 1. de 4*  
*Complexionibus.*

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preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the Cat in the Fable, when shee was turned to a faire maide, would play with mice; a Curre will be a Curre, a Clowne will be a Clowne, hee willlikely fauor of the stocke whence he came, and that innate rusticity can hardly bee shaken off.

*Licet superbus ambulet pecuniâ,*

Hor. Ep. Od. 2.

*Fortuna non mutat genus.*

And though by their education, such men may be better qualified, and more refined; yet there bee many symptomes, by which they may likely be descried, an affected phantasticall carriage, a taylor-like spruceness, a peculiar garbe in all their proceedings; a beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intollerable as a fortunate foole*, as † Tully found long since out of his experience,

*Asperius nihil est humili cum surgit in altum,*

† Nihil fortis nato inspicere intolerabilius. m. Claud. lib. 9. in Europ.

set a beggar on horseback, and he will ride a galop, a galop, &c.

m. — *deseruit in omnes*

*Dum se posse putat, nec bellua ferior vlla est,*

*Quam serui rabies in libera colla farentis,*

he forgets what he was, domineeres &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well-deseruing, and most worthy of their honors. And as *Busbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire: Many meanelly descended, are most worthy of their honour, *politice nobiles*, & well deserue it. Many of our Nobility so borne, (which one said of *Hephæstion*, *Ptolomeus Seleucus*, *Antigonus* &c. and the rest of *Alexanders* followers, they were all worthy to bee Monarches and Generals of Armies) deserue to bee Princes. And I am so far forth of \* *Sesellius* his minde, that they ought to be preferred (if capable)

\* Lib. 1. de Rep. Gall. Quoniam & commodiore utuntur conditione, & honore loco nati, iam inde à parvulis ad morum civilitatem educati sunt, & assuescunt.

before others, *as being nobly borne, ingenuously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Nobleman, is more eminent, and as a Jewell set in gold, is more pretious, and much to bee respected; such a man deserues better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noble-men are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, & well deseruing for their worth, wisdom, learning, vertue, valour, integrity; excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to bee base by birth, meanelly borne, is no such disparagement. *Et sic demonstratur, quoderat demonstrandum.*

## MEME. 3.

*Against Pouerty and want, with such other aduersity.*



Ne of the greatest miseries that can befall a man, in the Worlds esteeme, is Pouerty or want, which makes men steale, bare false witnes, sweare, forsware, contend, murder & rebell, which breaketh sleepe, and caueth death it selfe. *ὁ δὲ πτωχὸς ἐκείνους ἑαυτὸν ποιεῖ*, no burden (saith <sup>n</sup> Menander) so intollerable as Pouerty: it makes men desperate, it erects and deiects, *census honores, census amicitias*, mony makes, but this marres, &c. and all this in the worlds esteeme: yet if it bee considered aright, it is a great blessing in it selfe, a happy estate, and yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, vnfortunate. CHRIST himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, <sup>o</sup> least any man should make Poverty a iudgement of God, or an odious estate. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Acts 3. Silver and gold haue I none*) As sorrowing (saith Paul) and yet alway reioycing, as hauing nothing, and yet possessing althings, *1 Cor. 6. 10.* Your great Philosophers haue beene voluntary poore, not only Christians, but many others. Crates Thebanus was adorned for a God in Athens, *P a noble man by birth, many seruants hee had, an honorable attendance, much wealth, many mannors, fine apparell; but when he saw that this, all the wealth of the World was but brittle, vncertaine and no whit anailing to liue well, he flung his burden into the sea, and renounced his estate.* Those Curij and Fabrij will be euer renowned for contempt of these fopperies, wherewith the World is so much affected. Amongst Christians I could reckon vp many Kings and Queenes, that haue forsaken their Crownes and Fortunes, and wilfully abdicated themselves from these so much esteemed toyes, & many that haue refused honours, titles, and all this vaine pompe and happineffe, which others so ambitiously seeke, & carefully study to compasse and attaine.

But conferre both estates, for naturall parts they are not vnlike, and a beggers childe, as † Cardan well obserues, *is no whit inferiour to a Prince, most part better;* & for those accidents of fortune, it will easily appeare, there is no such oddes, no such extraordinary happines in the one, or misery in the other. He is rich, wealthy, fat, what gets hee by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. Hee hath indeed variety of dishes, better fare, sweete wine, pleasant sawce, dainty musicke, gay clothes, &c. and all that which Misyllus admired in <sup>r</sup> Lucian, but with them hee hath the gout, dropsies, Apoplexies, palsies, stone, pox, rhuemes, catarrhes, crudities, oppilations, † Melancholy &c. lust enters in, anger, ambition, according to <sup>\*</sup> Chry. *sostome, the sequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

—† *turpi fregerunt secula luxu*  
Divitia molles—

with their variety  
of

*Nulli pauper-  
tate grauius o-  
nus.*

*o Ne quis in-  
diuine Ju-  
dictum putaret,  
aut paupertas  
exola foret.*

*Qualiter in cap.  
2. ver. 18. Lucæ,*

*p Inter proceres  
Thebanos nu-*

*meratus, lectura  
babui g'ius,*

*frequens famuli-  
tium, domus*

*amplas & c. A-  
puleius Flor. l. 4.*

*q P. Blesensis  
epist. 72. & 232.*

*oblato respu-  
honores, ex opere*

*iniciens motus  
ambitiosos, roga-*

*tur non in i & c.  
r Sudat pauper*

*foras in opere,  
dives in cogita-*

*tione, hic os ape-  
rit in oscitatione,*

*illuflatione,  
grauius ille fa-*

*stidio, quam hic  
inedia cruciatur.*

*Bernard. ser.  
† In Hyper-*

*chen. Natura  
equus est, puerosq;*

*videmus mendi-  
corum nulla ex*

*parte regum si-  
lis dissimiles,*

*plerumq; sanio-  
res.*

*† Gallo. Tom 2.  
† Et e contuber-*

*n'o sedi atq; olidi  
ventis mors*

*randem educit.  
Seneca ep 103.*

*\* Diuiciarum  
seque, q, luxus,*

*intemperies, ar-  
rogantia, super-*

*bia furor iniustus  
omniq; irratio-*

*nabilis morus.  
† Iuuen. Sat. 6.*

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a Saturn. epist.

x Vos quidem  
divites putatis  
felices, sed nesci-  
tis eorum mis-  
erias,  
y Et quora pars  
hec eorum que  
illos discerniant,  
si nosceris m-  
tus  
& curas, quibus  
obnoxii sunt,  
plane fugiendas  
vobis divitias  
existimaretis.  
† Seneca in  
Herc. Oreo.

of dishes, many such maladies of body and minde get in, which the poore man knowes not of. As Saturne in <sup>u</sup> *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnall* Feasts in *Rome*, made a grievous complaint & exclamation against rich men) that they were much mistaken in supposing such happines in riches, \* *you see the best* (said hee) *but you know not their severall gripings and discontents*: they are like painted walles, faire without, rotten within: diseased, filthy, crasie, full of intemperances effects, y *And who can reckon halfe, if you but knew their feares, cares, anguish of minde and vexation, to which they are subiect, you would hereafter renounce all riches.*

† *O si pateant pectora divitum,  
Quantos intus sublimis agit,  
Fortuna metus? Brutia Coro  
Pulsante fretum mitior unda est.*

O that their breasts, were but conspicuous,  
How full of feare within, how furious?  
The narrow Seas are not so boisterous.

z Et diis similes  
stulta cogitatio  
facit.

a Flamma simul  
libidinis ingredi-  
tur, ira, furor, &  
superbia, diviti-  
arum sequela.  
Chrys.

b Omnium oculo-  
lis, odio, insidiis  
expositus, semper  
solicitus, fortune  
ludibrium.  
c Hor. od. 2. l. 10  
d Quid me felici-  
cem toties in-  
stabilis amici,  
Qui cecidit sta-  
bilis non fuit ille  
loco. Boeth.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, <sup>z</sup> adored like a God, a Prince, every man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withall <sup>a</sup> *pride, lust, anger, faction, emulation, feares, cares, suspicion* ~~error~~ *with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishonest. <sup>b</sup> *He is exposed to hatred, envy, perill, and treason, feare of death, of degradation &c.* and the higher he climes, the greater is his fall.

————— <sup>c</sup> *cella graviora casu*

*Decidunt turres, feriuntq. summos, Fulgura montes*

the Lightning commonly sets on fire the highest towers, <sup>d</sup> in the more eminent place he is, the more subiect to fall.

*Rumpitur innumeris arbor uberrima pomis,  
Et subito nimie precipitantur opes.*

As a tree that is heavy laden with fruit, breaks her owne boughes, with their owne greatnesse they ruine themselves: which *Ioachimus Camerarius* hath elegantly expressed in his 13. *Embleme cent.* 1. *Inopem se copia fecit.* Their meanes is their misery, they sat themselves like so many hoggs, as <sup>\*</sup> *Aeneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, *Seianus* by *Tiberius*, and *Haman* by *Assuerus*. I resolue with *Gregory*, *potestas culminis, est tempestas mentis, & quæ dignitas altior, casus gravior*, honor is a tempest, the higher they are eleuated, the more grievously depressed. For the rest of his prerogatives, which wealth affords, as he hath more, his expences are the greater, *when goods increase, they are increased that eat them, and what good commeth to the owners, but the beholding thereof with their eyes*, *Ecclus. 4. 10.*

† *Utpote quam  
impinguati sue-  
runt, devorentur*

i Hor.

\* *Milia frumenta tua triuerit area centum,  
Non tuus hinc capiet venter plus quam meus* ———

an euill sicknesse *Saloman* calls it, and reserued to them for an euill, 12 vers. *They that will be rich fall into many feares and temptations, into many foolish and*

and noisome lusts, which drowne men in perdition, 1. Tim. 6. 9. gold and siluer hath destroyed many, Eccclus, 8. 2. *diuitiæ sæculi sunt laquei diaboli*: so writes Bernard, worldly wealth is the diuels bait, and as the Moone when she is fuller of light is still farthest from the Sunne, the more wealth they haue, the farther they are commonly from God. Therefore St Iames bids them, weepe and howle for the miseries that shall come vpon them, their gold shall rust and canker, and eat their flesh as fire, Iames 5. 1. 23. I may then boldly conclude with Theodoret, *quotiescunq; diuitijs affluentem, &c.* As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him vfortunat, because he hath many occasions offered to liue vniustly: on the other side, a poore man is not miserable, if he bee good, but therefore happy, that those euill occasions are taken from him.

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† *Non possidentem multa vocaueris  
Recte beatum, rectius occupat  
Nomen beati, qui deorum  
Muneribus sapienter uti  
Duramq; callet pauperiem pati,  
Peiusq; letho flagitium timet.*

e Cap. 6. de car-  
rat. grec. affect.  
cap. de provide-  
tia, quotiescunq;  
diuitijs affluen-  
tem hominem  
videmus, eumq;  
pessimum, ne  
quæso hunc be-  
rissimum pule-  
mus, sed infeli-  
cem censeamus,  
&c.  
† Hor. l. 2. od. 9.

He is not happy that is rich,  
And hath the world at will,  
But he that wisely can Gods gifts  
Possesse and vse them still:  
That suffers and with patience  
Abides hard pouerty,  
And chuseth rather for to die,  
Then doe such villany.

Wherein now consists his happinesse, what priuileges hath he more then other men? or rather what miseries, what cares and discontents hath hee not more then other men?

§ *Non enim gazæ, neq; consularis  
Summovet licetor miseros tumultus  
Mentis, & curas laqueata circum  
Tecta volantes.*

g Hor. lib. 2.

Nor 'treasures, nor' Mayors officers remoue  
The miserable tumults of the minde:  
Or cares that lye about, or flye about

Their high roof'd houses, with huge beames combinde.

Tis not his wealth can vindicate him, *sint Cræsi & Cræsi licet, non hos Pacto-  
lus aureas undas agens, eripiet unquam è miserijs*, Cræsus or rich Cræsus can-  
not now command health, or get him selfe a stomacke. <sup>h</sup> His worship, as Apu-  
leius describes him, in all his plenty and great provision, is forbidden to eat, or  
else hath no appetite, (sicke in bed, can take no rest, sore griued with some  
cronicke disease, or troubled in minde) when as in the meane time, all his  
household are merry, and the poorest servant that he keeps, doth continually feast.  
Tis *Bractæata felicitas*, as <sup>i</sup> Seneca tearmes it, tin-foyl'd happines, if it bee hap-  
pinesse at all. His gold, guard, clattering of harneis, and fortifications against  
outward enimies, cannot free him from inward feares and cares.

h Florid. lib. 4.  
Dives ille cibo  
interdicitur, &  
in omni copia  
sua cibum non  
accipit, cum in-  
terea totam eius  
servitium hilare  
sit atq; epuletur,  
i Epist. 115.

*Revera q, metus hominum, cura q, sequaces  
Nec metuunt fremitus armorum, aut ferrate la,  
Audacter q, inter reges, regum q, potentes  
Versantur, ne q, fulgorem reuerentur ab auro.*

Indeed men still attending feares and cares,  
Nor armours clashing, nor fierce weapons feares:  
With Kings converse they boldly, and Kings Peeres,  
Fearing no flashing that from gold appears.

Looke how many seruants he hath, and so many enemies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or inioy himselfe as other men doe, his state is a seruitude. <sup>k</sup> A country man may trauell from kingdome to kingdome, Province to Province, Citty to Citty, and glut his eyes with delightfull obiects, hauke, hunt, and vse those ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. He keepes in for state, *ne maiestatis dignitas euilescat*, as our *China* kings, of *Bornay* and *Tartarian Chams* are said to doe, seldome or neuer seene abroad, *ut maior sit hominum erga se obseruantia*, which the <sup>\*</sup> *Persian* Kings so precisely obserued of old. A poore man takes more delight in an ordinary meales meat, which hee hath but now and then, then they doe with all their exoticke dainties & continuall Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, dranke puddle water to quench his thirst, and it was pleasanter he swore then any Wine or Mede. All excessse as <sup>\*</sup> *Epictetus* argues, will cause a dislike. sweet will be sower, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same <sup>l</sup> dishes, (which are nastely dressed by sloenly cookes, that after their obscenities, neuer wash their bandy hands) be they fish, flesh, compound, made dishes, or whatsoever else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinks in a wooden dish, and eats his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write to speake his minde, to doe his owne businesse himselfe, *locuples mittit parasitum*, saith <sup>\*</sup> *Philostratus*, a rich man employes a parasite, and as the Maior of a Citty speakes by the Towne-clerke, or by Mr Recorder when he cannot expresse himselfe. <sup>†</sup> *Nonius* the Senatour hath a purple coat as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 festerces, & as <sup>\*</sup> *Perox* the *Persian* King, an vnion in his eare worth 100<sup>l</sup> waight of gold: <sup>†</sup> *Cleopatra* hath whole boares & sheep serued vp to her table at once, drinks iewels dissolued 40000 festerces in value, but to what end.

<sup>k</sup> Hor. *Epist.*  
curto Ire licet  
mulo vel sili-  
bet vsq, Taren-  
tum.

<sup>\*</sup> Simodii x-  
cessis sumissi-  
ma sunt mole-  
sta.  
<sup>l</sup> Et in cupidis  
gula, cocus &  
puer i illius ma-  
nibus ab exone-  
ratione ventris  
omnia tractant  
etc. Cardan. l. 3.  
cap. 46. de reru  
varietate.

<sup>\*</sup> Epist.  
<sup>†</sup> Plin. lib. 57.  
cap. 6.  
<sup>\*</sup> Lonicus, 3.  
anad.  
<sup>†</sup> Plutarch. vit.  
eius.

o Hor. Ser. lib. 1  
Sat. 2.

o Num tibi cum fauces vrit sitis, aurea queris Pocula? ———

Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him as well, and keep him as warme, as all their silkes, sattins, damasks, tassaties, & tissues? Is not home-spunne cloath as great a preseruatiue against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? What's the difference? one's sick, the other sound: such is the whole

tenor

tenor of their liues, and that which is the confumation and vpshot of all, death it selfe makes the greatest difference. One like an henne feeds on the dunghill all his daies, but is serued vp at last to his Lords table, the other as a Falcon is fed with partridge and pigeons, carried on his masters fist, but when he dies is flung to the muckhill, and there lies. The rich man liues like *Dives*, Iovially here on earth, *temulentus devitijs*, makes the best of it; and *boasts himselfe in the multitude of his riches*, Psal. 49. 6. 11. he thinks his house call'd after his owne name, shall continue for ever, but he perisbeth like a beast, vers. 20. his way utters his folly, vers. 13. *male parva, male dilabuntur*, like sheepe they lie in the Graue, 14. *Puncto descendant ad infernum*, They spend their daies in wealth, and goe suddenly downe to hell. Job. 21. 13. For all his Physiti-  
ans and medicines inforcing nature, a sowning wife, families complaints, friends teares, Dirges, Masses, *mania's*, funerals, for all Orations, counterfeited acclamations, Elogiums, Epitaphes, herfes, Heralds, blacke mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, he dies like an hog, goes to hell with a guilty conscience (*propter hos dilatauit infernus os suum*) and a poore mans curse: his memory stinks like the snuffe of a candle when it is put out, scurrile libels, and infamous oblequies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolued, buried in his mothers lap, and hath a company of <sup>n</sup> Angels ready to convey his soule into *Abrahams* bosome, he leaues an everlasting and a sweet memory behinde him. *Craesus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Craesus* for his end, *Solomon* for his wisdom. In a word, *\* to get wealth is a great trouble, anxiety to keepe, grieve to lose it.*

† *Quid dignum stolidis mentibus imprecet?*

*Opes, honores ambient:*

*Et cum falsa graui mole parauerint,*

*Tum vera cognoscant bona.*

But consider all those other vnknowne, concealed happineses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *Fortunatos nimium bona si sua norint:* happy they are in the meane time if they would take notice of it, make vse, or apply it to themselves. *A poore man wise is better then a foolish King*, Eccl. 2. 13. *Pouerty is the way to heauen, the mistresse of Philosophy*, the mother of religion, vertue, sobriety, sister of innocency, and an vpright minde. How many such encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, they account of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, dam'd villany it selfe, a disgrace, shame and reproch, but to whom, or why? *If fortune hath envied me wealth, theeues have robbed me, my father haue not leaft mee such reuenewes as others haue*, that I am a yonger brother, basely borne,

—— *cui sine luce genus, surdumq. parentum* —— *nomen,*

of meane parentage, a dirt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not reiected for his pouerty, and why should a man?* 'Tis *\* fortune telum non culpa*, fortunes fault not mine. Good Sir I am a seruant (to vse † *Seneca's* words) howsoeuer your poore friend; a seruant, and yet your

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in Ad generum  
Cervus sine cede  
ci sanguine pau  
ci Descendunt  
regis, & sic a  
morte tyranni.  
n God shall  
deliuer his  
soule from the  
power of the  
graue. Psal 49.  
15.

\* Contempl. Idi  
ot. Cap. 37. diu  
tiarum acquisi  
tio magni labo  
ris, possessio mag  
ni timoris, amissi  
o magni doloris  
† Boetius de  
consol. phil. lib. 3  
o. Aulian in Ps.  
76. omnis Philo  
sophie magnistra  
ad celum via.  
p bona mentis  
soror paupertas,  
q Pedagoga pi  
etatis sobria, pia  
mater, cultu sim  
plex, habitu se  
cura, consilio be  
ne suada. Apule  
ius.

r Cardan. Op  
probrium non  
est paupertas:  
quod latro eri  
pit, aut pater  
non reliquit cur  
mibi vitio dare  
tur. si fortuna di  
uitias inuidit,  
non aquila, non  
etc.

\* Tully.

† Epist. 74. ser  
uus sum mi ho  
mi seruus sum  
immo contuber  
na is, seruus sum  
at humilis ani  
cus. immo con  
seruus si cogita  
ueris.

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chamberfellow, and if you consider better of it, your fellow seruant. I am thy drudge in the worlds eyes, yet in Gods sight peraduenture thy better, my soule is more pretious, and I dearer vnto him. *Etiam serui dñs curæ sunt*, as *Evangellus* at large proues in *† Macrobius*, the meanest seruant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in meanes, fauour, wealth, honour, but a word ouerhot, a blowe in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make vs equall in an instant; howsoeuer take thy time, triumph and insult a while, *cinis equat*, as \* *Alphonsus* said, death will equalize vs all at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *† Newisanus* was taken downe for sitting amongst Gentlemen, but hee replied, *my nobility is about the Head, yours declines to the tayle*, and they were silent. Let them mocke, scoffe and reuile, 'tis not thy scorne, but his that made thee so: *He that mocketh the poore reprocheth him that made him*. *Prov. 11. 5.* and he that reioyceth at affliction, shalt not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditior est at non melior*, saith *† Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

*Beatus ille qui procul negotijs  
Paterna rura bobus exercit suis.*

Happy he, in that he is <sup>u</sup> freed from the tumults of the World, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues privately, and well contented with his estate,

*Nec spes corde avidas, nec curam pascit inanem  
Securus quò fata cadunt,*

He is not troubled with successions, feare of invasions, factions, emulations,

\* *Felix ille animi, diuisq; simillimus ipsis,  
Quem non mordaci resplendens gloria fuco  
Solicitat, non fastosi mala gaudia luxus,  
Sed tacitos finit ire dies, & paupere cultu*  
y *Exigit innocue tranquilla silentia vite.*

An happy Soule, and like to God himselfe,  
Whom not vaine glory macerates or strife,  
Or wicked ioyes of that proud swelling pelfe,  
But leads a still poore and contented life.

A secure, quiet, blisfull state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, braue hangings, dainty fare, as *† Simonides* obiected to *Hieron*, hee hath all the pleasures of the world, *in lectis eburnijs, dormit vinum phialis bibit, optimis unguentis delibatur*, he knowes not the affliction of *Ioseph*, stretching himselfe on *Ivory beds*, and singing to the sound of the viole. And it troubles him that he hath not the like; there is a difference (he grumbles) between *Lap-lolly* & *Phefants*, to tumble i<sup>n</sup> th' straw & lye in a downe bed, betwixt wine & water, a cottage & a p<sup>al</sup>lace. *He h<sup>u</sup>es nature* (as \* *Pliny* characterizeth him) that she hath made him lower then a God, and is angry with the Gods, that any man goes before him. & although he hath receaued much, yet (as *† Seneca* fol-

† *Saturnali. li. 1. cap. 11.*

† *Panormitan. rebus gestis, Alph.*

† *Lib. 4. num.*

218 *quidam de-  
prehensus quod  
sedere loco no-  
bilitatis aut, est  
circa caput, ve-  
stra declinat ad  
caulam.*

† *Tanto beatior  
es, quanto colle-  
ctior.*

u *Non amor-  
bus uiservis, non  
appetit honores,  
& qualitercuq;  
relictus satis bi-  
bet, hominem se  
esse meminit,  
invidet nemini,  
nemini de spi-  
cit, & neminem mi-  
ratur, sermoni-  
bus malignis non  
attendit aut ali-  
tur. Plinius.*

x *Politiarius in  
Rustico.*

y *Gyges regno  
Lydie inflatus  
sciscitatum mi-  
ste Apollinem  
an quis mortali-  
um se felicior  
esset. Aglaum  
Arcadum p<sup>ri</sup>-  
uatum Apol-  
lo pretulit, qui  
terminis agri  
sui nunquam  
excesserat, rure  
suo contentus.*

Water, lib. 1. cap.

7.

z *Hor. hec est  
Vita solutorum  
misera ambitio-  
ne, grauiq;*

\* *Prefat. lib. 7.*

O *dit naturam  
quod infra deos  
fit, irascitur diis  
quod quis illi an-  
tecedat.*

† *De Ira, cap.*

31 *lib. 3. Est  
multum accepe-  
rit iniuriam pu-  
tat pluram non  
accepisse, non agit pro tributu gratias sed queritur quod non sit ad preturam perductus, neq; hec grata si desit consilatus.*

lowes it) *he thinkes it an iniury, that he hath no more, and is so farre from gi-  
ving thanks for his tribuneship, that he complaines he is not Prator, neither  
doth that please him, except he may be Consull.* Why is he not a Prince, why  
not a Monarch, why not an Emperor? Why should one man haue so much  
more then his fellowes, one haue all, another nothing? One surieit, another  
starue, one liue at ease, another labour, without any hope of better fortune?  
Thus they grumble, mutter, and repine: Not considering that inconstancy of  
humane affaires, iudicially conferring one condition with another, or well  
weighing their owne present estate. What they are now, thou maist shortly  
be, and what thou art they shall likely be. Expect a little, conferre future and  
times past with the present, see the event, and comfort thy selfe with it. It is as  
well to be discerned in commonwealths, Citties, families, as in priuate mens  
estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaun-  
ted her selfe of two † myrriades of inhabitants, now that all-commanding  
of old the seat of civility, mother of sciences and humanity, now forlorne, the  
nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult  
and horrid, now full of magnificent Citties: *Athens, Corinth, Carthage*,  
how flourishing Citties, now buried in their owne ruines: *Coruorum, fera-  
rum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of  
wild beasts. *Venice* a poore fisher-towne, *Paris, London*, small! Cottages, in  
*Cesars* time, now most noble *Emporiums*. *Valois, Plantagenet* and *Scaliger*  
how fortunate families, how likely to continue? Now quite extinguished &  
rooted out. He stands aloft to day, full of fauour, wealth, honour, and prospe-  
rity, in the top of fortunes wheele, to morrow in prison, worse then nothing,  
his son's a beggar. Thou art a poore servile drudge, *Fax populi*, a very slaue,  
thy sonne may come to be a Prince, with *Maximinus, Agathocles, &c.* a Se-  
nator, a Generall of an Army; Thou standest bare to him now, workest for  
him, drudgest for him and his, takest an almes of him, stay but a little, and his  
next heire peradventure shall consume all with riot, be degraded, thou exal-  
ted, and he shall begge of thee. Thou shalt bee his most honourable Patron,  
he thy devout seruant, his posterity shall run, ride, and doe as much for thine,  
as it was with † *Frisgobald* and *Cromwell*, it may be for thee. Citizens de-  
voure country Gentlemen, & settle in their seats, after two or three descents,  
they consume all in riot, it returnes to the Citty againe. A Lawyer buyes out  
his poore Client, after a while his Clients posterity buy out him and his; so  
things goe round, ebbe and flowe. In fine (as † *Machiauel* obserues) *vertue  
and prosperity begets rest, rest idlenesse, idlenesse riot, riot destruction: From  
which we come againe to good lawes, good lawes engender vertuous actions,  
vertue, glory, and prosperity, and tis no dishonour then, as \* Guicciardine adds  
for a flourishing man, citty, or state to come to ruine, nor infelicity to be subiect  
to the law of nature. Ergo terrena calcanda, sitienda caelestia*, therefore I say  
scorne this transitory state, looke vp to heauen, thinke not what others are,  
but what thou art. \* *Quâ parte locatus es in re?* & what thou shalt be, what  
thou maist be. For knowe this in conclusion, *Non est volentis nec currentis,  
sed misereantis Dei*, tis not as men but as God will. *The Lord maketh poore &  
maketh rich, bringeth low and exalteth* (1. Sam. 2. v. 7. 8.) *hee lifteth the poore  
from the dust, and raiseth the beggar from the dunghill, to set them amongst*

† *Lipf. admir.*  
\* *Offsome*  
90000 inha-  
bitants now.

† Read the sto-  
ry at large in  
*Iohn Fox* his  
Acts and Mo-  
numents.

\* *Pe sus.*  
† *5 Florent. hist.*  
*virtus quietem  
parat, quies otium,  
otium porro  
luxum generat  
luxus iterum ad  
saluberrimam &c.*  
\* *Guicciard. in*  
*Hypocrest nulla*  
*infelicitas subie*  
*ctum esse legi*  
*natura &c.*

Princes, and make them inherit the seat of glory, tis all as he pleaseth, how, & when, & whom, he that appoints the end (though to vs vnknowne) appoints the meanes likewise subordinate to the end. Yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grinde their soules, and an envious eye that they cast vpon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the meane time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his owne false conceaued woes and wants, whereas if the matter were duely examined, <sup>b</sup> he is in no distresse at all, he hath no cause to complaine.

<sup>b</sup> Omnes diuites quicquid & terra frui possunt.  
<sup>c</sup> Hor. lib. 1. ep. 12.

<sup>d</sup> Seneca epist.

<sup>e</sup> 15. parem &

aquam natura

desiderat, & be-

qui habet, ipso

cum loue de fe-

licitate conten-

dat. Cibus sim-

plex famem se-

dat, vestis tenuis

frigus arceat.

Senec. ep. 3.

<sup>f</sup> Boethius.

<sup>\*</sup> Maffieus &

alii.

<sup>†</sup> Brissonius.

<sup>e</sup> Psal. 84.

<sup>f</sup> Si recte philo-

sophemini, quic-

quid aptam mo-

derationem su-

pergrediantur, one-

ri potius quam

usui est.

<sup>g</sup> Lib. 7. 16.

Cerere munus

& aque potu-

lum mortales

querunt habere,

& quorum sati-

es nulla quum est,

luxus: autem

sunt cetera, non

epule.

<sup>h</sup> Satis est diues

qui pane non in-

diget, nimium

potens qui serui-

re non cogitur.

Ambitiosa non

est fames, &c.

<sup>i</sup> Euripides Me-

nalip. O fili me-

diocres diuitie

hominibus con-

ueniunt, nimia

vero moles per-

nitiosa est.

<sup>i</sup> Hor.

<sup>k</sup> O nobles ce-

naq; decum.

——— <sup>e</sup> tolle querelas,

*Pauper enim non est cui rerum suppetit usus,*

he is not poore, he is not in need. <sup>d</sup> Nature is content with bread and water, and he th<sup>t</sup> can rest satisfied with that, may contend with Iupiter himselfe for happinesse. In that golden age, <sup>†</sup> *sonnos dedit umbras salubres, potum quoq; lu-*  
*bricus amnis*, the trees gaue wholsome shade to sleepe vnder, and the cleere  
riuers drinke. The Israelites drank water in the wildernesse, *Sampson, David,*  
*Saul, Abrahams* seruant when he went for *Isaacks* wife, the *Samaritan* wo-  
man, and how many besides might I reckon vp, *Aegipt, Palestina*, whole  
countreies in the <sup>†</sup> *Indies*, that drinke pure water all their liues. <sup>\*</sup> The *Persian*  
kings themselues dranke no other drink, then the water of *Choaspis*, that runs  
by *Susa*, which was carried in bottles after them, whether soeuer they went.  
*Iacob* desired no more of God but bread to eat, and cloathes to put on in his  
iourney, *Gen. 28. 20. Bene est, cui deus obtulit, Parcâ quod satis est manu*, bread  
is enough, <sup>e</sup> *to strengthen the heart*. And if you study Philosophy aright,  
saith <sup>f</sup> *Maudarensis*, what soeuer is beyond this moderation, is not usefull, but  
troublesome. <sup>g</sup> *Agellius* out of *Euripides*, accounts bread and water enough to  
satisfie nature, *of which there is no surfeit, the rest is not a feast, but riot*. <sup>h</sup> *St*  
*Hierome* esteemes him rich, that hath bread to eat, and a potent man that is  
not compelled to be a slave: hunger is not ambitious, so that it haue to eat, and  
thirst doth not preferre a cup of gold. It was no *Epicurean* speech of an *Epicure*  
he that is not satisfied with a little, will neuer haue enough: And very good  
counsell of him in the <sup>†</sup> *Poet*, *O my sonne, mediocrity of meanes agrees best*  
*with men, too much is pernicious*.

*Diuitie grandes homini sunt viuere parcè,*

*Æquo animo, ———*

And if thou canst be content, thou  
hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing.  
Tis all one to be hanged in a chaine of gold, or in a rope, to bee filled with  
dainties or courser meat.

<sup>i</sup> *Si ventri bene, si lateri, pedibusq; tuis, nil*

*Diuitie poterunt regales addere maius.*

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

Tis thy want alone that keepest thee in health of body and minde, and that  
which thou persecutest and abhorrest as a ferall plague, is thy Physitian and  
<sup>k</sup> chiefe friend, which makes thee a good man, a sound, a vertuous, an honest  
and happy man. For when *Vertue* came from heauen (as the *Poet* saigne)  
rich

rich men kicked her vp, wicked men abhor'd her, Courtiers scoffed at her, Citizens hated her,\* and that she was thrust out of doores in euery place, she came at last to her sister Pouerty, where she found good entertainment. Poverty and Vertue dwell together. ——— *O vite tutafacultas*

*Pauperis, angustig, lares, o munera nondum*

*Intellecta deum, ———*

how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath, 1. Tim. 6. 6.* And all true happiness is in a meane estate. I haue a little wealth, as he said, *sed quas animas magnas facit*, a kingdome in conceit. ——— *nihil amplius opto*

*Maiâ nate, nisi ut propria hec mihi numera faxis;*

I haue enough, and desire no more. \* *Vestem & fortunam concinnam, potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which † *Sebastian Foscarius* sometime Duke of Venice, caused to be engrauen on his Tombe in St Markes Church, *Heare O yee Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engrauē it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may haue security, *benè qui latuit, benè vixit*, though I liue obscure,° yet I liue cleane and honest, and when as the lofty Oke is blowne downe, the silly Reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu fatum, \* &c.* Lead me O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices,

*Stet quicunq, volet potens*

*Aule calumne lubrico,*

*Me dulcis saluet quies,* let me liue quiet and at ease. p *Erimus fortasse* (as he comforted himselfe) *quando illi non erunt*, when they are dead and gone, and all their pompe vanished, our memory may flourish:

——— † *dant perennes*

*Stemmata non peritura Musa.*

Let him be my Lord, Patron, Baron, Earle, and possesse so many goodly Castles, 'tis well for me that I haue a poore house, and a little wood, and a Wel by it, &c. *His me consolor victurum suavius ac si*

*Quæstor avus pater atq, meus patruusq, fuissent.*

I liue I thake God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one, † *qui Christum curat, non multum curat* *quàm de pretiosis cibis stercus conficiat*, what care I of what stufte my excrements be made? † *He that liues according to nature, cannot be poore, and he that exceeds, can neuer haue enough, totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly, Psal. 37. 19. and better is a poore morsell with quietnesse, then abundance with strife, Prov. 17. 7.*

Be content then, inioy thy selfe: and as *Chrysostome* aduiseeth, *bee not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.*

† *Si dat oluscula*

*Mensa minuscula*

*pace referta,*

305

*Per mille frandes docti, q, dolos eicitur, apud sociam paupertatem eiusq, ceteros diuersens in eorum sinu et*

*tute a delitiis tur*

† *Apulius.*

† *Lucan.*

m *Lips. miscell.*

ep. 40.

n *Sat. 6. lib. 2.*

\* *Chytricus in*

*Europe delitiis.*

*Accipite cives*

*Veneris quod est*

*optimum in re-*

*bus humanis, res*

*humanae contem-*

*nere.*

o *Vab vivere*

*etiam nunc tu-*

*ber, as Dama-*

*cid Adolph.*

*Act 4. quam*

*multis non ego,*

*quem multa nō*

*discedo, et So-*

*crates in pompa*

*ille in nudinis.*

\* *Epictetus 77.*

*cap. quo sum de-*

*simatus & se-*

*quar alacriter,*

† *Marullus.*

p *Puteanus ep.*

62.

q *Hoc erat in*

*votis, modus a-*

*grit non ita par-*

*uus Hortus ubi*

*& cælo vicinus*

*ingit aque sens,*

*& paulum silue*

*& c. Hor. Sat. 6.*

lib. 2. Ser.

r *Hieronym.*

s *Seneca. consil.*

o *d Albinum cap*

ii *qui continet*

*se iatra nature*

*limites, pauper-*

*tatem non sen-*

*tit, qui excedit,*

*cum in opibus*

*paupertas sequi-*

*tur.*

\* *Hom. 12. pro*

*bis que accepisti*

*gratias age, noli*

*indignari pro his*

*que non accep-*

*isti.*

† *Nat. Chytricus*

*delitiis Europe.*

*Gustoni in edibus Hubianis in cenaculo e regione mensæ.*

*Ne*

*Nepete grandia,  
Lautag<sup>3</sup> prandia  
lite repleta.*

† Meril. l. 10.  
epig. 47. read it  
out thy selfe  
in the author.

Quid non ba-  
bet melius pu-  
per quam dives,  
vitam, velleu-  
dinem, cibum,

summum, liberta-  
tem, &c. Card.  
u Confess. lib. 6.

Tractatus per  
vicum quendam  
Mediolanensem

animadverti  
pauperem quen-  
dam mendicum,

iam credo satu-  
rum, iocundum  
atq. ridendum, et

ingenium & lo-  
quutus sum cum  
amicis quimocū

erant, &c.

x Et certe ille  
letabatur, ego  
anxius, securus

ille, ego trepidus.

Et per contem-  
tus me quispiam  
an exultare

malem, an me-  
tuer, responde-  
rem exultare: &

si rursus inter-  
rogaret, an ego  
talis essem, an

qualis nunc sum

meipsum curis co-  
fectum eligerem

sed perveritate,  
non veritate.

y Hor.

z O si nunc mo-  
rerer, inquit,

quanta & qua-  
lia mihi imper-  
fecta manerent:

sed si mensibus  
decem vel octo

super vixero, om-  
nia redigam ad

libellam, ab om-  
ni debito credi-  
toq. me explicar-

bo, praeferunt  
interim mensis decem & octo & cum illis anni & adhuc restant plura quam prius, quid igitur speras, o insane, finem quem rebus tuis non invocaveras in iuventute, in senectute impositurum? O dementia, quum ob curas & negotia tuo iudicio sis infelix, quid putas futurum quum plura supererim? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtis. Aesop.

† Hor. ep. lib. 1. x Plutarch.

But what wanst thou to expostulate the matter? Or what hast thou not better then a rich man? *Health, competent wealth, children, security, sleepe, friends, liberty, diet, apparell, and what not,* or at least maist haue, (the meanes being so obvious, easie, and well knowne) for as he inculcated to himselfe,

† *Vitam quae faciunt beatiorē,  
Iucundissime Martialis haec sunt,  
Res non parva labore sed relictā,*

*Lis nunquam &c.* I say againe thou hast, or at least maist haue it,

if thou wilt thy selfe, and that which I am sure he wants, a merry heart. *Passing by a village in the territory of Millan, saith S<sup>r</sup> Austin, I saw a poore beggar that had got belike his belly full of meat, iesting and merry, I sighed and said to*

*some of my friends that were then with me, what a deale of trouble, madnesse, paine, and grieve doe we sustaine and exaggerate vnto our selues, to get that se-  
cure happinesse, which this poore beggar hath preuented vs of, and which wee*

*peradventure shall neuer haue. For that which he hath now attained with the begging of some small peeces of siluer, a tēporall happines, & present hearts ease,*

*I cannot compasse with all my carefull windings, & running in and out. x And surely the beggar was very merry, but I was heavy: he was secure, but I timorous. And if any man should aske me now, whether I had rather be merry, or*

*still so sollicitous and sad, I should say, merry. If he should aske me againe, whe-  
ther I had rather be as I am, or as this beggar was, I should sure choose to be as*

*I am, tortured still with cares and feares, but out of peeuishnesse, and not out of truth. That which S. Austin said of himselfe here in this place, I may truely say to thee, thou discontented wretch, thou couetous niggard, thou churle,*

*thou ambitious and swelling toad, tis not want but peeuishnesse which is the cause of thy woes, settle thine affection thou hast enough.*

y *Deniq. sit finis querendi, quumq. habeas plus*

*Pauperiem metuas minus, & finire laborem*

*Incipias, parto quod auebas utere.*

z *Make an end of scraping, purchasing this manor, this field, that house, for this and that child, thou hast enough for thy selfe and them,*

—† *quod petis hic est,*

*Est Vlbris, animus si te non deficit equus,*

*Tis at hand, at home already, which thou so earnestly seekest. O if I might but liue a while longer to see all things settled, some two or three yeare, I would pay my debts, make all my recknings euen, but they are come and past, and thou*

*hast more businesse then before. O madnesse to thinke to settle that in thine old age when thou hast more, which in thine youth thou canst not now compose hauing but a little. † Pirrhus would first conquer Africk, and then Asia, & tum suauiter agere, and then liue merrily and take his ease, but when Cyneas*

*the Orator, told him he might doe that already, id iam posse fieri, hee rested satisfied condemning his owne folly. Si parua licet componere magnis, thou*

*interim mensis decem & octo & cum illis anni & adhuc restant plura quam prius, quid igitur speras, o insane, finem quem rebus tuis non invocaveras in iuventute, in senectute impositurum? O dementia, quum ob curas & negotia tuo iudicio sis infelix, quid putas futurum quum plura supererim? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtis. Aesop.*

† Hor. ep. lib. 1. x Plutarch.

maist

maint doe the like, and therefore bee composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into the *Ocean* it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast; the minde is all, be content, thou art not poore, but rich. *Non adſce opes, ſed minue cupiditates* (tis \* *Epicurus* aduise) adde no more wealth, but deminiſh thy deſires. How many deate, dumbe, halt, lame, blinde, miſerable perſons could I reckon vp that are poore, and withall diſtreſſed, in imprifonment, baniſhment, gally-ſlaues, condemned to the mines, quarries, to giues, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in reſpect, a petty Prince, a be contented then I ſay, repine and mutter no more, *for thou art not poore indeed but in opinion.*

\* *Apud Stobeu-  
m. ſer. 17.*

a *Non in pau-  
pertate, ſed in  
paupere (Seneca)  
nonne ſed opini-  
on. laboris.*

Yea but this is very good counſell, and rightly applyed to ſuch as haue it, and will not vſe it, that haue a competency, that are able to worke & get their liuing by the ſweat of their browes, by their trade, that haue ſomething yet, he that hath birds may catch birds, but what ſhall wee doe that are ſlaues by nature, impotent and vnable to helpe our ſelues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no truſt of deliuey, or of better ſucceſſe? as thoſe old *Brittans* complained to their Lords and Maſters the *Romans*, oppreſſed by the *Pictes*, *mare ad barbaros*, *Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our preſent miſery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a ſcornefull anſwere to our miſfortune againe, & will take no pittie of vs; they will not, they cannot helpe vs. Inſteed of comfort they threaten vs, miſcall, ſcoffe at vs, to aggrauate our miſery, giue vs bad language, or if they doe giue good words, what's that to relieue vs? According to that of *Thales*, *Facile eſt alios monere*, who cannot giue good counſell? tis cheape, it coſts them nothing. It is a eaſy matter when ones belly is full to declame againſt faſting, *Qui ſatur eſt pleno laudat ieiunia ventre*, Doth the wild *Aſſe* bray when hee hath graſſe, or loweth the *Oxe* when he hath fodder? *Iob. 6. 5.* \* *Neg enim populo Romano quidquam poteſt eſſe letius*, No men liuing ſo iocund, ſo merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-ſtarved, *neither ſhame, nor lawes, nor armes, nor Magiſtrates could keepe them in obedience.* *Seneca* pleadeth hard for pouerty, and ſo did thoſe lazie Philoſophers, but in the meane time <sup>b</sup> he was rich, they had wherewithall to maintaine themſelues; but doth any poore man extolle it? *There are thoſe* (ſaith *Bernard*) *that approue of a meane eſtate, but on that condition they neuer want themſelues.* & ſome againe are meeke ſo long as they may ſay or doe what they liſt, but if occaſion be offered how farre are they from all patience. I would to God (as he ſaid) *No man would commend pouerty, but he that is poore, or he that ſo much admires it, would relieue, helpe, or eaſe others.*

\* *Vopifcus Au-  
reliano, ſed ſi po-  
pulus ſamclitus  
inedia labore,  
nec arma, leges,  
pudor, magiſtra-  
tus, coercere va-  
lent.*

b One of the  
richeſt men  
in *Rome*.

† *Serm quodam-  
ſunt qui paupe-  
res eſſe volunt  
ita ut nihil illis  
deſit, ſic comen-  
dant ut nullam  
patiantur inopi-  
am, ſunt et ali-  
mites quam diu  
diciuntur et agi-  
tur ad eorum  
arbitrium &c.*

† *Nemo pau-  
pertate comen-  
daret niſi pau-  
per.*

† *Petronius  
Catalec.*

† *Nunc ſi nos audis atq; es diuinus Apollo,*

*Dic mihi qui nummos non habet vnde petat?*

Now if thou hear'ſt vs and art a good man,

Tell him that wants to get meanes if you can?

But no man heares vs, we are moſt miſerably deiected;

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\* *Vix habet in nobis iam noua plaga locum,*

We can get no releife, no comfort, no succour,

\* Ouid.

† *Et nihil inueni quod mihi ferret opem.*

† Ouid.

We haue tryed all meanes, yet finde no remedy: No man liuing can expresse the anguish and bitterneffe of our soules, but wee that endure it, wee are distressed, forsaken, in torture of body and minde, in another hell: & what shall we doe? *Quod male fers assuesce, feres bene,* — accustome thy selfe to it, and it will be tollerable at last. Yea but I may not, I cannot,

*In me consumpsit vires fortuna nocendo,* I am in the extremity of humane aduersity. *Qui iacet in terra non habet unde cadat;* Comfort thy selfe with this yet, thou art at the worst, and before it bee long it will either ouercome thee or thou it. If it bee violent, it cannot endure, *aut soluetur aut soluet:* Let the Diuell himselfe and all the plagues of Egypt come vpon thee at once, *Ne tu cede malis sed contra audentior ito,* be of good courage, misery is vertues whetstone,

\* Lucan. lib. 9.

† *An quum super fimo sedit Iob, an cum omnia abstulit diabolus, &c.*

Pecunias privatus fiduciam deo habuit omni thesauro pretiosiorum.

\* *Hec videntes sponte Philosophi nec insipientium afflictibus agitemur.*

† 1 Sam. 1. 8.

c Iames. 2. My brethren count it an exceeding joy when you fall into divers temptations.

d Afflictio dat intellectum, quos

Deus diligit castigat. Deus optimum quemque, aut mala valetudine aut luctu afficit. Seneca, c. *Quam sordet mihi terra quam celum intueor.*

\* Senec. de providentia cap. 2.

Dii sua visum, dii melius norunt quid sit incommodum meum.

\* *Serpens, sitis, ardor, arena,**Dulcia virtuti.*

as Cato told his souldiers marching in the desarts of *Lybia*, thirst, heat, sands, serpents were pleasant to a valiant man, honorable enterprises are accompanied with dangers & dammages, as experience evinceth, they will make the rest of thy life relish the better. But put case they continue? thou art not so poore as thou wast borne, and as some holde, much better to be pittied, then enuied. But be it so thou hast lost all, poore thou art, dejected, in paine of body, griefe of minde, thine enimies insult ouer thee, thou art as bad as *Iob*, yet tell me (saith *Chrysostome*) was *Iob* or the diuell the greater conquerer, surely *Iob*, the Diuell had his goods, he sate on the muckhill, and kept his good name, hee lost his Children, health, friends, but he kept his innocency, he lost his mony but hee kept his confidence in God, which was better then any treasure. Doe thou then as *Iob* did, triumph as *Iob* did, \* and be not molested as euery foole is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answeres, *facile si caelum cogitaueris*, with great facility, if thou shalt but meditate on heauen. *Hannah* wept sore, and troubled in minde, could not eate, but why weepest thou, said *Elkanah* her husband? and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sonnes, and shee was quiet. Thou art here vexed in this World, but say to thy selfe, why art thou troubled O my soule? Is not God better to thee, then all temporalities, and momentary pleasures of the world? bee then pacified. And though thou beeest now peradventure in extreame want d it may be 'tis for thy farther good, to try thy patience as it did *Iob's*, & exercise thee in this life: trust in God, and rely vpon him, and thou shalt bee e crowned in the ende. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone, yet knowe this, that the very haire of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, \* *Tis his good will and pleasure it should be so, and he knowes better what is for thy good then thou thy selfe.* His providence is ouer all, at all times, hee hath set a garde of Angells ouer vs, and keepes vs as the apple of his eye, *Psal.* Some hee doth exalt, preferre, blesse with worldly riches, honours, offices and preferments, as so many glistering starres, he makes to shine aboue the rest: some hee doth miraculously protect from theeues,

theeves, incursions, sword, fire and all violent mischances, and as the † Poet  
faines of that *Lycian Pandarus* *Lycaons sonne*, when he shot at *Menalaus* the  
*Grecian* with a strong arme, and deadly arrow, *Pallas*, as a good mother  
keepe flies from her childes face a sleepe, turned by the shafte, & made it hit  
on the buckle of his girdle; so some he solicitously defends; others he exposeth  
to danger, pouerty, sicknesse, want and misery, he chastiseth and corrects, as  
to him seemes best and all for our good. The Tyrant tooke the citty (saith  
† *Chrysostome*) *God did not hinder it, led them away captiues, so God would*  
*haue it, he bound them, God yelded to it, flung them into the fornace, God per-*  
*mitted it, heat the Ouen hotter, it was granted, and when the Tyrant had*  
*done his worst, God shewed his power, & the childrens patience: he freed them;*  
so can hee thee, and <sup>e</sup> can helpe in an instant, when it seemes to him good.  
g *Reioyce not against me O mine enemy, for though I fall, I shall rise, when I sit*  
*in darknesse, the Lord shall lighten me.* Remember all those Martyrs what  
they haue endured, the vtmost that humane rage and fury could inuent, with  
what <sup>h</sup> patience they haue borne, with what willingnes embraced it. *Though*  
*he kill me, saith Iob, I will trust in him. Iustus inexpugnabilis,* as † *Chrysostome*  
holdes, a iust man is impregnable, and not to be ouercome.

—nempe pecus rem,

*Lectos, argentum, tollas licet; in manicis &*  
*Compeditibus, seuo teneas custode—*

Take away his mony, his treasure is in heauen; banish him his country, hee is an  
inhabitant of that heauenly *Ierusalem*; cast him into bands, his conscience is free.  
Kill his body, it shall rise againe: he fights with a shadow that contends with  
an vpright man: He will not be moued.

—si fractus illabatur orbis,

*Impavidum ferient ruine,*

it selfe should fall on his head he will not be offended. He is impenetrable, as  
an anuile hard, as constant as *Iob*.

† *Ipse deus simulatq; volet me soluet opinor.*

Be thou such a one, let thy misery be what it will, what it can, with patience  
endure it; thou maist be restored as he was. *Terris proscriptus ad caelum pro-*  
*perea, ab hominibus desertus ad deum fuge.* The poore shall not alway be forgot-  
ten, the Patient abiding of the mecke shall not perish for euer, *Psal. 10. 18. vers.*  
9. *The Lord will be a refuge of the oppressed, a defence in due time of trouble.*

† *Servus Epictetus, mutilati corporis, Irus*

*Pauper: at hac inter charus erat superis,*

Lame was *Epictetus*, and poore *Irus*,

Yet to them both God was propitious.

*Lodovicus Vertomannus* that famous traueller, indured much misery, yet sure-  
ly, saith *Scaliger*, he was *vir deo Charus*, in that he did escape so many dan-  
gers, God especially protected him, he was deare vnto him: *Modo in egesta-*  
*te, tribulatione, conualle deplorationis &c.* Thou art now in the vale of misery,  
in pouerty, in agony, \* in tentation: rest, eternity, happinesse, immortality shall  
be thy reward, as *Chrysostome* pleades, if thou trust in God and keepe thine in-  
nocency. *Non si male nunc & olim, sic erit semper,* a good houre may come  
vpon a sudden, <sup>k</sup> expect a little.

*bonum tuum requies, eternitas, immortalitas.*

<sup>k</sup> *Dabit Deus*

† *Hom. Iliad. 4.*  
† *Hom. 9. voluit*  
*urbem ty annus*  
*evertere & de-*  
*us non prohibu-*  
*it, voluit capti-*  
*vos ducere, non*  
*impedivit, volu-*  
*it ligare, concess-*  
*it, &c.*  
† *Psal. 113. De*  
*terra in opem, de*  
*levocore erigite*  
*pauperem.*  
g *Micah, 7. 8.*  
h *Preme, preme*  
*ego cum Pizaro*  
*αζαπτισοις*

*εμι φηλλος*  
*ως εσθ δαμω*  
*immersabilis*  
*sum sicut iuber*  
*super maris sep-*  
*tum. Lipsius.*  
† *Hor. epist. 18.*  
*lib. 1.*

† *Hor. ibidem.*  
† *Hom. 5. Au-*  
*feret pecunias?*  
*at habet in coe-*  
*lis: patria desi-*  
*ciet? at in caele-*  
*stem civitatem*  
*mitter: vincula-*  
*iniiciet? at ha-*  
*bet solu: am con-*  
*scientia. Corpus*  
*interficiet at ite-*  
*rum resurgenti:*  
*umbra pugnat*  
*qui cum iusto*  
*pugnat.*  
i *Hic vix, hic*  
*seca, ut in eter-*  
*num parcas,*  
*Austia.*

*Dius fruitur ira-*  
*tis, superat &*  
*crevit malis.*  
*Mutium ignis,*  
*Fabritium pau-*  
*perias regulam*  
*tormenta. So-*  
*cratem venen-*  
*superare non po-*  
*tuit.*

† *Laonides.*  
† *Modo in pres-*  
*sura in tentatio-*  
*nibus, erit postea*  
*bis quoq; finem*

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1 Seneca.

Yea, but this expectation is it which tortures mee in the meane time, *Infutura expectans presentibus angor*, whilest the grasse growes the horse starues: m despaire not but hope well.

† Theocritus.  
m Nemo desperet meliora lapsus.

† *Spera Batte tibi melius lux Crastina ducet,*

*Dum spiras spera* —

Cheare vp, I say be not dismaid;

*Spes alit agricolas, he that sowes in teares, shall reape in ioy.* Psal. 126. 7.

*Si fortune me tormente,*

*Esperance me contente.*

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet. *A desire accomplished, delights the soule.* Prov. 13. 19.

\* *Grata superveniet quæ non sperabitur hora.*

Which makes m' inioy my ioyes long-wish'd at last,

Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

† *Nube solet pulsâ candidus ire dies,*

† Ovid.

† Thales.

o Lib. 7. E' or.

bist. Omnium

felicissimus &

locupletissimus,

&c. incarcera-

tus sepe adoles-

centiam pericu-

lo mortis habuit,

felicitudinis &

discriminis ple-

nam, &c.

the hope that is deferred, is the fainting of the heart, but when the desire cometh it is a tree of life. Prov. 13. 12. † *Suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so falls out, as<sup>o</sup> *Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexity, danger and misery till 40 yeares were past, and then upon a sudden the Sunne of his honour brake out as through a cloud. *Hunniades* was fetched out of prison, and *Henry the 3. of Portugall*, out of a poore Monastery, to be crowned Kings.

*Multa cadunt inter calicem, supremaq; labra,*

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, all the Sunnes are not yet set, a day may come to make a mends for all. *Though my father and mother forsake mee, yet the Lord will gather mee vp*, Psal. 27. 10. *waite patiently on the Lord and hope in him*, Psal. 37. 7. *Be strong, hope and trust in the Lord, and he will comfort thee, and giue thee thine hearts desire*, Psal. 27. vers. 14.

*Sperate & vosmet rebus servate secundis.*

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to bee, by birth, place, worth, or that which is a double corrasive, thou hast beene happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the World, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* calls it, *Infelicissimum genus infortunij*, I confesse it is a great misery to haue beene happy, the quintessence of infelicity, to haue beene honorable and rich, but yet easily to be endured: P Security succeeds, and to a iudicious man a farre better estate. The losse of thy goods and mony is no losse, & thou hast lost them, they would otherwise haue lost thee. If thy mony be gone, thou art so much the lighter, and as *St Hierome* perswades *Rusticus* the Monke, to forsake all and follow Christ, gold & silver are too heauy mettles for him to carry that seekes heaven.

p Lætiôr successit securitas quæ simul cum diuitijs cohabitare nescit. Camden.  
q Pecuniam perdidisti fortassis illa te perderet manens. Seneca.  
r Expeditior es ob pecuniarum iacturam. Fortuna opes auferre non animum potest. Seneca.

vel

† *Vel nos in mare proximum,  
Gemmae & lapides aurum & inutile,  
Nummi materiam mali*

*Mittamus scelerum si bene poenitet.*

Zeno the Philosopher lost all his goods by shipwracke, <sup>f</sup> he made light of it, fortune had done him a good turne: *Opes à me, animum auferre non potest,* she can take away my meanes, but not my minde. That *Theban Crates* flung of his owne accord, his mony into the Sea, *abite nummi, ego vos mergam, ne mergar a vobis,* I had rather drowne you, then you should drowne me. It was *mascula vox & praelara*, a generous speech of *Cotta* in <sup>†</sup> *Salust.* many miseries haue hapned vnto me at home, and in the warres abroad, of which by the helpe of God some I haue endured, some I haue repelled, and by mine owne valour overcome, courage was neuer wanting to my designes, nor industrie to my intents, prosperity or aduersity could neuer alter my disposition. A wisemans minde as *Seneca* holds, <sup>\*</sup> *is like the state of the world about the indone, ever serene.* Come then what can come, befall what may befall, *infractum invictumq; animum opponas, Rebus angustis animosus atque fortis appare.* (*Hor. Od. 11. lib. 2.*) Hope and patience are two soueraigne remedies for all,

<sup>u</sup> *Durum sed levius sit patientia,  
quicquid corrigere est nefas.*

If it cannot be helped, or amended, <sup>\*</sup> make the best of it, <sup>†</sup> *necessitati qui se accommodat, sapit,* he is wise that suits himselfe to the time. As at a game at tables, so doe by all such inevitable accidents.

*Ita vita est hominum, quasi cum ludas tesseris.*

<sup>y</sup> *Si illum quod est maxime opus iactu non cadit,*

*illum quod cecidit forte, id arte ut corrigas,*

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing saith <sup>\*</sup> *Epictetus* hath two handles the one to bee held by, the other not, 'tis in our choice to take and leaue wether we will, (all which *Simplicius* his commentator, hath illustrated by many examples,) and 'tis in our owne power, as they say, to make or marre ourselues. <sup>z</sup> Conforme thy selfe then to thy present fortune, & cut thy coate according to thy cloath. *Vt quimus (quod aiunt,) quando quod volumus non licet,* Be contented with thy losse, state and calling whatsoeuer it is, and rest as well satisfied with thy present condition in this life, as he that is invited to a feast, hee eates what is set before him and lookes for no other, enioy that thou hast, and aske no more of God, then what he thinkes fit to bestow vpon thee. *Non cuius contingit adire Corinthum,* we may not all be Gentlemen, all *Cato's*, or *Lelij*, as *Tully* telleth vs, all honourable, illustrious and serene, all rich, but because mortall men want many things, <sup>a</sup> *Therefore,* saith *Theodoret,* *hith God diuersly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poore men a worke, poore men might learne severall trades to the common good.* As a peece of Arras is composed of severall parcels, some wrought of silke, some of Gold, siluer, crewell of diuerse colours, all to serue for the exornation of the whole: Musicke is made of diuerse discords &

<sup>†</sup> *Hor. Tu ei me possibac fortuna expeditius Philophari.*

<sup>†</sup> *In frag. Quirites multi mihi pericula domi, militum multa aduersa suere,*

*quoniam alia tolerant, alia deorum auxilio repali & virtute mea;*

<sup>\*</sup> *Quis mundi status supra lunam semper serenus.*

<sup>†</sup> *Bona mens nullum infioris fortune recipit incursum, Valer lib. 4. cap. 1.*

*Qui nil potest sperare desperet nihil*

<sup>u</sup> *Hor. x Aquam memento rebus in arduis seruare mentem! 2. Od. 3*

<sup>†</sup> *Epict. cap. 78. y Ter. Adel. act. 4. sc. 7.*

<sup>†</sup> *Inaquaq; res duas habet anfas, altera que teneri, altera que non potest,*

*in mari nostra quam volumus accipere.*

<sup>z</sup> *Ter. And. act. 4. sc. 6.*

<sup>†</sup> *Epictetus: in vitais ad conuiuium, quae apponitur comedis non queris vltra in mundo multa rogitas quae dii negant.*

<sup>a</sup> *Cap. 6. de providentia. A tales cum sint rerum omnium indigi, ideo deus aliis diuitias, aliis paupertatem distribuit, ut qui omnibus pollent materiam subministrant, qui vero inopi, exercitatus artibus manus adinuicent.* <sup>b</sup> *Si sint omnes aequales necesse est ut omnes fame pereant, quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret.*

<sup>c</sup> *Liv. lib. 1.*

312 keyes, a totall summe of many small ntimbers: so is a Commonwealth offerall inequall trades and callings. <sup>b</sup> If all should be *Crafi* and *Dary*, all idle, all in fortunes equall, who should till the land? As <sup>c</sup> *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses make our severall stufes for rayments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. All things then being rightly examined and duely considered as they ought, there is no such cause of so generall discontent, 'tis not in the matter it selfe, but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith *Cardan*) *quàm ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. So for all other things, they are as old <sup>e</sup> *Chremes* told vs, as we vse them.

d Li.3. de conf.  
e Heautontim.  
Act. 1.Sc.2.

*Parentes, patriam, amicos, genus, cognatos, divitias,  
Hæc perinde sunt ac illius animus qui ea possidet,  
Qui uti scit, ei bona, qui utitur non rectè, mala,*

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and conster them, or apply them to our selues. *Faber quisq; fortune sue*, and in some sort I may truly say, prosperity and aduersity are in our owne hands. *Nemo leditur nisi à seipso*, and which *Seneca* confirms out of his iudgement and experience, <sup>†</sup> *Every mans minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life*. But will wee, or nill wee, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity, of two extreames it is the best. *Luxuriant animi rebus plerumq; secundis*, men in <sup>f</sup> prosperity forget God & themselves, they are befotted with their wealth, as birds with henbane, <sup>\*</sup> miserable if fortune forsake them, but more miserable if theee tarry and ouerwhelme them, for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Heliogabalus*, (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem et otium deinceps se convertunt*, was <sup>†</sup> *Cato* note, they cannot containe, for that cause belike,

† Epist. 93. Om-  
ni fortuna va-  
lentior ipse ani-  
mus, in utramq;  
partem ressuas  
ducit, beateq; ac  
miserè viue sibi  
causa est.  
f Fortuna quem  
nimium fovet  
stultum facit.  
Pub. Mimus.  
† Seneca de be-  
at. vit. cap. 14.  
miseri si defera-  
tur ab ea, mis-  
eriores & obruan-  
tur.

† Plutarch vit.  
elius.

\* Hor: epist. lib. 1  
ep. 18.

*\* Eutrapilus cuicumq; nocere volebat,  
Vestimenta dabat pretiosa, beatus enim iam.  
Cum pulchris tunicis sumet noua consilia & spes,  
Dormiet in lucem scorto, postponet honestum  
officium ———*

*Eutrapilus* when, he would hurt a knaue,  
Gaue him gay cloathes and wealth to make him braue,  
Because now rich hee would quite change his minde,  
Keepe whores, fly out, set honestly behinde.

On the other side, in aduersity many mutter and repine, dispaire, &c. both bad I confesse,

— *Sic ut calceus olim*

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*Si pede maior erit subvertet, si minor uret.*

As a shoe too bigge or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Adversity is to bee preferred, *hec frango indiget; illa solatio, illa fallit, hac instruit*; The one deceives the other instructs, and therefore many Philosophers haue voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time hee had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heauily to be taken, & we ought not in such cases so much to macerate our selues; there is no such odds in povertie and riches. To conclude in *Hieromes* words, *I will aske our magnificoes that build with marble, and bestow a whole manor on a thred, what difference betwixt them and Paul the Ermit, that bare old man: they drinke in Jewels, hee in his hand; hee is poore and goes to Heauen, they are rich and goe to Hell.*

*g Hor. in Boeth. 2. i Epist. lib. 3. 2. ii. Pauli Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villam ponunt precia, huic seni modo quid unquam defuit, vos gemas bibitis, ille concavis manibus nature facis fecit, ille pauper paradisum capit, vos avaros gehenna suscipiet.*

M E M B. 4.

*Against servitude, losse of liberty, Imprisonment, Banishment.*

**S**ervitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and servants the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles subordinate to Kings, *Omne sub regno grauiore regnum*, Princes themselues are Gods seruants, *reges in ipsos imperium est Iouis*. They are subiect to their owne laws, and as the Kings of *China*, endure more then slauish imprisonment, to maintaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistresse, rich men to their mony, Courtiers to lust and ambition, and all slaues to our affections, as *Evangelus* well discourseth in *† Macrobius*, and *\* Seneca* the Philosopher, *assiduam seruitutem extremam & ineluctabilem*, he calls it, a continual slavery, to be so captivated by riches, and who is free? Why then dost thou repine? *Satis est potens*, *Hierome* saith, *qui seruire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in uetitum*, we must all eate of the forbidden fruit. Were we enioyned to go to such and such places, wee would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that wee may not goe. A cittizen of ours, saith *k Cardan*, was 60 yeares of age and had never bene forth of the wals of the citty of *Millan*, the Prince hearing of it commanded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, & being denied, *dolore confectus mortem obiit*, he died for griefe.

What I haue said of seruitude, I say againe of imprisonment, Wee are all prisoners. What is our life but a prison? Wee are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditches, & when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. In *m Muscovy* & many other northerne partes,

*† Satyr. l. 1. 1. Alius libidinis seruit, alius ambitioni, omnes spei, omnes timori.*

*\* Natural. lib. 3.*

*k Consol. lib. 5.*

*l O Generose, quid est vitæ nisi carcer animi. m Herbasheim.*

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n Vertomannus  
navig. lib. 2 c. 4.  
Commercium in  
mundis noctu  
hora secunda, ob  
nimis qui sevi-  
unt interdum ex-  
suscitant.  
o ubi verior  
contemplatio  
quam in solitu-  
dine, ubi studiū  
solidius quam in  
quiete?  
p In Ps. 76 non  
ira laudatur Io-  
seph cum frus-  
menta distribu-  
ret, ac quum cer-  
cerem habitaret.

partes, all ouer *Scandia* they are imprisoned halfe the yeare in stones, they dare not peepe out for cold. At<sup>n</sup> *Aden* in *Arabia* they are penned in all day long with that other extreame of heate, and keepe their markets in the night. What is a ship but a prison? And so many citties are but as so many hines of Bees, Ant-hils; but that which thou abhorrest many seeke; Women keepe in all winter, and most part of summer to preserve their beauties, some for loue of study: *Demosthenes* shaued his beard because he would cut off all occasion of going abroad: how many Monks and Friers, Anachorites, abandon the World? *Monachus in urbe, piscis in arido*. Art in prison? make right vse of it and mortifie thy selfe; *where may a man contemplate better then in solitarinesse*, or study more then in quietnesse. Many worthy men haue beene imprisoned all their liues, and it hath beene occasion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boethius* neuer writ so elegantly as in prison, *Paul* so deuoutly, for most of his Epistles were dicated in his bands, *Ioseph*, saith *P Austin* got more credit in prison, then when he distributed corne, and was Lord of *Pharaoh's house*. It brings many a lewd riotous fellow home, many wandering rogues it settles, that would otherwise haue beene like rauing Tygers, ruined themselves and others.

q Boethius.

† Philostratus  
in deliciis, pere-  
grini sunt im-  
bres in terra, &  
fluvii in mari,  
Iuppiter apud  
Ægyptios, Sol a-  
pud omnes, ho-  
spes anima in  
corpore, lucina  
in aere, hircus  
in domo. Gan-  
ymedes caelo, &c.

Banishment is no grievance at all, *Omne solum forti patria, &c. & patria est ubicunq; bene est*, That's a mans countrey where he is well at ease. Many trauell for pleasure to that city, saith *Seneca*, to which thou art banished, and what a part of the citizens are strangers borne in other places, *Incolentibus patria*, tis their countrey that are borne in it, & they would thinke themselves banished to go to the place which thou leavest, and from which thou art so loathe to depart. 'Tis no disparagemēt to be a stranger, or so irksome to be an exile. † *The raine is a stranger to the earth, riuers to the sea, Iupiter in Egypt, the Sunne to vs all. The soule is an aliene to the body, a Nightingale to the aire, a swallow in an house, and Ganymede in heauen, an Elephant at Rome, a Phenix in India*, and such things commonly please vs best, which are most strange and come farthest of. Those old *Hebrewes* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach; they scorne thee and thy country which thou so much admirest. 'Tis a childish humor to hone after home, to be discontent at that which others seeke, to preferre as base *Islanders* and *Norwegians* doe, their owne ragged Island before *Italie* or *Greece*, the Gardens of the world, tis want of iudgement. All places are distant from heauen alike, the Sunne shines happily as warme in one city as in another, and to a wise man there is no difference of cliimes: friends are e-very where to him that behaues himselfe well, and a Prophet is not esteemed in his owne country. *Alexander, Caesar, Traian, Adrian*, were as so manie land leapers, now in the East, now in the West, little at home, & *Polus Vene-tus*, *Lod. Vertomannus*, *Pinzonus*, *Cadamustus*, *Columbus*, *Americus Vespul-tius*, *Vascus Gama*, *Drake*, *Candish*, *Oliver Aort*, *Schoutien*, got all their ho-nor by voluntary expeditions. But you say such mens travell is voluntary, we are compelled, & as malefactors must depart: yet know this of \* *Plato* to bee true, *ultori Deo summa cura peregrinus est*, God hath an especial care of stran-gers, and when he wants friends and allies, he shall deserue better and finde more

\* Lib. 5. de legi-  
bus. Cumq; cog-  
nitis careat &  
amicis, maiorem  
apud deos & a-  
pud homines  
misericordiam  
meretur.

more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as haue beene banished, will giue sufficient credit vnto it. Read *Pet. Alcioni* his two bookes of this subiect.

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## MEMB. 5.

Against Sorrow for death of friends or otherwise, Vaine feare, &c.

**D**Eath and departure of friends are things generally grievous, *Optimum que in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for euer, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, most irksome and troublesome vnto vs. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happinesse, after these painefull and miserable dayes, yet wee cannot compose our selues willingly to dy, the remembrance of it is most grievous vnto vs, especially to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with † *Metexuma* that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and graue flaid men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting some months after, houling *O Hone* as those *Irish* women, & *Greeks* at their graues, commit many vndecent actions, and almost goe besides themselves. My deare father, my sweet husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum;*

x Cardan. de  
conſol. lib. 2.

† Seneca.

† Benzo.

x Summo mane  
ululatum oriuntur,  
pectora percutientes,  
&c. miserabile spectaculum  
exhibentes. Orellius  
in Gracia.

u Castus.

What shall I doe?

u *Sed totum hoc studium luctu fraterna mihi mors  
Abſtulit, hei miſero frater adempte mihi,*

My brothers death my study hath vndone,  
Woes is me, alas my brother he is gone.

*Mezentius* would not liue after his sonne.

x Virg.

x *Nunc vivo, nec adhuc homines lucemq; relinquo,  
Sed linguam.* ———

and *Pompey's* wife cried out at the newes of her husbands death,

y Lucan.

y *Turpe mori post te ſolo non poſſe dolore,*

*Violenta luctu & neſcia tolerandi*, as † *Tacitus* of *Agrippina*, not able to moderate her paſſion. So when ſhee heard her ſonne was ſlaine, abruptly broke off her worke, changed countenance and colour, tore her haire, and fell a roaring downe right ——— *ſubitus miſera color oſſa reliquit,*

† 3. Annal.

*Excuisse manibus radî, reuolutaq; penſa*

*Eulat, infelix & ſæmineo ululatu*

*ſciſſa comam* ———

Another would needs runne vpon the ſwords point after *Eurialus* departure:

z *Figite me, ſi qua eſt pietas, in me omnia tela*

z Virg. Enid.

S L

Conjecte

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrowes overshadowed him, saith *Homer*. *Jacob* rent his cloathes, put sack-cloath about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs goe downe into the graue vnto his sonne. *Gen.* 37. 37. Many yeares after, the remembrance of such friends, of such accidents is most grievous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe that he neuer read *Socrates* death, in *Platoes Phædon*, but he wept: <sup>a</sup> *Austin* shed teares when he read the destruction of *Troy*. But howsoeuer this passion of sorrow be violent, bitter, and seizeth familiarly on wife, valiant, discret men, yet it may surely be withstood, it may be diuerted. For what is there in this life, that it should be so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, woods, hills, musicke, dancing, &c. all this is but vanity and losse of time, as I haue sufficiently declared.

a Confess. lib. 1.

† Iuuenalis.  
b Amator cor-  
tum vix prepo-  
nit, iracundus  
vixitulum, pa-  
rasitus gulum,  
ambitiosus hono-  
res, avarus res,  
miles rapinam,  
fur prædæ,  
morbos aditus  
et acce. furus.  
Card.

† Seneca, quum  
possumus mors  
non adest, cum  
vero mors adest,  
tum nos non su-  
mus.  
\* Bern. d. cap. 3  
med. nasci mise-  
rum, vivere pe-  
na, angustia mo-  
ri.

c Comedi ad sa-  
cietatem; et au-  
tas me offendit,  
parcius edi, non  
est expletum de-  
siderium, vene-  
reos delicias se-  
quor, hinc mor-  
bus, lassitudo,  
&c.

\* Bern. cap. 3.  
med. de tantilla  
leuitia, quanta  
crisitia; post  
tantam volup-  
tatem quam  
gravis miseria.

† dum bibimus, dum ferta, vnguenta, puellas

Poscimus, obrepat non intellecta senectus,

Whil' st we drinke, pranke our selues, with wenches dally,

Old age vpon's at vnawares doth fally.

As *Aleuists* spend that small modicum they haue to get gold, and neuer finde it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall euer attaine to in this life. Vvee abhorre death, paine, and griefe, all, and yet we will doe nothing of that which shou'd vindicate vs from, but rather voluntarily thrust our selues vpon it. <sup>b</sup> *The lasciuious* preferres his whore before his life, or good estate, an angry man his reuenge, a parasite his gut, ambitious, honours; conetous, wealth; a theefe his booty, a souldier his spoile, we al horre diseases, and yet we pull them vpon vs. Vvee are neuer better or freer from cares then when we sleepe, and yet, which wee so much avoid and lament, death is but a perpetuall sleepe, and why should it as <sup>\*</sup> *Epicurus* argues, so much affright vs? When we are, death is not, but when death is, then we are not: our life is tedious and troublesome vnto him that liues best: † tis a misery to be borne, a paine to liue, a trouble to die, death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. <sup>c</sup> If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; If I liue honest, I burne in lust; If I take my pleasure, I tyre and starue my selfe, and doe iniury to my body and soule. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great misery. Tis both waies troublesome to me to rise and goe to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspitions all my life. I am discontented, and why should I desire so much to liue? But an happy death will make an end of all our woes and miseries,

Omnibus una me is certa medela malis:

Why should'st not thou then say with old *Simeon*, since thou art so well affected, Lord now let thy seruant depart in peace, or with *Paul*, I desire to be dissolved and to be with Christ. *Beati mors que ad beatam vitam aditum aperit,*

tis a blessed houre that leads vs to a <sup>d</sup> blessed life, and blessed are they that dy in the Lord. But life is sweet, and death is not so terrible in it selfe, as the com-  
mitants of it, a loathsome disease, paine, horreur, &c. and many times the  
manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so.  
As *Socrates* told *Cato* it concernes me not, what is done with me when I am  
dead, *Facilis iactura sepulchri*: I care not so long as I feele it not, let them set  
mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the  
world, — *pascam licet in cruce corvos*  
let Volues or Beares deuoure me,

— *c Cælo tegitur qui non habet urnam,*

The Canopy of heaven couers him that hath no tombe. So likewise for our  
friends, why should their departure so much trouble vs? They are better as  
we hope, and for what then dost thou lament, as those doe, whom *Paule* tax-  
ed in his time, 1. *Thess. 4. 13. that haue no hope*. Tis fit there should bee some  
solemnity, † *Sed sepelire decet defunctum pectore forti,*

*Constantes, unumq; diem fletui indulgentes,*

when *Iupiter* himselfe wept for *Sarpedon*, what else did the Poet insinuate,  
but that some sorrow is good.

\* *Quis matrem nisi mentis inops in funere nati*

*Flere vetat,* — who can blame a tender mother if shee

weep for her children? Beside as † *Plutarch* holdes, tis not in our power not  
to lament, *Indolentia non cuius contingit*, it takes away mercy and pittie, not  
to be sad, tis a naturall passion to weepe for our friends, an irresistable passion  
to lament, and grieue. *I knowe not how* (saith *Seneca*) *but sometimes tis good*  
*to be miserable in misery*; and for the most part all grieffe euacuats it selfe by  
teares; — \* *est quadam flere voluptas,*

*Expletur lachrymis egeriturq; dolor:*

yet after a daies mourning or two, comfort thy selfe for thy heauinesse, *Ecclus*  
38. 17. *Non decet defunctum ignauo questu prosequi*, twas *Germanicus* aduice  
of old, that we should not dwell too long vpon our passions, there is *Indolen-*  
*tia ars*, a medium, to bee kept, wee doe not (saith \* *Austin*) forbid men to  
grieue ouermuch, *I forbid not a man to be angry, but I aske for what cause he is*  
*so? Not to be sad, but why is he sad? Not to feare, but wherefore is hee afraid?*  
I require a moderation as well as a iust reason. † The *Romans* and most ciuill  
Commonwealths haue set a time to such solemnities, they must not mourne  
alter a set day, or if in a family a child be borne, a daughter or sonne married,  
some state or honour bee conferred, a brother bee redeemed from his bands, a  
friend from his enemies, or the like, they must lament no more. And tis fit it  
should be so, to what end is all their funerall pompe, complaints and teares?  
When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some o-  
thers, were weeping by him, which hee perceiving asked them what they  
meant, *for that very cause he put all the women out of the roome, vpon which*  
*words of his they were abashed, and ceased from their teares*. *Lodouicus Cor-*  
*tesius*, a rich Lawyer of *Padua* (as † *Bernardinus Seardeonius* relates) com-  
manded by his last will, and a great mulct if otherwise to his heire: that no  
funerall should be kept for him, no man should lament. But, as at a wedding,  
musicke and minstrels to be prouided, and instead of black mourners he took  
order \* *that twelue Virgins clad in greene should carry him to the Church*. His

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*d Est enim mors  
piorum felix  
transitus de la-  
bore ad refrige-  
rium, de expec-  
tatione ad pre-  
mium, de agone  
ad bruium.*

\* Luc.

† Lib. 10. con. 11

† Il. 9. Homer.

\* Ouid.

† *Consol. ad A-  
polon. non est li-  
bertate nostra  
positum non do-  
leri, misericor-  
diam abolet, &c*

\* Ouid 4. Trist.  
f Phedon.

† *Tacitus lib. 4.*

\* Lib. 9. cap. 9.

*de civ. Dei, Non  
quero eum ira-*

*catum sed cur,*

*non utrum sit*

*tristis sed unde,*

*non utrum ti-*

*meat sed quid*

*timeat,*

† *Festus verbo*

*minuitur. Lu-*

*cii dies indice-*

*batur cum liberi*

*nascantur cum*

*frater ab ami-*

*cus ab hospite*

*capitiuus domi*

*redeat, puella*

*desponsetur,*

g *Ob hanc cau-*

*sam mulieres ab*

*legaram ne talia*

*facerent, nos hec*

*audientes eru-*

*buius & de-*

*stitimus à la-*

*ebrymis.*

† Lib. 1. class. 8.

*de claris. Turis-*

*con. Patavinis.*

\* 12. Inupte

*puelle amitte*

*viridibus pannis*

*etc.*

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h Lib. de consol.  
i Præceptis phi-  
loſophie confir-  
matus aduerſus  
omnem fortune  
vim & te confe-  
crat: in celumq;  
recepta, tanta  
affectus lætitiæ  
ſum ac volupta-  
te, quantum a-  
nimo capere poſ-  
ſum, ac exiſtare  
plane mihi vi-  
deor, victorq; de  
omni dolore &  
fortuna trium-  
phare:

† Vt lignum vi-  
natum, ariſta ſe-  
cari, ſic homines  
mori.

k Boeth. lib. 2.  
met. 3.

l Nic. Henſelini  
Bæſlagr. fol. 47.

m 20 Then  
preſent.

n To Magdalen  
the daughter  
of Charles the  
7. of France

Obewnt nocteſq;  
dieſq; &c.

\* Affyriorum  
regio funditus  
deleta.

† Omnium quos  
unquam Sol af-  
pexit urbium  
maxima.

\* Ouid.

† Arcad. lib. 8.

o Epist. Tul. l. 3.

p Quum tot op-  
pidorum cada-  
uera ante oculos  
proiecta iacent.

will and testament was accordingly performed, and hee buried in St. *Sophies* Church. <sup>h</sup> *Tully* was much grieved for his daughter *Tulliola's* death at first, untill such time that hee had confirmed his minde with some Philosophicall precepts, <sup>i</sup> then he began to triumph over fortune and griefe, and for her reception into heauen to be much more ioyed, then before hee was troubled for her losse. If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why doeſt thou so macerate thy selfe? Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting act of Parliament, all must † die.

<sup>k</sup> *Constat æternâ positumq; lege est,*

*Vt constet genitum nihil.*

It cannot be reuoked, we are all mortall, and these all commanding Gods & Princes die like men. O weake condition of humane estate, *Sylvius* exclaimes, <sup>l</sup> *Ladislav* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many <sup>m</sup> Physitians, now ready to be <sup>n</sup> married, in 36 houres sickned & died. Tombes and monuments haue the like fate, *data sunt ipsis quoq; fata sepulchris* Kingdomes, Provinces, Townes, and Citties haue their periods, & are consumed. In those flourishing times of *Troy*, *Mycene* was the fairest city in *Greece*, *Græcia cuncta imperit abat*, but it alas, and that <sup>\*</sup> *Assyrian* *Ninive* are quite overthrown, The like fate hath that *Egyptian* & *Bæotian* *Thebes*, *Delos*, commune *Græcia conciliabulum*, the common counsell house of *Greece* and † *Babylon* the greatest city that ever the sunne shone on, hath now nothing but walls and rubbish left.

<sup>\*</sup> *Quid Pandionie restat nisi nomen Athene?*

Thus † *Pausanias* complained in his times. And where is *Troy* it selfe now, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* citties? *Syracuse* and *Agigentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*, the world it selfe must haue an end. And as to a traeller great mountaines seeme plaines a farie off, at last are not discerned at all, Citties, men, monuments decay, the names are only left, those at length forgotten, & are involved in perpetuall night.

o Returning out of *Asia*, when I sayled from *Ægina* toward *Megara*, I began (saith *Servius Sulpitius* in a consolatory epistle of his to *Tully*) to view the conuntry round about. *Ægina* was behinde me, *Megara* before, *Pyræus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eies. I began to thinke with my selfe, Alas why are we men so much disquieted with the departure of a friend, whose life is much shorter? p When so many goodly Citties lye buried before vs. Remember o *Servius* thou art a man, and with that I was much confirmed, and corrected my selfe. Correcſt then likewise, and comfort thy selfe in this, that we must necessarily dye, and all dye, that we shall rise againe; as *Tully* held, *Iucundiorq; multo congressus noster futurus, quàm insuavis & acerbus digressus*, Our second meeting shall be much more pleasant, then our departure was grievous.

I but he was my most deare and louing friend, my sole friend,

† *Quis*

† *Quis desiderio sit pudor aut modus**I am chari capitis? — And who can blame my woe?*

Thou maist be ashamed, I say with *Seneca* to confesse it, *in such a tempest as this to haue but one anchor*, goe seeke another: and for his part thou dost him great iniury to desire his longer life, *Wilt thou haue him crazed & sickly still*, like a tired traueiler that comes weary to his Inne, beginne his iourney afresh, *or to be freed from his miseries? thou hast more need reioice that hee is gone*. Another complaines of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortall man euer had, so good a wife, but she is now dead and gone, *latheo q̃ iacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least euer was to be had, *He did either so finde, or make her, if he found her, he may as happily finde another*; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? Had she beene so tryed peradventure as that *Ephesian* widdow in *Petronius*, by some swaggering fouldier, shee might not haue held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free, *and tis but a folly to loue thy fetters, though they be of gold*. Come into a third place you shall haue an aged father fighting for a sonne, a pretty child, † *Impube pectus quale vel impia*

*Molliret Thracum pectora.*

Hee now lies asleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young,

*Nondum experta noui gaudia prima tori.*

Or a forlorne

sonne for his deceased father. But why? *Prior exijt, prior intravit*, he came first and he must goe first. \* *Tu frustra pins, heu &c.* What, wouldst thou haue the lawes of nature altered, and him to liue alwaies? *Iul. Caesar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young. And why on the other side shouldst thou so heauily take the death of thy little sonne,

\* *Num quia nec fato, merita nec morte peribat,**Sed miser ante diem* —

he died before his time perhaps,

yet was he not mortall? Heare that diuine \* *Epidictus*, *If thou covet thy wife, friends, children should liue alwaies, thou art a foole*. He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a louing, a faire, a witty childe of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament, but who can tell whether he would haue beene an honest man? He might haue proued a theefe, a rogue, a spendthrift, a disobedient sonne, vexed and galled thee more then all the world beside, hee might haue wrangled with thee and disagreed; or with his brothers, as *Eteocles* and *Polynices*, and broke thine heart; he is now gone to eternity as another *Ganymede* in the floure of his youth, \* *as if hee had risen*; saith y *Plutarch*, *from the midst of a feast, before he was drunke, the longer he had liued, the worse he would haue beene, & quò vita longior (Ambrose thinkes) culpa numerosior*, more sinfull, more to answere for he would haue had. If hee was naught, thou maist be glad he is gone, if good, be glad thou hadst such a son. Or art thou sure he was good? It may bee hee was an hypocrite as many are, and howsoeuer he spake thee faire, peradventure he prayed amongst the rest

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† *Hor. lib. 1.**Od. 24.*

q̃ De remed. fortuit.

† *Erubescet tanta tempestate*

quod ad unius anchoram, abas

† *Vis aegrum morbidum & sitibundum —*

gaude potius quod his malis

liberatus sit.

† *Vxorem bonam aut inuenisti,*

aut sic fecisti; si inuenis, usque am

habere te posse ex hoc intelligamus: si feceris

bene speres, saluus est animus.

† *Stulti est compedi licet aureos amare.*† *Hor.*\* *Hor. lib. 1. Od. 24.*\* *Virg. 4. Æn. Cap. 19. Si id*

studes ut uxor, amici, liberi perpetuo vivant,

stultus es.

x *Deus quos diligit iuuenes rapit. Menander.*y *Consol. ad Apol. Apollonius*

filius tuus in flore decessit, ante nos ad eternitatem digressus, tantum e conuiuio abiens, priusquam in errorem aliquid e Temulentia incidere, quales i. longa solent.

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that *Icaro-menippus* heard at *Iupiters whispering place* in *Lucian*, for his fathers death, because he now kept him short, & he was to inherit much goods, & many faire Mannors after his death. Or put case he was very good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same

2 Tom. 1. Tract. de luctu. Quid me in vitium miserum vocas, qui te sum multo felicior? aut quid acerbis mihi putas contragisti? an quia non sum malus, senex, v. tu, facie rugosus incurvus, &c.

O demens quid tibi videtur in vita boni inimicum amisi dicis cenas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos & febres effugerim angorē animi &c. Eulatus quid prodest, quid lochryme, &c.

† Virg.

\* Hor.

† Chitrea de lit

† Ethic. 1. 3. c. 13

\* Epist. 85.

a Sardus de mor. gen.

2 *Lucian*. Why dost thou lament my death, or call me miserable, that am much more happie then thy selfe, what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What haue I lost, some of your good cheere, gay cloathes, musicke, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to bee a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuor, loue, couctousnesse, hatred, envy, malice, that I feare no more theeues, tyrants, enemies as you doe?

† *Id Cinerem & manes credis curare sepultos?*

Doe they concerne vs at all, thinke you, when we are once dead? Condole not others then ouer much, with not or feare thine owne death.

\* *Sumum nec optes diem nec metuas*, 'tis to no purpose.

*Excessi è vita ærumnis facilisq; libensq;*

*Ne peiora ipsa morte dehinc videam,*

I left this irksome life with all mine heart,

Least worse then death should happen to my part.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to be inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe and houle no more then, 'tis to small purpose; And as *Tully* aduiseeth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus*, Thinke what we doe, not whom we haue lost. So *David* did 2. *Sam.*

22. *While the child was yet alieue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* He that doth otherwise, is an intemperate, a weake, a silly, and vndiscreet man. Though *Aristotle* deny any part of intemperance to bee conuersant about sorrow, I am of \* *Seneca's* minde, *he that is wise is temperate, and he that is temperate is constant, free from passion, and hee that is such a one, is without sorrow*: as all wise men should be. The *Thracians* wept still when a child was borne, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke, was so generally lamented by his friends, *Pindarus* the Poet, faines some God saying, *Silete homines, non enim miser est &c.* be quiet good folkes, this yong man is not so miserable as you thinke, he is neither gone to *Styx* nor *Achæron*, sed gloriosus & senij experts heros, he liues for euer in the *Elisian* fields. If our present weaknesse be such, wee cannot moderate our passions in this be-

halfe; we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and griefe, if it vnseasonably seafe vpon them; *Danes, Dutchmen, Polanders*, and *Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpose thee, or by <sup>b</sup> *premeditation* make such accidents familiar, as *Vlysses* that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato* (*Plut. de anim. tranq.*) accustom thy selfe, and harden before hand

by

b *Præmeditatione facilem redere quæm, casum. Plut. consolat. Apollonii*  
Assuescere nos casibus debemus  
*Tully 3. Tusc.*

by seeing other mens calamities, and applying them to thy present state. I will conclude with † *Epictetus*. If thou louest a pot, remember tis but a pot thou louest, and thou wilt not be troubled when tis broke: If thou louest a sonne or wife, remember they were mortall, and thou wilt not be so impatient. And so for false feares and all other fortuit inconueniences, mischances, calamities, to resist and prepare our selues, not to faint is best, \* *Stultum est timere quod vitari non potest*, tis a folly to feare that which cannot be avoided, or to bee discouraged at all.

*c Nam quisquis trepidus pauet vel optat,*

*Abiecit clypeum, locoq; motus*

*Nec it quā valeat trahi catenam.*

For he that so faints or feares, and yeelds to his passion, flings away his own weapons, makes a cord to binde himselfe, and pulls a beame vpon his owne head.

## MEMB. 6.

Against Envy, Livor, Emulation, Hatred, Ambition,  
Selfe-loue, and all other affections.



Gainst those other<sup>d</sup> passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest, to furnish our selues with Philosophicall and Divine precepts: other mens examples, † *Periculum ex alijs facere, sibi quod ex usu fiet*. To ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of envy, livor, spleene, hatred, with their opposite vertues, as we bend a crooked staffe another way. To oppose † *sufferance to labour, patience to reproach*, bounty to couetousnesse, fortitude to pusillanimity, meeknes to anger, humility to pride to examine our selues for what cause we are so much disquieted, on what ground, what occasion, is it iust or fained? And then either to pacifie our selues by reason, to diuert by some other obiect, contrary passion, or premeditation. † *Meditari secum oportet quopactō aduersam arumnam ferat, Pericula, damna, exilia peregrè rediens semper cogitet, Aut filij peccatum, aut uxoris mortem, aut morbum filiae communia esse hac: fieri posse, ut ne quid animo sit novum*. To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome vnto vs. *In secundis meditare, quopactō feras aduersa*; or out of mature iudgement to avoid the effect, or disanull the cause, as they doe that are troubled with toothach, pull them quite out.

† *Vt vivat Castor sibi testes amputat ipse;*

*Tu quoq; si qua nocent, abijce, tutus eris.*

The Beaver bites off stones to saue the rest:

Doe thou the like with that thou art oppressed.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blowes: let vs arme our selues against all such violent incursions, which may invade our mindes. A little experience and practise will inuere vs to it; *vetula vulpes*, as the prouerb saith; *laqueo haud capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world me thinks should,

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† Cap. 8. Si olli diligas memor te olli diligere non perire aberis ea consilia si filium aut uxorem, memento hominem a te diligere. &c.

\* Seneca.

c Boet. lib. 1.

pro 4.

† Qui invidia ferre non potest ferre contemptum cogitur.

† Ter. Heautont.

† Epictetus cap. 14. Si labor obiectus fuerit tolerantie, conuictum patientie, &c. si ita conserueris, vicis non obtemperabis.

† Ter. Pbor.

† Alcias. Embl.

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should not be disquieted, but ready to receaue all fortunes, incounters, and with that resolute Capitaine, come what may come, to make answere,

\* Virg. Æn.

\* non ulla laborum

O virgo nova mihi facies inopinatâ surgit,  
Omnia percepi atq; animo mecum ante peregi.

No labour comes at vnawares to me,

For I haue long before cast what may be.

— non hoc primum mea pectora vulnus

Senferunt, graviora tuli. —

† Nat. chyrenus  
delitijs Europe  
Felix ciuitas  
que tempore pa-  
cis de bello cogi-  
tat.

The Commonwealth of † Venice in their Armory haue this inscriptiō, *Hap-  
py is that Citty which in time of peace thinkes of warre*, a fit Motto for euery

mans private house, happy is the man that provides for a future assault. But  
many times we complaine, repine and mutter without cause, we giue way to

passions, we may resist and will not. *Socrates* was bad by nature, envious, as  
he confessed to *Zopirus* the Phisicgnomer, accusing him of it, froward and la-

sciuious, but as he was *Socrates*, he did correct and amend himselfe. Thou art  
malitious, envious, couetous, impatient, no doubt and lasciuious, yet as thou

art a Christian correct and moderate thy selfe. 'Tis something I confesse, and  
able to moue any man, to see himselfe contemned, obscure, neglected, disgrac-

ed, vnderualue, <sup>d</sup> left behinde, some cannot indure it, no not constant *Lip-  
sius*, a man discreet otherwise, yet too weake & passionate in this, as his words

expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terra filios,  
nunc Macenates & Agrippas habeo*, --- *summo iam monte potitos*. But he was

much too blame for it, to a wise staid man this is nothing, wee cannot all bee  
honoured and rich, all *Cæsars*, if we will be content, our present state is good,

and in some mens opinion to be preferred. Let them goe on, get wealth, of-  
fices, titles, honours, preferments, and what they will themselves, by chance,

fraud, imposture, simony, and indirect meanes, as too many doe, by bribery,  
flattery, and parasiticall insinuation, by impudence, and timeseruing, let them

goe before, *crosse me on every side*, <sup>f</sup> *me non offendunt modo non in oculos in-  
currunt*, as he said, correcting his former errour, they doe not offend mee, so

long as they runne not into mine eies. I am inglorious and poore, *compositâ  
paupertate*, but I liue secure and quiet: they are dignified, haue great meanes,

pompe and state, they are glorious, but what haue they with it? & *Envy*, trou-  
ble, anxiety, as much labour to maintaine their place with credit, as to get it at

first. I am contented with my fortunes, *spectator è longinquo*, and loue *Nep-  
tunum procul à terrâ spectare furentem*: he is ambitious and not satisfied with

his: but what <sup>h</sup> gets he by it? to haue all his life laid open, his reproaches seeme,  
not one of a thousand but he hath done more worthy of dispraise and animad-

version, then commendation, no better meanes to helpe this then to be private.  
Let them runne, ride, striue as so many fishes for a crum, scrape, climbe, catch,

snatch, cosen, colloque, temporize and fleire, take all amongst them, wealth,  
honour, <sup>i</sup> and get what they can, it offends me not, --- <sup>k</sup> *me mea tellus*

*Lare secreto tutoq; tegat*, I am well pleased with my fortunes,  
— *Vivo & regno simul ista relinquens*. I haue learned in

what state soeuer I am therewith to be contented, *Philip. I. II.* Come what  
can come, I am prepared, *Naue ferar magna an parua, ferar vnus & idem*;  
I am the same. I was once so mad to bussell abroad, and seeke about for pre-

ferment

d Occuper ex-  
ercitum scabies,  
mibi turpere.  
lingui est. Hor.  
Lipsius epist.  
Æst. lib. 6. ep. 7

f Lipsius epist.  
lib. 1. epist. 7.  
g Gloria comi-  
tembabet inui-  
diam, parioneve  
premitur reti-  
nendo ac acqui-  
rendo.

h Quid aliud  
ambitiosus sibi  
parat quam ut  
probra eius pa-  
teant, nemo vi-  
uens qui non ha-  
bet in vita plu-  
ra vituperatio-  
ne quam laude  
digna, his malis  
non melius oc-  
curritur, quam si  
bene latueris.

i Et omnes fama  
per vrbis gey-  
vula laudet.  
k Sen. Her. fur.

l Her.

ferment, tyre my selfe and trouble all my friends, sed nihil labor tantus profecit, nam dum alios amicorum mors avocatur, alijs ignotus sum, his inuisus, alij largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lætant, dum alios ambio, hos capto, illis innotescō, ætas perit, anni defluunt, amici fatigantur, ego deferor, & iam mundi tæsus, humanæq; sâtur infidelitatis acquiescō. And so I say still; although I may not deny but that I have had some † bountifull patrons, & noble benefactors, *ne sim interim ingratus*, and I doe thankfully acknowledge it, I have receaved some kindnesse, *quod Deus illis beneficium rependat. si non pro votis, fortasse pro meritis* more peradventure then I deserue, though not to my desire, more of them then I did expect; yet not of others to my desert, neither am I ambitious, or couetous, all this while, or a *Suffenus* to my selfe, what I haue said, without preiudice, or alteration shall stande. And now as a mired horse that struggles at first with all his might & maine to get out, but when he sees no reinedy, that his beating will not serue, lies still, I haue laboured in vaine, rest satisfied, and if I may vsurpe that of † *Prudentius*.

*Inveni portum, spes & fortuna valesce,*

*Nil mihi vobiscum, ludite nunc alios;*

Minè haue'n's found, fortune and hope adue,  
Mocke others now, for I haue done with you.

M E M B. 7.

*Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.*

**I** May not yet conclude, thinke to appease passions; or quiet the minde till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce so grievous tortures & discontents: to diuert all I cannot hope, to point alone at some few of the chiefest, is that which I ayme at.

*Repulse* and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to be taken, *Cesar* himselfe hath beene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grievously? It hath beene a familiar thing of thee thy selfe to deny others. If euery man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vaine hope suggests, vsfiable appetite affects, our preposterous iudgement thinkes fit, weare granted, wee should haue another *Chalcidius* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or worth, but for loue, affinity, friendship, affection, a great mens letters, or, as commonly they are bought and sold. *Honours in Court* are bestowed not according to mens vertues and good conditions (as an old Courtier obserues) but as euery man hath meanes: or more potent friends so he is preferred. With vs in *France* († for so their owne countriman relates) most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, runnes away with all the preferment. *Indignissimus* plerumq; praefertur, *Vatinius*

† The right honorable Lady Francis Countesse Dowager of Exeter. The Lord Berkeley. † Dislicon eius in militem Christianum, egraco. Engrauen on the Tombe of Fr. Puccius the Florentine in Rome. Chitrens in delitiis.

Repulse.  
in *Federalius* in 300 *Lacedaemoniorum* numerū non electus riste, gratularise dicens civitatem habere 300. ciues se meliores.  
n Kissing goes by fauour.  
\* *Æneas Sylvius* de miser. curial. Dantur honores in curiis non secundum honores & virtutes, sed ut quisq; diuiores atq; potentior, eo magis honoratur.  
† *Sejellius lib. 2.* de repub. Gallorum. Favore apud nos & gratia plerumq; res agitur, & qui commodum aliquem nacti sunt intercessorem, aditum sere habent ad omnes praefecturas.

324 *ninus Catoni, illaudatus laudatissimo;**serui dominantur, a selli**Ornantur phaleris, dephalerantur equi.*

An illiterate foole

\* Imperitus  
periti minus oc-  
cupat, & sic a-  
pud vulgus ha-  
betur. Ille pro-  
fitetur mille co-  
ronatis, cum nec  
decem mereatur:  
alii è diversis  
mille dignus,  
vix decem con-  
sequi potest.

† Miniſtri la-  
cupletiores ſunt  
iis quibus mini-  
ſtratur.

† Epist. dedic.  
diſputat: xēub-  
beo Bondemon-  
tio, & Cosmo  
Rucelaio.

† Quum is qui  
regnat & reg-  
nandi ſit imperi-  
tus.

† Hor. lib. 2.

Sat. 5.

o Salomon Ec-  
cleſ. 9. 11.

sits in a wise mans seat, and the common people hold him learned, graue, and wise: One professeth (\*Cardan well notes) for a thousand crownes, but he deserves not ten, when as he that deserves a thousand cannot get tenne: *Salarium non dat multis salem.* And often times which *Machiauel* seconds, † *principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants employment, he that hath skille to be a pilot wants a shippe, and he that could gouerne a Commonwealth, hath not a poore office to manage. And yet all this while he is a better man that is fit to raigne, *et si caret at regno*, though he want a kingdome, † *then he that hath one, and knowes not how to rule it*; *Hieron* of *Syracuse*, was a braue King but wanted a Kingdome, *Persesus* of *Macedon* had nothing of a king, but the bare name and title, for he could not gouerne it, so great places are often ill bestowed, worthy persons vnrespected. Many times too the seruants haue more meanes then the masters whom they serue, which † *Epictetus* counts an eye-sore and inconvenient. But who can helpe it? It is an ordinary thing in these daies to see a base, impudent asse, illiterate, vnworthy, vn sufficient, to bee preferred before his betters, because he can put himsele forward, because he lookes big, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discrete, modest, and better deseruing man shall lie hid or haue a repulse. 'Twas so of old & ever will bee, and which *Tiresius* advised *Vlysses* in the † Poet — *Accipe qua ratione queas ditescere, &c.* is still in vse, lye, flatter and dissemble. If not as he concludes

--- *Ergo pauper eris*, then goe like a begger as thou art, *Erasmus*, *Melan-*

*Ethon*, *Lipſius*, *Budæus*, *Cardan*, liu'd and died poore, *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rid on foot cloathes. It is not honesty, learning, worth, wisdom, that preferres men, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance. \* *Casus plerumq; ridiculus multos eleuauit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergo nihil quàm verba eras, atque ego te tanquam rem excercebam, sed tu seruebas fortuna.* Beleeue it hereafter o my friends! Vertue serues Fortune. Yet be not discouraged (O my well deseruing spirits) with this which I haue said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your farther content il'e tell you a † tale. In *Moronia pia*, or *Moronia felix* I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell void. The carcasſe scarce cold, many sutors were vp in an instant. The first had rich friends, a good purse, & he would out-bid any man before he would lose it, euery man supposed hee would carry it. The second was my Lord Bishops chaplin (in whose gift it was) and he thought it his due to haue it. The third was nobly borne, and he meant to get it by his great parents, patrons, and allies. The fourth stood vpon his worth, he had newly found out strange misteries in Chimistry, and other rare inuentions which hee would detect to the publike good. The fift was a painefull preacher, and he was commended by the whole parish where hee dwelt, he had all their handes to his certificate. The sixt was the prebenda-

ries

† Tale quid est  
apud valent.  
Andream Apo-  
log. manip. 5.  
apol. 39.

\* Sat. Menip.

ries sonne lately diseased, his father died in debt (for it, as they say) left a wife and many poore children. The teauenth stood vpon faire promises, which to him and his noble friends had beene formerly made, for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noblemens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late conuert and wanted meanes. The eleauenth would exchange for another, he did not like the formers sice, could not agree with his neighbors, and felowes, vpon any tearmes he would be gone. The twelwe and last was (a sutor in conceipt) a right honest, ciuill, sober man, an excellent scholler, and such a one as liued priuat in the Vniuersity, but he had neither means nor mony to compasse it, besides he hated all such courtes, hee could not speake for himselfe, neither had he any friends to solícite his cause, and therefore made no sute, could not expect, neither did he hope for or looke after it. The good Bishop amongst a iury of competitors thus perplexed, and not yet resoluéd what to doe, or on whom to bestow it, at the last, of his own accorde, meere motion, and bountifull nature, gaue it freely to the Vniuersity student, altogether vnknowne to him but by fame, and to bee briefe, the Academicall scholler had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students reioyced, and were much cheared vp with it, though some would not beleue it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it and said, *Nunc iuvat tandem studiosum esse, & Deo integro corde seruire.* you haue hard my tale, but alas it is but a tale, a meere fiction, it was neuer so, neuer like to bee, and so let it rest. Well be it so then, they haue wealth and honour, fortune and preferment, euery man (thers no reinedy) must scamble as hee may, and shift as he can, yet *Cardan* comforted himselfe with this, *p the starre Formahant would make him immortal,* & that † after his decease his bookes should be found in Ladies studies.

\* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canuas so to heart? It may bee thou art not fit; But as a † child that puts on his fathers shooes, hat, head-peece, brest-plate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldest thou doe by such an office, place or Magistracy, thou art vnfit. *And what is dignity to an unworthy man,* but (as \* *Saluianus* holds) *a gold ring in a swines snout:* Thou art a brute. Like a bad actor (so ° *Plutarch* compares such men) in a Tragoedy, *diadema fert, at vox non auditur:* Thou wouldest play a Kings part, but accest a clowne, speakest like an asse. *Magna petis Phaethon & que non virib' istsis, &c.* as *Iames* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis timerare nescis,* thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine owne conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any of thy ranke, God in his prouidence hath reserued thee for some other fortunes, *sic' superis visum.* Thou art humble as thou art, it may bee, hadst thou beene preferred, thou wouldest haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, & beene a blocke, a tyrant, or a demigod, *sequi-*

p *Stella Formahant immortalitatem dabit.*

† *Lib. de lib. propriis.*

\* *Hor.*

† *Qui induit thoracē aut galeam, &c.*

\* *Lib. 4 de gub. dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.*

° *In Lyandro.*

q *Ouid. Met.*

r *Magistratus virum indicat.*

326 *turgē superbia formam.* <sup>1</sup> Therefore, saith Chrysostome, good men doe not alwaies finde grace and favour, least they should be puffed up with turgent titles, growe insolent and proud.

Ideo boni viri  
aliquando grati  
am non accipi-  
unt, ne in super-  
biam eleventur  
ventositate iac-  
tantie, ne alti-  
tudo muneris  
negligentiores  
efficiat.  
u Elien.

Injuries, abuses, are very offensive, & so much the more in that they thinke *veterem ferendo invitant novam*, by taking one they prouoke another: but

it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to beare, or quietly to put it vp. If an asse kicke mee, saith *Socrates*, shall I strike him againe, and when <sup>u</sup> his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates eia Xantippe*, as we doe when doggs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, vpon final quarrells, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advise, or mediation of friends might haue beene happily composed, or if patience had taken place.

Patience in such cases is a most soueraigne remedy, to put vp, conceale, or dissemble it, to <sup>x</sup> forget and forgiue, <sup>y</sup> not 7 but 77 times, as often as hee repents forgiue him, *Luk. 17. 3.* as our Sauour inioynes vs stroken, to turne the other side: as our <sup>z</sup> Apostle perswades vs, to recompence no man euill for euill, but as much as is possible to haue peace with all men: Not to avenge our selues,

x In iuriarum  
remedium est  
obliuio.  
y Mat. 18. 22.  
Mat. 5. 39.  
z Rom. 12. 17.  
† Si toleras ini-  
uriam victore-  
vadis, qui enim  
pecuniis priva-  
tus est, non est  
privatus victo-  
ria in hac philo-  
sophia.

and wee shall heape burning coales vpon our aduersaries head. For if you put up wrong (as <sup>†</sup> Chrysostome comments) you get the victory, he that looseth his mony, looseth not the conquest in this our philosophy. If he contend with thee, submit thy selfe vnto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diuine is, two refractory spirits will neuer agree, the onely meanes to ouercome, is to relent, *obsequio vinces*. *Euclide* in *Plutarch* when his brother had angred him, swore he would be reuenged, but he gently replied, <sup>†</sup> Let me not liue if I doe not make thee loue mee againe, vpon which meeke answer he was pacified.

\* *Flectitur obsequio curuatus ab arbore ramus,  
Frangis si vires experire tuas.*

A branch if gently bended yeelds to thee,  
Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the city by that furious *Alexander* the 6<sup>th</sup>, gaue the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee might breake them by force, but so neuer make them stoope; for they fled in the midst of their hard vsage to the kingdome of *Naples*, and were honourably entertained by *Fredericke* the king, according to their callings: Gentleness in this case might haue done much more, and let thine aduersary be neuer so peruerse, it may be by that meanes thou maist winne him, <sup>a</sup> *favore & benivolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are to soonest ouercome; <sup>†</sup> A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infectus infectis*, a terror and scourge alone to such as are stubborne & make resistance, It was the symbole of *Emanuel Philibert* Duke of *Savoy* and hee was not mistaken in it, for

a Heliodorus.  
† Reip[s]a reperi  
nibile esse homi-  
ni melius facili-  
tate & clemen-  
tia. Ter. Adelp.

\* *Quo quisq; est maior magis est placabilis ira,  
Et faciles motus mens generosa capit.*

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A greater man is looneſt pacified,

A noble ſpirit quickly ſatisfied.

It is reported by <sup>b</sup> *Gualter Mapes* an old Hiſtoriographer of ours, (who lived 400 yeares ſince) that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an interview neere *Auſt* vpon *Severne* in *Gloſtershire*, and the Prince ſent for, reſuſed to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, <sup>c</sup> *went up to the armes in water, and embracing his boat,* would haue carried him out vpon his ſhoulders, adding that his humility and wiſdome had triumphed ouer his pride and folly. And therevpon was reconciled vnto him, and did his homage. If thou canſt not ſo win him, put it vp, if thou beſt a true Chriſtian; a good diuine, an imitator of Chriſt, <sup>†</sup> (For he was reuiled, and put it vp, whipped and ſought no revenge) thou wilt pray for thine enimies, <sup>d</sup> and bleſſe them that perſecute thee, bee patient, meeke, humble, &c. An honeſt man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his faſhion ſo to doe, where is leaſt heart, is moſt tongue, *quò quiſq; ſtultior, eò magis inſoleſcit*, the more ſortiſh he is, ſtill the more inſolent: <sup>e</sup> *Do not anſwere a foole according to his folly.* If hee bee thy ſuperior, <sup>f</sup> beare it by all meanes, grieue not at it, let him take his courſe, *A-nytus* and *Melitus* \* *may kill mee, they cannot hurt me*; as that generous *Socrates* made anſwere in like caſe. *Mens immota manet*, though the body be torne in peeces with wild horſes, broken on the wheele, pinched with fiery tongues, the Soule cannot bee diſtracted. 'Tis an ordinary thing for great men to vilifie and inſult, oppreſſe, iniure, tyranniſe, to take what liberty they liſt, and who dare ſpeake againſt them? *Miſerum eſt ab eo ledi, à quo non poſſis queri*, a miſerable thing 'tis to bee iniured of him, from whom is no appeale: <sup>†</sup> and not ſafe to write againſt him that can proſcribe and puniſh a man at his pleaſure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confeſſe to be ſo iniur'd: One of *Chilo's* three difficult things: <sup>†</sup> *To keepe counſell, ſpend his time well, put up iniuries*, but be thou patient, and leaue revenge vnto the Lord. *Vengeance is mine and I will repay, ſaith the Lord. I knowe the Lord, ſaith \* David, will avenge the afflicted and iudge the poore. No man* (as <sup>†</sup> *Plato* farther addes) *can ſo ſecretely puniſh his aduerſary, as God will ſuch as oppreſſe miſerable men.*

<sup>†</sup> *Iterum ille rem indicatam indicat,*

*Maioresq; multa à multat.*

If there be any religion, any God, and that God bee juſt it ſhall be ſo; if thou beleueſt the one beleuee the other: *Erit, erit*, it ſhall bee ſo. *Nemesis* comes after, *ſero ſed ſerio*, ſtay but a little and thou ſhalt ſee Gods juſt iudgement overtake him. Thou ſhalt ſee that verified of *Samuel* to *Agag*. *1 Sam. 15. 33.* *thy ſword hath made many women childleſſe, ſo ſhall thy mother bee childleſſe amongſt other women.* It ſhall bee done to them as they haue done to others, and that to their deſert.

\* *Ad generum Cereris ſine cade & ſanguine pauci*

*Descendunt reges & ſiccà morte tyranni,*

Few Tyrants in their beds doe dye,

But ſtab'd or main'd to hell they hie.

T t 3

Often.

† *Ouid.*b *Camden in Glouc.*c *Vig. ad peſtus ingreſſus eſt a- quam & cimbâ amplectens, ſapi- entiffime rex ait tua humilitas meam vicit ſu- perbiam, & ſa- pientia trium- phauit ineptiam, collum aſcende, quod contrate fatuus erexi, in- trabis terram, quam hodie fecit tuam benignitas &c.*† *Chryſoſtome.*

Contumeliis af- ſectus eſt &amp; eas pertulit, oppro- briis, nec ultus eſt, verberibus caſus nec vicibus reddidit.

d *Rom. 12. 14.*e *Pro.*f *Contend not with a greater man, Pro.*\* *Occidere poſ- ſunt.*† *Non facile aut- tutum in enim ſcribere qui po- teſt proſcribere.*† *Arcania tacere, olium recte col- locare, iniuriam poſſe ferre diffi- cillimum.*g *Pl. 45 Rom. 12.*\* *Pl. 139. 12.*† *Nulles tam ſeuere inimicum ſuum viciſſi po- teſt, quam deus ſolet miſerorum oppreſſores*† *Arſturus in Plautus.*\* *Inuenatius.*

Often times too a base contemptible fellow is the instrument of Gods iustice to punish, to torture and vex them, as an *Ichnemon* doth a *Corcodile*. They shall be recompenced according to the workes of their hands, *they shall haue sorrow of heart, and be destroyed from vnder the heauen*, Thre. 3. 64. 65. 66.

onely be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it, 'Tis *grauē, grauē*, no (*Chrysostome* replies) *non est grauē o homo*, 'tis not so grievous, † *neither had God commanded it, if it had beene so difficult*. But how

shall it be done? *Easily*, as he followes it, *if thou shalt looke to heauen, behold the beauty of it, and what God hath promised to such as put vp iniuries*. But if thou resist and goe about *vim vi repellere*, as the custome of the World is, to

right thy selfe, or hast giuen iust cause of offence, 'tis no iniury then but a condigne punishment thou hast deserued as much. *A te principum, in te recidit crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* exhortates with *Cain*. lib.

3. de *Abel & Cain*. <sup>k</sup> *Dionysius* of *Syracuse*, in his exile was made stand without doore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, in his owne pride

and scorne which in his prosperity he had formerly shewed others. 'Tis † *Tullius* axiome, *ferre ea molestissime homines non debent quae ipsorum culpā con-*

*tracta sunt*, selfe doe selfe haue, as the saying is, they may thanke themselves. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formica sua bilis inest*, The least flye hath a spleene, and a little

Bee a sting. † An asse oerwhelmed a Thisselwarpes nest, the little bird pecked his gaul'd backe in revenge, and the Humble-bee in the Fable, flung downe the Eagle's eggs out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse nest, and hurt her young ones, shee bit him by the finger.

\* *I see now* (saith he) *there is no creature so contemptible, that will not be revenged*. 'Tis *lex talionis*, and the nature of all things so to doe; if thou wilt

liue quietly thy selfe, † doe no wrong to others. If any be done thee put it vp, with patience endure it. For † *this is thanke worthy*, saith our Apostle, *if a man for conscience towards God endure griefe, and suffer wrong undeserued:*

*for what praise is it, if when yee be buffeted for your faults, you take it patiently? but if when you doe well, yee suffer wrong, and take it patiently, there is*

*thinkes with God, for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, he that cannot beare iniuries witnesseth against himselfe that hee is no good man, as *Gregory* holds.

<sup>k</sup> 'Tis the nature of all wicked men to doe iniuries, as it is the property of all honest men patiently to beare them. *Improbis nullo flectitur obsequio*. The

Wolfe in the † Embleme sucked the goat (so the shephard would haue it) but he kep neuertheless a Wolfes nature, \* a knaue will be a knaue. Iniury is

on the other side a good mans footboy, his *fidus Achates*, and a lackey followes him wherefoeuer he goes. Besides, *miserā est fortuna quae caret inimico*, he is in a miserable estate that wants enemies, it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that

vpriought *Cato* of whom *Paterculus* giues that honourable *elogium*, *bene fecit quod aliter facere non potuit*, was † 50 times endited and accused by his

fellow citizens. If there were no other respect then that of Christianity, religion and the like, to enduce men to be long suffering and patient, yet

h Haman shall  
be hanged on  
that gallows  
hee provided  
for Mar doche-  
us, Esther. 7.

i Apud Christi-  
anos non qui pa-  
tuitur, sed qui su-  
cit iniuriam mi-  
ser est Leo ser.  
† Neq. precepit  
set deus si graue  
fuisse: sed qua  
ratione poterat  
facile si celum  
suspexeris, & e-  
ius pūchitudi-  
nem, & quod  
pollicetur deus  
&c.

k Valerius lib.  
4 cap. 1.

† Epist. Quat.

† Camerarius

emb. 75. cent. 2.

\* Pape, inquit,

nullum animal

tam pusillum

quod non cupiat

viciari.

† Quod tibi fe-

ri non vis alteri

ne feceris.

li pet. 2.

k Siquidem ma-

lorum proprium

est inferre dam-

na, & bonorum

pedissequa est in-

iuria.

† Alciat empl.

† Naturam ex-

pellas furca li-

cet vsq. recur-

ret.

l By many in-

dignities wee

come to dig-

nities.

Tibi subdito

que sunt aliis,

furtum, coruptio

&c. & in iis in

te admissis non

excandescas. &

pictetus.

† Plutarch, quin

quagies Catoni

dies dicta ab ini-

miis.

methinkes the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, losse, dangers that attend vpon it might restraine the calamities of contention, for as it is with ordinary gamesters, the gaine goes to the box, so falls it out to such as contende, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kinde, & common experience might detaine them. <sup>m</sup> The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and dragons conflict in <sup>†</sup> *Pliny*, the Dragon got vnder the Elephants belly, & sucked his blood so long, till he fel down dead vpon the Dragon, & killed him with the fall, so both were ruined. Tis an Hydras head contention, the more they striue, the more they may, and as *Praxiteles* did by his glasse, when he saw a scuruy face in it, breake it in peeces, but for that one, he saw many more as bad in a moment: for one iniury done they provoke another *cum fenore*, & twenty enimies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude, but if thou hast receiued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

<sup>n</sup> I say the same of scoffes, slanders, contumelies, obloquies, diffamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace, 'tis but opinion, if wee could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scold to his wife, when she brawled, he plaid on his drumme, and by that meanes madded her more, because she saw that he would not bee moued. *Diogenes* in a crowd when one called him backe, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Alian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, <sup>o</sup> not be moued, for honesty is a sufficient rewarde, *probitas sibi premium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, <sup>†</sup> *Improbis ipsa nequitia supplicium*.

Yea but I am ashamed, disgraced, dishonored, degraded, exploded, my notorious crimes and villanies, are come to light, *(deprendi miserum est)* my filthy lust, abominable oppression and avarice lies open, my good names lost, my fortunes gone, I haue beene stigmatized, whipt at poast, arraigned and condemned, I am a common obloquy, I haue lost mine eares, odious, execrable, abhorr'd of God and men. Bee content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one cloud another, one rumor is expelled by another: Euery day almost comes new newes vnto our eares, as how the Sunne was eclipsed, meteors seene 'ith aire, monsters borne prodigies, how the *Turkes* were ouerthrowne in *Persia*, an Earthquake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Hollande*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a

man

<sup>m</sup> Hoc scio pro  
certo quod si cū  
stercore certo.  
Vincō sen vin-  
cor, semper ego  
maculor.

<sup>†</sup> Lib. 8. cap. 20.

<sup>n</sup> Obloquutus  
est, probumq;  
tibi inuoluit quis-  
piam, siue vera  
is dixerit, siue  
falsa, maximam  
tibi coronam re-  
xueris si mansu-  
ere conuictum  
iuleris. Chrys. in  
6. cap. ad Rom.  
ser. 10.

<sup>o</sup> Tullius epist  
Dolabellæ, tu  
forti sis animo,  
& tua modera-  
tio, constantia,  
eorum infamæ  
iniuriæ.

<sup>†</sup> Boethius consol.  
lib. 4. prof. 3.

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1

man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which wee doe heare at first with a kinde of admiration, detestation, consternation, but by and by they are buried in silence, thy fathers dead, thy brother robd, wife runnes mad, neighbour hath kild himselfe, tis heauy, carefull, grosse newes at first, in euery mans mouth, table talke, but after a while who speakes or thinkes of it. It will be so with thee and thine offence, it will bee forgotten in an instant, bee it theft, rape, sodomy, murder, incest, treason &c. thou art not the first offender, nor shalt not be the last; tis no wonder, euery houre such malefactors are called in question, nothing so common,

*Quocumq; in populo, quacunq; sub axe,*

Comfort thy selfe thou art not the sole man. If he that were gilltesse himselfe should sling the first stone at thee, and he alone should accuse thee that were faultlesse; how many executioners, how many accusers wouldst thou haue? If euery mans sinnes were written in his forehead, and secret faults knowne, how many thousands would perallel, if not exceed thine offence? It may be the Iudge that gaue sentence, the Iury that condemned thee, the spectators that gazed on thee, deserued much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken; to bee made a publike example of Iustice, to be a terror to the rest, yet should euery man haue to his desert, thou wouldst perduenture be a Saint in comparifon, *vexat censura columbas*, poore soules are punished, the great ones doe 20 thousand times worse, and are not so much as spoken of.

† Ter. Flor.

† *Non rete accipitri tenditur neq; miluio,*

*Qui male faciunt nobis, illis qui nil faciunt tenditur.*

The nets not laid for kites or birds of pray,

But for the harmelesse still our ginnes we lay.

Be not dismaied then *humanum est errare*, wee are all sinners, dayly and hourelly subiect to temptations, the best of vs is an hypocrite, a grieuous offender in Gods sight, *Noah, Lot, Dauid, Peter, &c.* how many mortall sinnes doe wee commit? Shall I say, be penitent, aske forgiueneesse, and make amendes by the sequele of thy life, for that soule offence thou hast committed, recouer thy credit by some noble exploit, as *Themistocles* did, for hee was a most deboshed and vitious youth, *sed iuuenta maculas praeclaris factis deleuit*, but made the World amendes by braue exploites; at last become a new man and seeke to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall, may stand as vpright as euer he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man; he that is odious in present, hissed out, an exile, may bee receaued againe with all mens fauours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vex, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be gilltes it concerns thee not

† *Camerar. emb,*  
*6. sent. 3.*

† *Irrita vaniloqua quid curas spicula lingua,*  
*Latrantem curat ne alta Diana canem?*

Doth

Doth the Moone care for the barking of a dogge? They detract, scoffe and rayle, faith one, p and barke at me on euery side, but I, like that *Albanian* dog sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleepe, vindicate my selfe by contempt alone.

\* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involuo*, † or an Vrchin round, *nil moror ictus*, ° a Lizard in Camomile, I decline their fury and am safe.

*Integritas virtusq; suum munimine tuta,*

*Non patet aduersæ moribus inuidiæ.*

Vertue and integrity are their owne fence,

Care not for envy, or what comes from thence,

Let them raile then, scoffe, & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinkes, is not moued, because hee knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, all are so serued alike. ¶ *O Iane a tergo quæ nulla ciconia pinxit, Antevorta and Postvorta* Iupiters gardians, may not helpe in this case, they cannot protect, *Moses* had a *Dathan* & *Corath*, *Dauid* a *Shimei*, God himselfe is blasphemèd: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, \* *Regium est cum bene feceris male audire*, the chiefeest men, and most vnderstanding are so vilified, let him take his † course. And as that lusty courser in *Æsop*e, that contemned the poore Asse, came by and by after with his bowels burst, a packe on his backe, and was derided of the same Asse, *contemnentur ab ijs quos ipsi prius contempserunt, & irridentur ab ijs quos ipsi prius irriserunt*, they shall bee contemned and laughed to scorn of those whom they haue formerly derided. Let them contemne, disfaime, or vndervalue, insult, oppresse, scoffe, slander, abuse, curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, a good conscience is a continuall feast, innocency will vindicate it selfe. *Elogium mihi præ foribus*, my posie is, *not to be moued, that* † *my Palladium, my breast plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I leane upon that stake of modesty, so receaue and breake asunder all that foolish force of Livor & Spleene*. And who soeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men truly devout, and so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would bee patient, rich men would be liberall and humble, Citizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kind to their children, and they againe obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wiues modest, Husbendes would be louing and lesse iealous: If we could imitate *Christ* and his Apostles, liue after Gods lawes, these mischiefs would not so frequently happen amongst vs; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testy by nature, apt

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\* *Catullus*,  
o *Tullius* epist.  
*Dolabella*, tu  
fortis sis animo,  
o tu i modera-  
tio, constantia,  
etiam infames  
iniurias.  
p *Lippus* elect.  
lib. 2. v. l.

*Latrant me iaceo* actaceo. &c.  
o The symbole  
of I. *Kevenhe-*  
*der* a *Carin-*  
*thian* Baron  
saith *Sambucus*  
\* The symbole  
of *Gonzaga*  
duke of *Man-*  
*tua*.

q *Pos. Sat. 1.*

\* *Magui animi*  
est iniurias des-  
picere. *Seneca* de  
ira. cap. 31.

† *Quid turpius*  
quam sapientis  
vitam ex inspi-  
entis sermone  
pendere? *Tullius*  
2. de *Finibus*.

1. Tuare consi-  
entia solare, in  
cubiculum in-  
gredere, ubi se-  
cure requiescas.

*Minnit* se quo-  
dammodo pro-  
banis conscien-  
tiæ secretum.

*Boetius* lib. 1.  
prof. 4.

† *Ringatur* licet  
& maledicant,  
*Palladium* illud  
posteriori oppono.

*Non Moveri*:  
confisso modestiæ  
veluti sudi inni-  
tens, excipio &  
frango stultissim-  
um impetum  
livoris. *Putean*,  
lib. 2. epist. 53.

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\* *Mil. glor. Aff.*  
3. *Plautus.*

† *Bion* said his father was a roague, his mother a whore to prevent obloquy, and to shew that nought belonged to him but goods of the minde.

to mistake, apt to quarrell, apt to provoke & misinterpret to the worst, every thing that is said or done, and therevpon heape vnto our selues a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, \* *Et suam partem itidem tacere, cum aliena est oratio*: they will speake more then comes to their shares, in all companies, and by those bad courses accumulate much evill to their owne soules, (*qui contendit, sibi convitium facit*) their life is a perpetual brawle, they snarle like so many dogs, with their wiues, children, servants, neighbours, & all the rest of their friends, they can agree with no body. But to such as are iudicious, meeke, submisse, and quiet, these matters are easily remedied: they will forbear vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eies, crooked legs, or any such imperfection, infirmitie, disgrace, reproach, the best way is to speake of it first thy selfe, and so thou shalt surely take away all occasions from others to iest at, or contemne, that they may perceiue thee to bee carelesse of it. *Vatinus* was wont to scoffe at his owne deformed feet, to prevent his enemies obloquies and sarcasmes in that kinde; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should bee ouermuch moued when they were broken by chance. And sometimes againe, so that it be discreetly and moderately done, it shall not be amisse to make resistance, to take downe such a saucie companion, no better meanes to vindicate himselfe to purchase finall peace: for he that suffers himselfe to be ridden, or through pusillanimity or sottishnesse will let euery man baffle him, shall be a common laughing stock for all to flout at. As a Curre that goes through a Village, if he clap his taile betweene his legges, and runne away, every crite will insult ouer him, but if he bristle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other grieuances there are, which happen to mortals in this life, from friends, wiues, children, seruants, masters, companions, neighbours, our owne defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many diuine precepts to counterpoise our hearts, speciall antidotes both in Scriptures & humane Authors, which who so will obserue, shall purchase much ease & quietnesse vnto himselfe: I will point at a few. Those Propheticall, Apostolicall admonitions, are well knowne to all, what *Solomon*, *Siracides*, our Sauour *Christ* himselfe hath said tending to this purpose: as *Feare God, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashion not your selues to this world, &c. apply your selues to the times: strue not with a mighty man: recompence good for euill: let nothing be done through contention or vaine-glory, but with meeknesse of minde euery man esteeming of others better then himselfe, loue one another.* Or that Epitome of the Law and the Prophets, which our Sauour inculcates, *loue God aboue all, thy neighbour as thy selfe.* And whatsoeuer you would that men should doe vnto you, so doe vnto them, which *Alexander Severus* writ in letters of gold, and vsed as a Motto, <sup>u</sup> *Hierome* commends to *Celantia* as an excellent way

way, amongst so many intifements and worldly provocations to resist her  
 life. Out of humane Authors take these few cautions, \* *Know thy selfe.* y *Bee*  
*contented with thy lot.* z *Trust not wealth, beauty, nor parasites, they will bring*  
*thee to destruction.* a *Have peace with all men, warre with vice.* b *Be not idle.*  
 c *Looke before you leap.* d *Beware of had I wist.* e *Honour thy parents, speake*  
*well of friends. Be temperate in foure thing, lingua, loculis, oculis, & poculis,*  
*watch thine eye, f moderate thine expenses, Heare much, speake little, † sustaine*  
*& abstine. If thou seeest ought amisse in another, mend it in thy selfe. Keep thine*  
*owne counsell, reveale not thy secrets, be silent in thine intentions, g Giue not*  
*care to tale-tellers, babblers, be not scurrilous in conversation: \* iest without*  
*bitternesse: giue no man cause of offence: set thine house in order, h Take heed*  
*of suretiship. † Fide & diffide, as a Fox on the yce, take heed whom you trust.*  
 i *Liue not beyond thy means.* k *Giue chearefully. Pay thy dues willingly. Bee*  
*not a slave to thy mony.* l *Omit not occasion, embrace opportunitie, loose no time.*  
*Be humble to thy superiour, respectiue to thine equall, affable to all, m but not*  
*familiar. Flatter no man. n Lie not, dissemble not. Keepe thy word and pro-*  
*mise, be constant in a good resolution. Speake truth. Be not opinatiue, maintain*  
*no factions. Lay no wagers, make no comparisons. o Finde no faults, meddle not*  
*with other mens matters. Admire not thy selfe. p Bee not proud or popular.*  
*Insult not. Fortunam reuerenter habe. q Feare not that which cannot bee a-*  
*voided. † Griene not for that which cannot be recalled. \* Vndervalue not thy*  
*selfe. Accuse no man, commend no man rashly. Goe not to law without great*  
*cause. Striue not with a greater man. Cast not off an old friend, Take heed of a*  
*reconciled enemie. † If thou come as a guest stay not too long. Be not unthank-*  
*full. Be meek, mercifull and patient. Doe good to all. Be not fond of faire words.*  
 \* *Be not a neuter in a faction. Moderate thy passions. † Thinke no place with-*  
*out a witnesse. u Admonish thy friend in secret, commend him in publike. Keep*  
*good company. x Loue others to be beloued thy selfe. Ama tanquam osurus. A-*  
*micus tardo fias. Provide for a tempest. Noli irritare crabrones. Doe not pro-*  
*stitute thy soule for gaine. Make not a foole of thy selfe to make others merry.*  
*Marry not an old Cronie or a foole for mony. Be not over sollicitous or curious.*  
 † *Seeke that which may be found. \* Seeme not greater then thou art: Take thy*  
*pleasure soberly. Ocymum ne terito. y Liue merrily as thou canst. z Take heed*  
*by other mens examples. Goe as thou wouldst be met, sit as thou would be found.*  
 a *yeeld to the time, follow the streame. Wilt thou liue free from feares & cares?*  
 b *Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c.*  
 Looke for more in *Ifocrates, Seneca, Plutarch, Epictetus, &c.* and for defect,  
 consult with cheese-trenchers, and painted cloathes.

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x *Nosce teipsum*  
 y *contentus abi.*  
 z *Ne fidus opi-*  
 bus, neq; pa-  
 asis, irabunt in  
 precipitium.  
 a *Pacem cum*  
 hominibus habe,  
 bellum cum vi-  
 tiis. Oho z Im-  
 perat. symb.  
 b *Demon te*  
 nunquam otio-  
 sum inueniat.  
 Hieron.  
 c *Diu delibera-*  
 dum quod statu-  
 endum est semel.  
 d *Insuperis est*  
 dicere non pu-  
 tarum.  
 e *Ames paren-  
 te si equum alter-*  
 feras, praestes pa-  
 reatibus pie-  
 tem, amicis dile-  
 ctionem.  
 f *Comprime lin-*  
 guam Quid de  
 quoq; viro &  
 cui dicas sepe  
 caveto. Libenti-  
 us audias quam  
 loquaris, vive  
 ut viuas.  
 † *Epictetus opti-*  
 me feceris si ea  
 feceris quae in a-  
 lio reprehendis.  
 Neminis dixeris  
 quae nolis esse ferri.  
 g *Fuge susurro-*  
 nes. Perculatorē  
 fugito, &c.  
 \* *Sint sales si-*  
 nis vilisate. Sen.  
 h *Sponde, praesto*  
 noxa.  
 i *Tecum habita*  
 k *Bis dat qui*  
 cito dat.  
 † *Caner ar. emb.*

35. cent. 2. cave cui credas, vel nemini fidas. Epicharmus. l Post est occasio calva. m Nimia familiaritas parit contemp-  
 tum. n Mendacium terribile vitium. o Arcanum neq; tu scrutaberis ullius unquam. Commisumq; reges, Hor. li. i. ep. 19. Nec tua  
 laudabis studia aut aliena reprehendes. Hor. ep. l. 18. p Ne te quiesiveris extra. q Scilicet est timere, quod vitari non potest. † De re  
 amissa irreparabili ne doleas. \* Tanti eris alio quanti tibi fueris. r Neminem cito laudes vel accuses. † Nullius hospitis grata  
 est mora longa. \* Solonis lex apud Aristotelem. Gellius, lib. 2. cap. 12. † Nullum locum putes sine teste, semper adesse deum eo-  
 gita. u Secreto amicos admone, lauda palam. x Ut amoris amabilis esto Eros & Anteros gemelli Venerus, id est, amatio &  
 redamatio. Plat. y Dum fata sinuat vivite leti, Seneca. z Id apprime in vita utile, Ex aliis observare sibi quod ex usu fiet. Ter-  
 a Dum furor in cursu currenti cede furori. Crevisandum cum Creto. Temporibus servi, nec contra flamma statio. b Nulla cer-  
 nor custodia innocentia, inexpugnabile munimentum munimento non egere.

## Against Melancholy it selfe.

c Pnicipi, summ  
onus intolerabile  
videtur.



Very man, saith c Seneca, thinkes his owne burthen the heaviest, & a melancholy man about all others complains most, Wearinesse of life, abhorring all company and light, feare, sorrow, suspition, bashfulnesse, and those other dread Symptomes of body & minde must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grievously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensive to others, not loathsome to the spectators, gasty, fulsome, terrible, as plagues, Apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this maladic that which is, is wholly to themselves: and those symptoms not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sinell-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to bee honest. They are freed in this from many other infirmities, solitarines makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, d Nam pol qui maximè cavet, is sepe captus est, hee that takes most heed, is often circumvented and overtaken. Feare and sorrow keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnesse thrust men vpon: They are therefore no *sicary*, roaring boyes, theeves or assassins. As they are soone dejected, so they are as soon, by soft words and good perswasions reared. Wearisomnesse of life, makes them they are not so besotted, on the transitory vaine pleasures of the world. If they dote in one thing they are wise & well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnific and commend: so is simplicity, and folly, as he said, e hic furor ô superi, sit mihi perpetuus. Some thinke fooles and disards liue the merriest liues, as *Ajax* in *Sophocles*, Nihil scire vita incundissima, tis the pleasantest life to knowe nothing: These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Iustinians*, doe but trouble the world some thinke, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance, entire Idiots doe best, they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: for as † he said, If folly were a paine, you should heare them houle, roare, and cry out in euery house, as you goe by in the street, but they are most free, iocund, and merry, and in some f countries, as amongst the *Turkes*, honoured

d Plautus.

e Petronius Cat.

† Parmeno Celsine, Act. 8.  
Si stulticia dolor esset, in nulla non domo eius latius audires.  
f Bn/sequius, Sandes lib. 1. fol. 89.

red

red for Saints, and abundantly maintained out of the common stocke. They are no dissemblers, liers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry better to bee foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extreames it is the best.

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*Quis bodie  
 beator, quam  
 cui licet stultum  
 esse, & eorum  
 dem immunita-  
 tibus frui. Sat.  
 Memp.*

## SECT. 4.

MEMB. I. SUBSEC. I.

*Of Physicke which cureth with Medicines.*



After a long and tedious Dilcourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmacentice*, or that kinde of Physicke which cureth by medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physicke, and hold it vnnecessary, vnprofitable to this or any other disease, because those countries which vse it least, live longest, and are best in health, as *g Hector Boëthius* relates of the Isles of *Orcha-des*, the people are still sound of Body and Minde, without any vse of Physicke, they live commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, *† they are very painefull, long-lived, sound, &c.* *\* Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) *bigger then ordinary men, bred courslly, very long lived, in so much, that he that died at an hundred yeares of age, went before his time, &c.* *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that live in *Norway*, *Lapland*, *Finmarke*, *Biarmia*, *Corelia*, all ouer *Scandia*, & those Northerne Countries, they are most healthfull, and very long-lived, in which places there is no vse at all of Physicke, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of living, *h which is dried fish instead of bread, butter, cheese, and salt meats, most part they drinke water and whay, and yet without Physicke or Physitian, they live many of them 250 yeares.* I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iovius* in his description of *Brittaine*, & *Levinus Lemnius*, obserue as much of this our Island, that there was of old no vse of Physick amongst vs, and but little at this day, except it be for a few nice idle citizens; sursetting Courtiers, and staulfed Gentlemen lubbers. The country people vse kitchen Physicke, and common experience tells vs, that they live freest from all manner of infirmities, that make least vse of Apothecaries Physicke. Many are overthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped; *\* some thinke Physitians kill as many as they save, & who can tell,* *k Quot Themison agros autumnno occiderit vno?* How many murders they make in a yeare, *quibus impune licet hominem occidere,* *k Iuven.*

*g Lib. 1. hist.  
 † Parvo vices-  
 tes, laboriosi,  
 longevi, suo  
 contenti, ad cen-  
 tum annos vi-  
 uunt.  
 \* Lib. 6. de Nup,  
 Philol. Ultra  
 humanam fragi-  
 litatem prolixo,  
 ut immaturè,  
 pereat qui cen-  
 tenarius moria-  
 tur, &c.  
 h Vetus eorum  
 caseo & lacte  
 consistit, potus  
 aqua & serum.  
 pilces loco panis  
 habent, ita mul-  
 tos annos sepe  
 250. absq, medi-  
 co & medicina  
 vivunt.  
 f Lib. de q. com-  
 plex.  
 \* Per mores a-  
 gunt experimē-  
 ta, & animas  
 nostras negoti-  
 antur & quod  
 aliis exitiale ho-  
 minem occidere,  
 iis impunitas  
 summa, Plinius.  
 k Iuven.*

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that may freely kill folkes & haue a reward for it, for according to the \*dutch proverbe, a new Physitian must haue a new Churchyard; and who daily obserues it not. Many that did ill vnder the Physitians hands, haue happily escaped, when they haue beene giuen ouer by them, left to God and Nature, and themselues. 'Twas *Plinies dilemma* of old, <sup>1</sup> Every disease is either curable or incurable, a man recouers of it, or is killed by it, both waies Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe. *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their city, as *Pliny* & *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither) as † *Pet. And. Canonherius* a Patritian of *Rome* & a great Doctor himselfe, one of their owne tribe, proues by 16 arguments, because it is mercenary as now vsed, base, and as Fiddlers play for a reward.

*Iuridicis, medicis, fisco, fas viuere raptis*, tis a corrupt trade, no science, art, or profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The *Divell* himselfe was the first inuenter of it: *Inuentum est medicina meum*, said *Apollo*, and what was *Apollo* but the *Divell*. The *Greekes* first made an Art of it, and they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may beleue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his Oracles. *Asculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that euer wrot in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as <sup>m</sup> *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, <sup>n</sup> and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselues Idiots and Infants, as are all their Academicall followers. The *Arabians* receaued it from the *Greekes*, and so the *Latines*, adding new precepts and medicines of their owne, but so imperfect still, either through ignorance of Professors, Impostors, Mountebankes, Empiricks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, \* disease, and causes of it, they giue quite contrary physicke, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, † *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them, *All arts* (saith *P. Cardan*) admit of cosening. Physicke amongst the rest, doth appropriate it to her selfe; and tells a story of one *Eurtius* a Physitian in *Venice*, because he was a stranger, and practised

<sup>1</sup> Omnis morbus  
lethalis aut cu-  
rabilis, in vitam  
desinit aut in  
mortem. Viroq;  
igitur modo me-  
dicina inuisilis,  
se lethalis, curari  
non potest; si  
curabilis, non re-  
quirat medicum,  
Natura expellit  
† In interpre-  
tationes politico  
morales in 7.  
Aphorism. Hip-  
poc. libros.

m Prefat. de  
contrad. med.

n Opinio facit  
medicos: a faite  
gowne, a vel-  
vet cap, the  
name of a Do-  
ctor is all in  
all.  
† Morbus alius  
pro alio curatur  
aliud remedium  
pro alio.  
o Contrarias  
proferunt sen-  
tentias. Cardan.  
p Lib. 3. de sap.  
Omnes artes  
fraudem admi-  
tunt; sola medi-  
cina sponte eam  
accersit.

practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatiues, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If hee recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and meane well, yet a knaue Apothecary, that administers the Physick, and makes the medicine, may doe infinit harme, by their old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo, &c.* See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's examen simpl. &c.* But it is their ignorance that doth more harme, then rashnes, their Art is wholly coniecturall, if it be an art, vncertaine, imperfect, and got by killing of men, they are a kinde of butchers, leeches, men-slayers; Surgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselves come not farre behinde; for according to that facete Epigramme of *Maximilianus Vrentius*, what's the difference?

*Chirurgus medico quo differt? scilicet isto,*

*Enecat hic succis, enecat ille manu,*

*Carnifice hoc ambo tantum differre videntur,*

*Tardius hi faciunt, quod facit ille citò.*

But I returne to their skill, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

*Tollere nodosam nescit medicina Podagram,*

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they knowe not how to iudge of it. If by Pulses, that doctrine some hold, is wholly superstitious, & I dare boldly say with *Andrew Ducket* that variety of pulses described by Galen, is neither observed nor understood of any. And for vrine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* and some other Physitians haue proued at large: I say nothing of *Criticke* dayes, errors in Indications &c. The most rationall of them, and skilfull, are so often deceaued, that as *Tholosanus* inferres, I had rather beleeue and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their Patients to the market to bee cured. Which *Herodotus* relates of the Egyptians, *Strabo*, *Sardus*, and *Anbanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take vpon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experience did serue. † One cured the eyes, a second the teeth, a third the head, another the lower parts, &c. not for gaine, but in charity, to doe good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths. But I will vrge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the vse, in this and many other Arts, and Sciences, † *aliud vinum, aliud ebrietas*

q Omnis egrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa.

1 Lib. 3. Crat. ep.  
Winceslao Raphano. Ausim dicere, tot pulsorum differentiis, quae acerbuntur à Galeno nec à quoquam intelligi, nec observari posse.  
1 Lib. 28. cap. 7. syntax ori. mirab: Mallem ego expertis credere solùm, quam merè ratiocinationibus, neq. satis laudare possùm institutum Babylonicum, &c.  
† Herod. Euterpe de Aegyptiis. Apud eos singulorum morborum sunt singuli medici, alius oculos, alius dentes, alius caput, partes, occultos morbos alius.  
† Cyrip. lib. 1. Velut amibitius refractorum refractorios, &c.  
† Chrysost. hom.

c Pydens &  
 pius medicus,  
 morbum ante  
 expellere sata-  
 git, cibus medi-  
 calibus, quam  
 parus medicinis.  
 u Cuicunq; po-  
 test per alimenta  
 restitui sanitas,  
 fugiendus est  
 penitus usus me-  
 dicamentorum.  
 x Modestus &  
 sapiens medicus,  
 nunquam pro-  
 perabit ad Phar-  
 maciam, nisi co-  
 gente necessitate.  
 y Quicunq;  
 pharmacatur in  
 iuventute, de fle-  
 bie in senectute,  
 z Hildsb. spic. 2.  
 de mel. fol. 276.  
 Nulla est firme  
 medicina pur-  
 gans, que non a-  
 liquam de viri-  
 bus, & partibus  
 corporis depre-  
 datur.  
 a Lib.1. & Bart  
 lib.1. cap.12.  
 b 2. de vict.  
 acut. Omne pur-  
 gans medicame-  
 tum, corpori pur-  
 gato contrarium  
 &c. succos &  
 spiritus abducit,  
 substantiam cor-  
 poris auferit.

*ebrietas*, wine and drunkenesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *meritò pro dijs habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Ciprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places, *Æsculapius* had his Temple and Alters every where, in *Corinth*, *Lacedemon*, *Athens*, *Thebes*, *Epidaure* &c. as *Pausanius* records, for the latitude of his art, diety, worth, and necessity. With all vertuous and wise men therefore I honor the name, & calling, as I am inioyned to honour the Physitian for necessitie sake. The knowledge of the Physitian listeth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles.* 58.1. One thing I will adde, that this kinde of Physicke is very moderately and aduisedly to be vsed, vpon good occasion, when the former of Diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorif. *Adiscret and godly Physitian doth first endeanour to expell a disease by medicinall diet, then by pure medicine:* and in his ninth, *he that may be cured by Diet, must not meddle with Physicke.* So in his 11 Aphorif. *A modest and wise Physitian, will never hasten to vse medicines, but vpon urgent necessity, & that sparingly too:* because (as he adds in his 13. Aphorif.) *Whosoever takes much Physicke in his youth, shall soone bewaile it in his old age:* Purgatiue Physicke especially, which doth much debilitate nature. For which causes some Physitians refraine from the vse of Purgatiues, or else sparingly vse them. *Henricus Ayrenus* in a consultation, for a melancholy person, would haue him take as few purges as hee could, *because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia,* which *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himselfe confesseth, *that purgatiue Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies.* But this without question, is to bee vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, as well as most other infirmities. Of Alteratiues & Cordials no man doubts, be they simples or compounds. I will amongst that infinite varietie of medicines, which I finde in every *Pharmacopæa*, every Physitian, Herbalist, &c. single out some of the chiefeft,

## SVBSEC. 2.

*Simples proper to Melancholy, Against  
 Exoticke Simples.*



Medicines properly applyed to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alteratiue* or *Purgatiue*. *Alteratiues* are such as correct, strengthen, Nature, alter, any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities; continually vexing vs

ο Νῦτος δ' ἀνθρώποις ἡμέραν καὶ νύκτα  
Αὐτομάτως ποιεῖται κατὰ θνητῶν φέρεται  
Σιγῇ, ἐπεὶ παρὼν ἐξέλετο μὴ λέγειν θεῶς.

Diseases steale both day and night on men,  
For *Iupiter* hath taken voice from them,

So there be seuerall remedies, as <sup>d</sup>he saith *each disease a medicine, for every*  
*humour*; and as some hold, euery clime, euery country, and more then that  
every priuate place hath his proper remedies growing in it, peculiar almost  
to the domineering and most frequent maladies of it. As <sup>e</sup> one discourseth,  
*Wormewood grows sparingly in Italy, because most part there they bee misaf-*  
*ected with hot diseases, but henbane, poppy, and such cold hearbes: with vs in*  
*Germany, Poland, great store of it in euery waste.* Baracellus Horto geniali, and  
Baptista Porta Physiognomicæ, lib. 6 cap. 33. gaue many instances and exam-  
ples of it, and bring many other proofes. For that cause belike that learned  
Fuchsius of Noremberge, <sup>f</sup> when hee came into a Village, considered alwayes  
what hearbes did grow most frequently about it, and those he distilled in a sil-  
uer limbecke, making vse of others amongst them as occasion serued. I  
knowe that many are of opinion, our Northerne simples are, weak, vnper-  
fect, not so well concocted, of such force, as those in the Southerne parts,  
not so fit to be vsed in Physicke, and will therefore fetch their druggs a farre  
off: *Sena, Cassia* out of *Ægypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*,  
*Turbith*, *Agarick*, *Mirabolanes*, *Hermopactils*, from the *East Indies*, *Tobacco*  
from the *West*, and some as farre as *China*, *Hellebor* from the *Antycira*, or  
that of *Austria* which beares the purple flower, which *Mathiolus* so much  
approoues, and so of the rest. In the kingdome of *Valence* in *Spaine*, <sup>g</sup> *Magi-*  
*nus* commendeth two mountaines, *Mariola* and *Rena Golosa*, famous for sim-  
ples, *Leander Albertus*, <sup>†</sup> *Baldus* a mountaine neare the lake *Benacus* in the  
territory of *Verona*, to which all the herbalists in the country continually  
flocke: *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*. <sup>i</sup> others *Mont-*  
*pelier* in *France*, *Prosper Altinus* preferres *Egyptian* simples, *Garcias* ab *Hor-*  
*to*, *Indian* before the rest, another those of *Italy*, *Crete*, &c. Many times they  
are ouercurious in this kinde, whom *Fuchsius* taxeth, *Instit. lib. 1. sec. 1. cap. 1.*  
*that thinke they doe nothing, except they rake ouer all India, Arabia, Æthio-*  
*pia* for remedies, and fetch their Physicke from the three quarters of the World,  
and from beyond the *Garamantes*. Many an old wife or country woman doth  
often more good with a few knowne and common garden hearbes, then our  
bumbast Physitians, with all their prodigious, sumptuous, far fetched, rare, con-  
iecturall medicines. Without all question if wee haue not these rare Exoticke  
simples, we hold that at home which is in vertue equivalent vnto them, ours  
will serue as well as theirs if they bee taken in a proportionable quantity, fit-  
ted and qualified aright, if not much better, and more proper to our consti-  
tutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, <sup>\*</sup> *wee are care-*  
*lesse of that which is neere vs, and follow that which is a farre off, to knowe*  
*which we will trauell and sayle beyond the seas, wholly neglecting that which*  
*is vnder our eyes.* *Opium* in *Turkie* doth scarce offend, with vs in a small quan-  
tity it stupifies: *cicuta* or hemlocke is a strong poyson in *Greece*, but with

c Hesi. d. op.  
d Hecurius pref.  
pax. med. Quot  
morborum sunt  
Ideæ, tot reme-  
diorum genera  
varius potentia  
decorata.  
e Penotius de.  
nar. med. Quo-  
cunq; regio pro-  
ducit simplicia,  
pro morbis regi-  
onis, crescit raro  
absynthium in  
Italia quod ibi  
plerumq; morbi  
calidi, sed cicu-  
ta, papaver, &  
herbe frigide,  
apud nos Ger-  
manos & Polo-  
nos ubiq; prove-  
nit absynthium.  
f Quam in vil-  
lam veni, consi-  
deravi que ibi  
crescebant me-  
dicamenta, sim-  
plicia f. frequen-  
tia, & in ple-  
niss. q. vix di-  
stillaui, & ali-  
ter, alimbecunt  
ideo argenteum  
circumferens.  
g Herbe medi-  
cis utiles omni-  
um in Apulia  
fecacissime.  
h Geog. Ad quos  
magnus herba-  
riorum numerus  
vndiq; confluit.  
Sincerus limer.  
Gallia.  
† Baldus mons  
prope Benacum  
herbilegis maxi-  
me notus.  
k Qui se nihil  
effecisse arbitra-  
tur nisi Indiam  
Æthiopiam, A-  
rabiam, & ul-  
tra Garamantas  
a tribus mundi  
partibus exqui-

staremdia corradiunt. Tutius sepe medetur rustica anus vna, &c. \* Epist. lib. 8. Proximum incuriosum longinqua sectantur,  
& ad ea cognoscenda iter ingredi & mare transmittere solemus, at que sub oculis posita negligimus.

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vs it hath no such violent effects: I conclude with <sup>†</sup> *I. Vofchius*, (who as hee much inueyes against those exoticke medicines, so hee promifeth by our *European*, a full cure, and absolute of all diseases, *à capite ad calcem*) *nostræ regionis herbe nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Phyficke. So did <sup>†</sup> *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T.B.* with vs, as appeareth by a treatise of his divulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs; as in those countries, whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue beene diuerse worthy Physicians, which haue tried excellent conclusions in this kinde, and many diligent, patient Apothe- caries, as *Gesner*, *Beslar*, *Gerard*, &c. but amongst the rest those famous pub- like Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost and char- ges of the right Honourable the Lord *Danvers* Earle of *Danbye*) are much to be commended, wherein all Exoticke plants almost are to be scene, and a liberall allowance yearly made for their better maintenance, that young stu- dents may be the sooner informed in the knowledge of the: which as <sup>m</sup> *Fuch- sius* holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physician not to obserue them, as for a workeman not to knowe his axe, saw, squire, or any other toole, which hee must of neces- sity vse.

1 Part. 2. de  
pest. cap. 17.  
† Exotica reie-  
cit, domesticis  
solum nos con-  
tentos esse vo-  
luit. Nieleh. A-  
darius vit. eius.

m J. lib. 1.  
cap. 8 sec. 1. ad  
exquisitam cu-  
randi rationem,  
quorum cognitio  
imprimis neces-  
saria est.

## SVB SEC. 3.

Alteratives, Hearbes, Other vegetals, &amp;c.



Amongst those 800 simples, which *Galeottus* reckons vp, lib. 3. de promisc. doct. cap. 3. and many exquisite Herbalists haue written of, these few following alone, I finde appropriated to this hu- mour: Of which some be alteratives, <sup>n</sup> which by a secret force, saith *Renodans*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well obserued in other plants, stones, minerals, and creatures as in hearbs; in other maladies as in this. How many things are related of a mans skull? What feuerall vertues of cornes in a horse legge, ° of a Woolfes liuer, &c. of diuers excrements of beasts, all good against feuerall diseases? What extraordinary vertues are ascribed vn- to plants? *Satyrion* & *eruca*, *Penem erigunt*, *witex* & *nymphae semen extin- gunt*, <sup>r</sup> some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennes, &c. and that which is more to bee admired, that such & such plants, should haue a peculiar vertue to such particular parts, <sup>r</sup> as to the head Aniseeds, foalefoot; Betony, Calamint, Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Lichoras, *Enula campana*, Hyfop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron,

n Que ceca vi  
ad specifica qua-  
litate morbos  
futuros arcent  
Lib. 1. cap. 10.  
Instit. Phar.  
o Galea lib. e.  
par lupi epati-  
coscurat.  
p Stercus ped-  
ris ad Epilepsi-  
am &c.  
q Prestigintle,  
rocket.  
r Sabina setum  
educit.  
Inweker. Vide  
Oswaldum Crol-  
lium lib. de In-  
ternis rerum si-  
gnaturis, de her-  
bis particulari-  
bus parti cuius  
conuenientibus.

Saffron, Bawm, Basil, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Purslan. For the liuer, Darts spine or *Camepitis*, Germaner, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries, For the spleene, maiden-haire, fingerferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidneyes, grummell, parfly, saxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, sauine, &c. For the ioyns, Camomile, St Iohnswort, organ, rue, coullips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in euery part. See more in *Wecker*, *Renodeus*, *Heurnius liber. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* braggs, that hee hath done more cures on melancholy men by moistning, then by purging of them.

*Idem Laurentius cap. 9. Borage.*

In this Catalogue, Borage and Buglosse may chalenge the chiefe place, whether in substance, iuice, roots, seeds, flowers, leaues, decoctions, distilled waters, extracts, oyles, &c. for such kinde of hearbs be diuersly varied. Buglosse is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and<sup>u</sup> exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diuersly vsed; as in Broth, in<sup>x</sup> Wine, in Conserues, Syrups, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearbe indeede of such Soueraignty, that as *Diodorus lib. 7. bibli. Plinius lib. 25. cap. 2. & lib. 21. cap. 21. Plutarch. sympos. lib. 1. cap. 1. Dioscorides lib. 5. c. 40. Calius liber. 19. cap. 3.* suppose it was that famous *Nepenthes* of † *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Egypt*) sent *Helena* for a token, of such rare vertue, that if taken steept in wine, if wife and children father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not griue or shed a teare for them.

*u Dicor Borage, gaudia semper ago x Vino infusum hilaritatem facit.*

† *Odyss. A.*

*Qui semel id pater amissum Nepenthes Iaccho  
Hauserit, hic lachrymam non si suauissima proles  
Si germanus ei charus, materq; paterq;  
Oppetat, ante oculos, ferro confossus atroci.*

*Bawme. y Lib. 2. cap. 2. prax. med. mira vi letitiam prebet, & cor confirmat, vapores melancholicos purgat a spiritibus.*

*Helena* commended boule, to exhilarate the heart, had no other ingredient, as most of our Critickes coniecture, then this of borage.

*Melissa* Bawme, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drinke, extracted, or otherwise taken. *Cardan lib. 8.* much admires this hearbe. It heats and dries, saith *Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathioli in lib. 3. cap. 10. in Dioscoridem.* Besides they ascribe other vertues to it, *as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations:* The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Delacampius*, and every *Herbalist*. Nothing better for him that is melancholy then to steepe this & Borage in his ordinary drinke.

*z Proprium est eius animum hilarem reddere, concoctionem iuvare, cerebri obstructions rescare, solitudines fugare, sollicitas imaginationes tollere. Scorzonera. a Non solum ad viperarum morsus, comitiales, vertiginosos, sed perse accommodata radix trisiam discutit, hilaritatemq; conciliat.*

*Mathiolus* in his fift booke of medicinall Epistles, reckons vp *Scorzonera*, *not against poyson only, falling sicknesse, and such as are vertiginous, but to this malady; the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.*

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*Antony Musa* that renowned Physitian to *Cesar Augustus*, in his booke which he writ of the vertues of *Bettyony*, cap. 6. wonderfully commends that hearbe, *animas hominum & corpora custodit, securas de metu reddit*, it preserues both body and minde, from feares, cares, griefes, cures falling-sicknesse, this and many other diseases, to whom *Galen* subscribes lib. 7. *simpl. med. Dioscorides lib. 4. cap. 1. & c.*

Marigold is much approued against Melancholy, and often vsed therefore in our ordinary broth, as good against this and many other diseases.

Hop.

*Lupulus*, hop, is a soueraigne remedy, *Fuchsius* cap. 58. *Plant. hist.* much extolls it, *b it purgeth all choler, and purifies the blood*, *Mathiol. cap. 140. in 4.*

b Bilem vitramq;  
destrabit, sanguinem purgat.

*Dioscor.* wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth: we vse it to this purpose in our ordinary beere, which before was thicke and fulsome.

c Lib. 7. cap. 5.

Wormwood, Centaury, Penniriall, are likewise magnified & much prescribed as I shall after shew, especially in Hypochondriake melancholy; daily to be vsed, sod in whay: & as *Ruffus Ephesus*,<sup>c</sup> *Areteus* relate, by breaking winde, helping concoction, many melancholy men haue bene cured with the frequent vse of them alone.

d Hearnius li. 2.  
consil. 185. Scol-  
izii consil. 77.

e Pref. denar

med. Omnes ca-  
pitis dolores &  
phantasmata  
solli, scias nul-  
lam herbam in  
terris huius com-  
parandam viri-  
bus & bonitate  
nasci.

f Optimum me-  
dicamentum in  
teleri cordis con-  
fortatione, & ad  
omnes qui tri-  
stantur &c.

g Rondoletius  
Elenum quod  
vini habit mi-  
ram ad hilarita-  
tem, & multi  
pro secreto ha-  
bent. Schenk-  
ius obser. med. cen.  
5. obser. 86.

h Afflictus men-  
tes releuat, ani-  
mi Imaginatio-  
nes & Demones  
expellit.

i Schenk-  
ius. Mi-  
zaldus. Rhafis.

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, *Cuscuta*, *Ceterache*, *Mugwort*, *Linuerwort*, *Althe*, *Tameriske*, *Genist*, *Maydenhaire*, &c. which much helpe and ease the spleene.

To these I may adde *Roses*, *Violets*, *Capers*, *Fetherfewe*, *Scordium*, *Stachas*, *Rosemary*, *Rose Solis*, *Saffron*, *Ocyme*, *sweete Apples*, *Wine*, *Tobacco*, *Sanders*, &c. And to such as are cold, the<sup>d</sup> decoction of *Guaiacum*, *Salaperilla*, *Sassafras*, the flowers of *Carduus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Egu-  
binus*, and others. <sup>e</sup> *Bernardus Penottus* prefers his *Herba Solis*, or dutch *Sindaw*, before all the rest in this disease, and will admit of no hearbe upon the earth to be comparable to it. It excellis *Homers Moly*, cures this, falling sicknesse, and almost all other infirmities. The same *Penottus* speakes of an excellent Balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, <sup>f</sup> will cause a sudden alteration, driue away dumps, and cheare up the heart. *Ant. Guianerius* in his Antidotary hath g many such, *Iacobus de Dondis* the *Aggregator*, repeats *ambergreece*, *nutmegs*, & all spice amongst the rest. But that cannot bee generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires *Rue* and commends it to haue excellent vertue, to<sup>h</sup> expell vaine imaginations, *Diuelles*, and to ease afflicted soules. Other things are much magnified by i writers as an old Cock, a *Rammes head*, a *Wolfs hart borne* or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of *Nilus*, *Gomesius* all Sea water, and at seasonable times to bee sea sicke: *Goats milke*, *Whay*, &c.

## Precious Stones, Mettals, Minerals, Alteratives.

**P**recious stones are diversly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an epistle of his to *Peter Monavius*,<sup>k</sup> that stones can worke any wonders, let them beleeue that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them. But *Matthiolus* in his Comment vpon *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodeus*, *Alardus*, *Rueus*, *Encelius*, *Marbodeus*, &c.<sup>m</sup> *Matthiolus* specifies in Corall: and *Oswaldus Crollius* Basil. chym. prefers the salt of Corall.<sup>n</sup> *Christoph Encelius* lib. 3. cap. 13 I. will haue them to be as so many soueraigne medicines against melancholy, sorrow, feare, dulnesse and the like. *Renodeus* admires them, besides they adorne Kings Crownes, grace the fingers; enrich our household stufte, defend vs from enchantments; preserve health, cure diseases, they driue away griefe, cares, and exhilarate the minde. The particulars be these.

*Granatus* a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*,<sup>p</sup> if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the *Iacinth* and *Topaze*,<sup>q</sup> they allay anger, griefe, diminish madnesse, much delight and exhilarate the minde: if it be either carried about, or taken in a potion, it will increase wisdom, saith *Cardan*, expell feare, he brags that he hath cured many mad men with it, which whenthey laid by the stone, were as mad againe as ever they were at first. *Petrus Bayerus*, lib. 2. cap. 13. *veni mecum*, *Franc. Rueus* cap. 19. de gemmis, say as much of the *Chrysolite*,<sup>r</sup> a friend of wisdom, an enimie to folly. *Pliny* l. 37. *Solinus* cap. 52. *Albertus de lapid.* *Cardan.* *Encelius* lib. 3. cap. 66. highly magnifies the vertue of the *Beryll*,<sup>t</sup> it much availes to a good understanding, represseth vaine conceits, euill thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called *Chelidonius*,<sup>u</sup> which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes, mad men, make them amiable and merry.

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities,<sup>x</sup> availes much against phantasticke illusions which proceed from melancholy, preserves the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to sliken their gold with, borne about or giuen to drinke, y hath the same properties or not much vnlike.

*Levinus Lemnius* Institut. ad vit. c. 58. amongst other Iewels makes mention of two more notable; *Carbuncle* and *Corall*,<sup>z</sup> which driue away childish feares. *Diuells*, ouercome sorrow, & hung about the necke represseth troublesome abiecerint, erupit iterum stultitia. Inducit sapientiam, fugat stultitiam. Idem *Cardanus*, lunaticos iuvat. Consert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit. u *Albertus*, *Encelius* cap. 44 lib. 3. *Plinius* lib. 37. cap. 10. *Iacobus de Dondis* dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos. x *Valer* contra phantasticas illusiones ex melancholia. y *Amentes* sanat tristitiam pellit, iram, &c. z *Valer* ad fugandos timores & demones, turbulentia somnia abigit, & nocturnos puerorum timores compefcit.

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dreames, which properties almost Cardan giues to that greene coloured  
 a *Emmetris*, if it bee carried about, or worne in a ring, *Rueus* to the *Dia-*  
*monde*.

a *Somnia leta*  
*facit argenteo*  
*annulo gestatus.*  
 b *Atre bili ad-*  
*versatur, omni-*  
*um gemmarum*  
*pulcherrima, ce-*  
*li colorem refert,*  
*animam ab er-*  
*rore liberat, mo-*  
*res in melius*  
*mutat.*

c *Longis mero-*  
*ribus feliciter*  
*medetur, deli-*  
*quitis &c.*

d *Sec. 5. Mem.*  
 1. *Subl. 5*

e *Gestamen la-*  
*pidum & gem-*  
*marum maxi-*  
*mun ferit auxi-*  
*lium & inua-*  
*men, unde qui*  
*alies sunt, gem-*  
*mas secum ferre*  
*stuant.*

f *Margarite &*  
*uniones que a*  
*conchis & pisci-*  
*bis apud Persas*  
*& Indos, valde*  
*cordiales sunt,*  
*&c.*

Minerals.

g *Aurum leti-*  
*tiam generat,*  
*non in corde, sed*  
*in arca vivorū*  
 h *Aurum non*  
*aurum. No-*  
*xium ob aquas*  
*rodentes.*

i *Chauver.*

i *Epist. ad Mo-*  
*nastrum Metal-*  
*lica omnia in u-*  
*niversum quo-*  
*vismodo parata,*  
*nec tuto, nec*  
*commodè intra*  
*corpus sumi.*

† *In pararg.*  
 k *Sentissimus pi-*  
*lus occipitis mei*  
*plus scit, quam*  
*omnes vestri do-*  
*ctores, & calce-*  
*orum meorum*

annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestre omnes Academie. \* Plus pro-

*Mercurialis* admires the *Emerald* for his vertues in pacifying all affections  
 of the minde, others the *Saphire*, which is the<sup>b</sup> fairest of all pretious stones, of  
 skie colour, and a great enemy to blacke choler, frees the minde, mends man-  
 ners, &c. *Jacobus de Dondis* in his Catalogue of simples, hath *Amber Greece*,  
*os in Corde cerui*,<sup>c</sup> the bone in a Stags heart, a *Monocerots* horne, *Bezoars*  
 stone<sup>d</sup> (of which elsewhere) it is found in the belly of a little beast in the East  
*Indies* brought into *Europe* by *Hollanders* and our countrimen Marchants.  
*Renodeus* cap. 22. lib. 3. de ment. med. saith hee saw two of these beasts alive, in  
 the Castle of the Lord of *Vitry* at *Coubert*.

*Lapis Lazuli* and *Armenus* because they purge, shall bee mentioned in  
 their place.

Of the rest in brieft thus much I will adde out of *Cardan*, *Renodeus*, cap. 23.  
 lib. 3. *Rondeletius* lib. 1. de Testat. cap. 15. &c. That almost all Jewells and preti-  
 ous stones, haue excellent vertues to pacifie the affections of the minde, for  
 which cause rich men so much couet to haue them: f and those smaller uni-  
 ons which are found in shells amongst the *Persians* and *Indians*, by the consent  
 of all writers, are very cordiall, and most part availe to the exhilaration of  
 the heart.

Most men say as much of Gold, and some other Mineralls, as these haue  
 done of pretious stones. *Erastus* still maintaines the opposite part. *Disputat.*  
 in *Paracelsus* cap. 4. fol. 196. hee confesseth of Gold, s that it makes the heart  
 merry, but in no other sense but as it is in a misers chest: at mihi plando simulac-  
 nummos contemplor in arcâ, as he said in the Poet, it so revives the spirits, &  
 is an excellent receipt against melancholy,

† For gold in Physicke is a cordiall,  
 Therefore he loued gold in speciall.

*Aurum potabile*, hee discommends and inueighes against, by reason of the  
 corrosiue waters which are vsed in it. Which argument our Dr *Guinne* vr-  
 geth against Dr *Antonius*. i *Erastus* concludes their Philosophicall stones &  
 potable gold, &c. to be no better then poyson, a meere imposture, a non Ens,  
 digged out of that broody hill belike this goodly golden stone is, ubi nas-  
 cetur ridiculus mus. *Paracelsus* and his Chymisticall followers, will cure all  
 manner of diseases with Mineralls, accounting them the onely Physicke on  
 the other side. † *Paracelsus* calls *Galen*, *Hippocrates*, and all their adherents, In-  
 fants, idiots, Sophisters, &c. not worthy the name of Physitians; for want of  
 these remedies, and braggs that by them he can make a man liue 160 yeares  
 or to the VVorlds end: That he was *primus medicorum*, and did more famous  
 cures then all the Physitians in *Europe* besides, \* a drop of his preparations,  
 should goe farther then a dramme, or ounce of theirs. But these are both in ex-  
 treames, the middle sort approve of Mineralls, though not in so high a de-  
 gree. *Lemnius* lib. 3. cap. 6. de occult. nat. mir. commends Gold inwardly, and  
 outwardly vsed, as in Rings, excellent good in medicines; and such mixtures  
 as are made for melancholy men, saith *wecker*. *Antid. spec. lib. 1.* to whom *Re-*

annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestre omnes Academie. \* Plus pro-  
 figiet gutta mea, quam coctorum drachme & uncie.

moden

nodens subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel meth. med. lib. 5. c. 345

21. de Cardiacis, Andernacus, Libanius, Quercetanus, Oswaldus Crollius, Eunnonymus, Rubens, and Mathiolus in the fourth booke of his Epistles, Andreas a blawen epist. ad Mathiolum, as commended and formerly vsed by Avicenna, Arnoldus, and many others. <sup>k</sup> Mathiolus in the same place approves of potable gold, Mercury, with many such Chemicall confectiōs, and goes so farre in approbation of them, that he holds <sup>l</sup> no man can be an excellent Physitian that hath not some skill in Chymisticall distillations, and that Chronicke diseases can hard'y be cured without minerall medicines. Look for Antimony amongst purgers.

<sup>k</sup> Nonnulli huius  
sapra modum in-  
dulgent, quia  
eius non adeo  
magnam non  
tamen abiection-  
em censent.  
<sup>l</sup> Ausim dicere  
neminem me-  
dicum excellentē  
qui in hac

distillatione chemica sit versatus, Morbi Chronici d. uinci citra metallica vix possint, aut ubi sarsenus corrumpitur,

### SVBSECT. 5.

#### Compound Alteratives, censure of Com- pounds and mixt Physicke.



*Lib. 24. c. 1. bitterly taxeth all compound medicines. <sup>m</sup> Mens knavery, imposture, and captious wits haue inuented these shops, in which euery mans life is set to sale. and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as farre as the red*

*Sea, &c. And 'tis not without cause which he saith, for out of question they are much to <sup>n</sup> blame in their compositions, whilst they make infinite variety of mixtures, as <sup>o</sup> Fuchsius notes, They thinke they get themselves great credit, excell others, and to be more learned then the rest, because they make many variations, but he accounts them fooles, and whilst they bragge of their skill, and thinke to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and vnderstood, are better then such an heape of non-sense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vaine, superfluous, corrupt, exolette things out of date are to be had (saith <sup>\*</sup> Cornarius) a company of barbarous names given to Syrupes, Iulps, an vnecessary company of mixt medicines; rudis indigestaq; moles. Many times (as Agrippa taxeth) there is by this meanes, <sup>p</sup> more danger from the medicine then from the disease, when they put together they know not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horror for health. Those old Physitians had no such mixtures, a simple potion of Hellebör, in Hippocrates time, was the ordinary purge, and at this day, saith <sup>r</sup> Mat. Riccius, in that flourishing common wealth of China, Their Physitians giue precepts quite opposite to ours, not vnhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their Physicke in a manner is comprehended in an herball, no science, no schoole, no art, no degree, but like a trade, euery man in priuate is instructed of his master. † Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one me-*

<sup>m</sup> Fraudes ho-  
minum & inge-  
norum capture,  
officinas inue-  
nere istas, in  
quibus sua cuiq;  
venalis promit-  
titur vita, sta-  
tim composition-  
es & mixture  
inexplicabiles ex  
Arabia & In-  
dia, vlceri par-  
uo medicina à  
rubra in im-  
portat.  
<sup>n</sup> Arnoldus A-  
p. 15. Fallax  
medicus qui po-  
tens mederi sibi  
placibus, compo-  
sita adoleat aut  
frustra querit.  
<sup>o</sup> Lib. 1. lec. 1.  
cap. 8. Dum in-  
signia medica-  
menta miscent,  
laudem sibi com-  
parare student,  
in hoc studio  
alter alterum  
superare cona-  
tur, dum quisq;  
quod plura mis-  
cet, eo se doc-  
torem putet,

inde fit ut suam produnt inscitiam, dum ostentant peritiam, & se ridiculos exhibeant &c. <sup>p</sup> Multo plus periculi à medicamento quam à morbo, &c. <sup>r</sup> Espei. l. in Sinas lib. 1. cap. 5. Precepta medici dant nostris diversa, in medendo non infelices, pharmacas vtiuntur simplicibus herbis, radicibus, &c. tota eorum medicina nostre herbarie preceptis continetur, nullus ludus huius artis quisq; priuatus à quolibet magistro eruditus. † Lib. de Acuta.

dicine

dicine. Let the best of our rationall Physicians demonstrate and giue a sufficient reason for those intricate mixtures, why iust so many simples in *Methridate*, or *Treacle*, why such or such quantity, may they not bee reduced to halfe, or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*, 300 simples in a Iulip, potion, or a little pill, to what end or purpose? I knowe what <sup>r</sup> *Alkindus*, *Capivaccius*, *Montagna*, and *Simora Eitover*, the best of them all, and most rationall haue said in this kinde; but neither he, they, nor any one of them, giues his Reader, to my iudgement, that satisfaction which he ought, why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things but not cleared. *Mercurialis* in his booke *de composit. medicin.* giues instance in *Hamech*, and *Philonium Romanum*, which *Hamech* in *Arabian*, and *Philonius* a *Roman* long since composed, but *crasse* as the rest. If they bee so exact, as by him it seemes they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other absolete? <sup>r</sup> *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Anadromachi*, and we as iustly may carp at all the rest. *Galens* medicines are now exploded and reiected, what *Nicholas Meripisa*, *Mesue*, *Celsus*, *Scribanus*, *Actuarius*, &c. writ of old are most part contemned. *Mellichius*, *Cordus*, *wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states haue their seuerall receipts, and Magistralls: They of *Noremberge* haue theirs, and *Augustana Pharmaco-* *pea*, peculiar medicines to the Meridian of the Citty: *London* hers, every city, Towne, almost euery priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, bee it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it.

Thus others obiekt, thus I may conceiue out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as <sup>u</sup> one answeres, this of compound medicines, is a most noble and profitable inuention, found out, and brought into Physicke with great iudgement, wisdom, counsell and discretion. Mixt diseases must haue mixt remedies, and such simples are commonly mixt as haue reference to the part affected, some to qualifie, the rest to comfort, some one part, some another. *Cardan* and *Brassavola* both hold, that *Nulum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, and although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this art, were content with ordinary simples, yet now, saith *Ætius*, necessity compelleth to seeke for new remedies, & to make compounds of simples, as well to correct their harmes if cold, dry, hot, thicke, thinne, insipid, noysome to smell, to make them saucy to the palat, pleasant to taste and take, and to preserue them for continuance, by admixion of sugar, hony, to make them last moneths, and yeares for seuerall uses. In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allowe of it. If simple

<sup>r</sup> Subtil. cap. de  
scientiis.

<sup>u</sup> *Quercetan.*  
pharmacop. re-  
sistunt cap. 2. No-  
bilissimum &  
utilissimum in-  
uentum, summa  
eius necessitate  
adiuentum &  
introduitum.  
x Cap. 25. Te-  
trabib. 4 ser. 2.  
Necessitas nunc  
cogit aliquando  
noxia querere  
remedia, & ex  
simplicibus com-  
posita facere,  
tum ad saporem  
odorem, balati-  
gratiam, ad cor-  
rectionem sim-  
plicium, tum ad  
futuros usus, con-  
seruationem, &c.  
y Cum simplici-  
cia non possunt  
necessitas cogit  
ad composita.  
z Lips. Epist.

with

with the season, and as wits vary, so they may be infinitely varied.

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*Quisq. suum placitum quo capiatur habet,*

Every man as he likes, so many men, so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physicke is still perfected amongst the rest, *hora musarum nutrices*, & experience teacheth vs euery day many things, which our Predecessors knew not of. Nature is not effoete, as he saith, or so lauish, to bestow all her gifts vpon an age, but hath reserued some for posterity, to shew her power, that shee is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, † *naturæ usu ea plerumq. cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must vse much labour and industry to finde it out. But I digresse.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid*, or *consisting*. Fluid, as Vines and Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, and *Buglossatum*, wine made of Borage and Buglosse. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage,

Bawme, Buglosse, Ciranom, &c. And highly commended for his vertues. *it driues away Leprosie, Scabbs, cleeres the blood, recreates the spirits, exhilerates the minde, purgeth the braine of those anxious, black, melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde,* saith Villanovanus, *that it will bring madde men, and such raging Bedlams as are tied in chaines, to the vse of their reason againe. My conscience beares mee witnesse, that I doe not lye, I saw a graue matron helped by this meanes, she was so cholericke, and so furious sometimes, that she was almost mad, and beside her selfe, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a silly beggar taught her by chance,*

*that came to craue an almes from doore to doore. The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes sliced and steeped,* &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his Regiment of health. Such another excellent compound water I finde in *Rubens de distill.*

*sect. 3.* which he highly magnifies out of *Savanarola*, *for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, hee cites in the same place. *If their melancholy bee not inflamed, or their temperature over hot. Euonymus* hath a precious *Aquavite* to this purpose, for such as are cold. But he & most commend *Aurum potabile*, and every writer prescribes clarified whay, with Borage, Buglosse, Endiue, Succory, &c. of Goats milke especially, some indefinitely at all times, some 30 daies together in the spring, euery morning fasting, a good draught. Syrupes are very good, and often vsed to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King

*Sabor* now absolete, of Thyme and Epithyme, Hops, Scilopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most vsed for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Iulips otherwise.

Consisting, are conserues or confections; conserues of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c.

Yy

Confections

† Theod. Podro-  
nus dicit. l. 9.  
x Sanguinem  
corruptum emac-  
ulat, scabiem  
aboleat, lepram  
curat, spiritus  
recreat, & ani-  
mum exhilarat.  
Melancholicos  
humores per u-  
ri. an educit, &  
cerbrum a cras-  
sis, acrimosis,  
melancholicis, su-  
mis purgat, qui-  
bus ad iras, demen-  
tes & furiosos  
vinculis retine-  
dos plurimum  
inuat, & ad ra-  
tionis vium du-  
cit. Testis est mi-  
hi conscientia,  
quod viderim  
matronâ quare-  
dam hinc libe-  
ratam, quæ fre-  
quentius ex ira-  
cundia demens,  
& impos animi  
dicenda, tacenda  
loquebatur, adeo  
furens, ut ligari  
cogere iur. Fuit  
ei præstantissimo  
remedio, vini  
istius usus, indi-  
catus à peregrino  
homine men-  
dico, elemosinâ  
pre foribus di-  
ctæ matronæ im-  
plorante.  
b Is qui tristitia  
tur sine causa,  
& vitia ami-  
corum sociatâ,  
& tremant cor-  
de.  
c Modo non in-  
flammetur Me-  
lancholia, aut  
calidior temp-  
eramentis suis,

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Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *Letificans Galeni & Rhafis*, *Dialinga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinnamomum*: Cold, as *Diamargaritum frigidum*, *Diacorelli*, *Diarrhodon Abbat*, *Diacodion &c.* as every *Pharmacopœia* will shew you, with their tables or losinges that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alabasteritum*, *Populeum*, some hot, some cold, to moisten, procure sleepe, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbes, flowers, rootes, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cærotes, are applied to severall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines laid on linnen; to bathe and coole severall parts misaffected.

Sacculi, or little bagges of hearbes, flowres, seeds, roots, and the like, applied to the head, heart, stomacke, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their severall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

## MEMB. 2. SUBSECT. I.

## Purging Simples Vpward.



d Heurnius: datur in sero lactis aut vino.

*Elanagoga*, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *vpward* or *downward*. These following purge *vpward*.<sup>d</sup> *Asarum*, or *Asrabacca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly takē in wine, whey, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to avoid the fulsomenesse of the taste, or as *Diaserum Fernelij*. *Brassivola in Catart.* reckons it vp amongst those simples that only purge melancholy, & *Ruellius* confirmes as much out of his experience, that it purgeth<sup>e</sup> black choller, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and<sup>f</sup> *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

e Veratri modo expurgat cerebrum, roborat memoriam. Fucus. f Crassos & biliosos humores per vomitum e-ducit. g Vomitum & menses cit. valet ad Hydrop. &c.

*Laurell*, by *Heurnius method. ad prax. l. 2. cap. 24.* is put amongst the strong s purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist

moist, as iuyce of Endiue, Purslane, and is taken in a potion to seauen graines and a halfe. But this and *Afrabecca*, euery Gentlewoman in the Countrey knowes how to giue, they are two common vomits.

*Scilla*, or Sea onyon, is hot and dry in the third degree. *Brassivola in Catart* out of *Mesue*, others, and his owne experience, will haue this simple to purge<sup>h</sup> melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

<sup>h</sup> *Materialis atraseducit.*

*White Hellebor*, which some call sneezing powder, a strong purger v<sup>p</sup>ward, which many reiect, as being too violent, *Mesue* and *Auerroes* will not admit of it, <sup>i</sup> by reason of danger of suffocation, <sup>k</sup> great paine and trouble it puts the poore patient to, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed <sup>l</sup> terrible in former times, as *Pliny* notes, but now familiar, inso much that many tooke it in those daies, <sup>m</sup> that were students, to quicken their wits, which *Perſius Sat. 1.* obiects to *Accius* the Poet, *Ilias Acci ebria veratro.* <sup>n</sup> It helps Melancholy, the falling sicknes, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with headach, high coloured, or feare strangling, saith *Dioscorides*. <sup>o</sup> *Oribasius* an old Physitian, hath written very copiously, and approues of it, in such affections, which can otherwise hardly bee cured. *Heurnius lib. 2. prax. med. de vomitorijs*, will not haue it v<sup>l</sup>ed but with great caution, by reason of its strength, and then when *Antimony* will doe no good, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues *c. 7. comment. de Helleb.*) that will see all his souldiers goe before him and come *post principia*, like the bragging souldier, last him selfe, <sup>q</sup> when other helps faile in inueterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be <sup>r</sup> securely giuen at first, <sup>s</sup> *Mathiolus* bragges, that he hath often to the good of many, made vse of it, and *Heurnius*, <sup>t</sup> that he hath happily used it, prepared after his owne *prescript*, and with good successe. *Christophorus à Vega lib. 3. cap. 14.* is of the same opinion, that it may be lawfully giuen, and our country Gentlewomen finde it by their common practise, that there is no such great danger in it. *D<sup>r</sup> Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary receipt among good wiues, to giue Hellebor in powder to ijd weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penny worths, and such irrationall waies, as I haue heard my selfe market folkes aske for it in an Apothecaries shop: but with what successe God knowes, they sinart often for their rash boldnesse and folly, breake a veine, make their eies ready to start out of their heads, or kill them selues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will knowe therefore, when to vse, how to prepare it aright, and in what dose, let him read *Heurnius lib. 2. prax. med. Brassivola de Catart.* *Godefridus Stegins* the Emperour *Rodolphus* Physitian *c. 16. Mathiolus in Dioscor.* & that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where hee shall finde great diversity of examples and Receipts.

*Antimony* or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this diseale. It

<sup>i</sup> *Ab arte ideo reſciendum, ob periculum suffocationis.*

<sup>k</sup> *Cap. 16. magna vieducit, & morſtia cum summa.*

<sup>l</sup> *Quondam terribile.*

<sup>m</sup> *Multis studiorum gratia ad providenda acris que commentabantur.*

<sup>n</sup> *Medetur comitialibus, melancholicis, podagricis, vel atur senibus, pueris, mollibus & effeminatis.*

<sup>o</sup> *Collect. lib. 8. cap. 3. In affectibus in que difficulter curatur, Helleborum damus.*

<sup>p</sup> *Non sine summa cautione hoc remedio utemur, est enim validissimum, & quum vires Antimoni contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.*

<sup>q</sup> *Alius terribis cap. 11.*

<sup>r</sup> *ser. 2. is solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncope timent, &c.*

<sup>s</sup> *Cum salute multorum.*

<sup>t</sup> *Cap. 12. de Helleboro albo,*

*morbis cap.*

*et Nos felicissime utimur nostro preparato*

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helpes all infirmities, saith <sup>u</sup> *Mathiolus*, which proceed from black choller, falling sicknesse, and *Hypocondriacall* passions, and for farther prooffe of his assertion, he giues severall instances, of such as haue beene freed with it. \* One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handshius*, that in like sort, when other medicines failed, y was by this restored to his former health, & which of his knowledge, others haue likewise tried, and by the helpe of this admirable medicine, beene recovered. A third of a parish Priest at *Prage* in *Bohemia*, <sup>z</sup> that was so farre gone with melancholy, that he doted, and spake he knewe not what, but after hee had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deale of black choler, like little gobbets of flesh, and all his excrements were as blacke blood (a medicine fitter for a horse then a man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Sckenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it bee taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extolls it to this discase, *Tom. 2. consult. 85.* so doth *Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17.* with many others. *Iacobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis consut.* explodes all this, and saith he tooke three graines only vpon *Mathiolus* and some others commendation, but it almost killed him, wherevpon he concludes, <sup>a</sup> *Antimony is rather a poyson then a medicine.* *Th. Erastus* concurreth with him in his opinion, and so doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of Authors *pro* and *con.* I will conclude with <sup>b</sup> *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weake, as the party is that prescribes, or vseth it, a worthy medicine if it be rightly applied to a strong man, otherwise poyson. For the preparing of it, looke in *Euonimi thesaurus*, *Quercetan*, *Oswaldus Crollius Basil. Chim. Basil. Valentius*, &c.

*Tobacco*, divine, rare, superexcellent *Tobacco*, which goes farre beyond all their *Panaceas*, potable gold, and Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous hearbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as *Tinkers* doe ale, 'tis a plague, a mischief, a violent purger of goods, lands, health; hellish, diuelish and damned *Tobacco*, the ruine and ouerthrow of body and soule.

S V B S E C T. 2.

*Simples purging melancholy downeward.*



*Olypodie* and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them void fleagme, but *Brasivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple, mixt, &c.

*Mirabolanes*

*Asiabolanes*, all five kinds, are happily <sup>c</sup> prescribed against melancholy and quartan agues, *Brassivola* speaks out of a thousand experiences, hee gaue them in pills, decoction, &c. looke for peculiar Receipts in him.

*Stoechas*, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniacke* <sup>c</sup> *Salt*, *Salt-peter*. But these are very gentle, *alpypus*, *dragon root*, *centaury*, *ditany*, *Colutea*, which *Fuchsius cap.* 168. and others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it, <sup>f</sup> *a wonderfull hearbe against melan-* choly, it scowres the blood, allightens the spirits, shakes off sorrow, a most profitable medicine, as <sup>g</sup> *Dodonaus* tearmes it, inuented by the *Arabians*, and not heard of before. It is taken diuers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Aetnarius* commends it sod in broath, with an old cocke, or in whay, which is the common convayer of all such things as purge blacke choller, or steeped in wine, which *Hecurnius* accompts sufficient, without any farther correction.

*Aloes* by most, is said to purge choller, but *Aurelianus lib. 2. c. 6. de morb. chron.* *Arculanus cap. 6. in 9. Rhafis. Iulius Alexandrinus, consil.* 185. *Scoltz.* *Crato consil.* 189. *Scoltz.* prescribe it to this disease, as good for the stomack, and to open the Hæmrods, out of *Mesue*, *Rhafis*, *Serapio*, *Avicenna*. *Menardus ep. lib. 1. epist. 1.* opposeth it, *Aloes* <sup>h</sup> doth not open the veines, or moue the Hæmrods, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirms; but *Brassivola* and *Dodonaus* defend *Mesue* out of their experience, let <sup>i</sup> *Valesius* end the controverſie.

*Lapis Armenus* and *Lazuli* are much magnified by <sup>k</sup> *Alexander lib. 1. cap.* 16. *Avicenna*, *Aetius*, and *Aetnarius*, if they be well washed, that the water be no more coloured, fiftie times some say. <sup>l</sup> That good *Alexander* (saith *Guianerius*) put such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue often times happily used it, and was never deceaued in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hisp. lib. 1. cap. 65.* relates, that the <sup>m</sup> Physitians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus epist. lib. 3.* <sup>n</sup> brags of that happy successe, which he still had in the administration of it. *Nicholas Meris* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*, <sup>o</sup> and if this will not serue (saith *Rhafis*) then there remains nothing, but *Lapis Armenus*, and *Hellebor* it selfe. *Valesius* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen lib. 2. cap. 12.* *Hercules de Saxonia, &c.* speaks well of it. *Crato* will not approue this, it and both *Hellebors*, hee saith are no better then poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience, <sup>q</sup> to be very noysome, to trouble the stomacke, & hurt their bodies that take it ouermuch.

Blacke *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by

*Consil.* 184. *Scoltzii.* <sup>q</sup> *Mu ita corpora uidi grauissima hinc agitata, & stomacho multum obfuisse. r Cum uidisset ab eo curari sapras furentes, &c.*

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*Melanpodius* a shepheard, as *Pliny* records *lib. 25. cap. 5.* <sup>r</sup> Who seeing it to purge his Goats when they raved, praistified it vpon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neere the fountaine *Clitorius*, & restored them to their former health. In *Hippocrates* time it was in onely request, inso much that he writ a booke of it, a fragment of which remaines yet. *Theophrastus*, <sup>t</sup> *Galen*, *Pliny*, *Calius Aurelianus*, as ancient as *Galen lib. 1. cap. 6. Areteus lib. 7. cap. 5. Oribasius lib. 7. collect.* a famous Greeke, *Ætius ser. 3. cap. 112. & 113. P. Ægineta Galens Ape, lib. 7. cap. 4. Actuarius*, *Trallianus lib. 5. cap. 15. Cornelius Celsus* only remaining of the old Latines. *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent al such as were crased, or any way doted to the *Anticyra*, or to *Phosis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common prouerb amongst the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, cog. sane meraco*, Thou art out of thy little wit O *Tantalus*, and must needs drinke *Hellebor*, and that without mixture. *Aristophanes in vespis*, drinke *Hellebor*, &c. and *Harpax* in the <sup>t</sup> Comcedian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacretes* & *Ætus*, had writ an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atq. helleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks vpon his wife & children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administered vnto him. They that were found commonly tooke it to quicken their wits, (as *Ennius* of old, <sup>t</sup> *Qui non nisi potus ad arma---prosiluit dicenda*, and our Poets drink sack to improve their inuentions) I finde it so registred by *Agellius lib. 17. cap. 15. Carneades* the *Academicke* when hee was to write against *Zeno* the *Stoick*, purged himselfe with *Hellebor* first, which <sup>u</sup> *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Mesue* and some other *Arabians* beganne to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased & quite out of request, held to be poyson and no medicine; and is still oppugned to this day by <sup>x</sup> *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle lib. 1. de plant. cap. 3.* said Henbane and *Hellebor* were poyson, and *Alexander Aphrodisens* in the preface of his Problemes, gaue out that (speaking of *Hellebor*) <sup>y</sup> *Quails fed on that which was poyson to men*, *Galen lib. 6. Epid. com. 5. Tex. 35.* confirms as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarpes, and so *Mixaldus. Nicander* of old, *Gervinus, Skenkius*, and some other *Neotericks* that haue written of poysons speake of *Hellebor* in a chiefe place. <sup>a</sup> *Nicholas Leonicus* hath a story of *Solon* that besieging I knowe not what city, steeped *Hellebor* in a spring of water, which by pipes was conuaied into the middle of the towne, and so either poysoned, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cavills and obiections, most of our late writers doe much approue of it, <sup>b</sup> *Gariopontus lib. 1. cap. 13. Codronchus*

<sup>t</sup> Lib. 6. simpl. med.

<sup>r</sup> Pseuzolo ast. 4. scen. vlt helleboro hille hominibus opus est.

<sup>t</sup> Hor.

<sup>u</sup> In Sazr.

<sup>x</sup> Crato consil. 16. lib. 2. Etsi multi magni vi-  
ri probent, in  
bonam partem  
accipiant medici  
si non probem  
y Pescuntur ve-  
ratro coturnices  
quod hominibus  
toxicum est.  
z Lib 23. cap. 7.  
12. 14.  
a De var. hist.  
b Corpus in colu-  
me reddit, &  
iuvenile efficit.

com:

com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincavelij, 353  
 Montanus 239. Frisemelica consil. 14. Hercule de Saxonia, so that it bee op- cVetere non  
 portunately giuen. Iacobus de Dondis, Agg. Amatus Lusit. cent. 66. Godef. fine causa vfi  
 Stegius cap. 13. Hollerius and all our Herbalists subscribe. Fernelius meth. med. sunt Difficilis ex  
 lib. 5. cap. 16. confesseth it to be a terrible purge and hard to take, yet well giuen Helleboru pur-  
 to strong men, and such as haue able bodies. P. Forestus and Capivacci- gatio & terroris  
 us forbid it to be taken in substance, but allow it in decoction or infusion, plena, sed obu-  
 both which waies P. Monavius approues aboue all others, Epist. 231. Scolt-zij- sus datur tamen  
 Iacchinus in 9. Rhafis, commends a receipt of his own preparing; Hildesherm d Innocens me-  
 spicel. 2. de melancholia, hath many examples how it should bee vied, with di- dicamentum,  
 versity of receipts. Heurnius lib. 7. prax. med. cap. 24. calls it an<sup>d</sup> innocent me modo rite pare-  
 dicine howsoeuer, if it be well prepared. The root of it is only in vfe, which tur-  
 may be kept many yeares, and by some giuen in substance, as by Falopius and e Absit i. Etan-  
 Brassivola amongst the rest, who e brags that he was the first that restored it tra, ego primus  
 againe to his vfe, and tels a story how he cured one Melatista a mad man, that prebere capi,  
 was thought to be possessed, in the Duke of Ferrara's court with one purge etc.  
 of blacke Hellebor in substance: the receipt is there to be seen, his excrements t In Cat. vi. Ex  
 were like inke, f he perfectly healed at once. Vidus Viduus a Dutch Physiti- una sola evacu-  
 an, will not admit of it in substance, to whom most subscribe, but as before atione furor ces-  
 in the decoction, infusion, or which is all in all, in the Extract, which hee pre- savit & quietus  
 ferres before the rest, and calls suave medicamentum, a sweet medicine, an ea- inde curat. Tale  
 sie, that may be securely giuen to women, children, and weaklings. Baracellus exemplum apud  
 horto geniali, tearnes it maximæ præstantiæ medicamentum, a medicine of Skenkium & a-  
 great worth and note: Quercetan in his Spagir. Phar. and many others tell pud Scolt-zium  
 wonders of the Extract, Paracelsus aboue all the rest is the greatest admirer epist. 231. P. Mo-  
 of this plant; and especially the extract, he calls it Theriacum, terrestre Balsa- navus se foudit  
 mum, another Treacle, a terrestriall Bawme, instar omnium, all in all, the sole curasse iactat  
 and last refuge to cure this maladie, the gout, Epilepsie, Leprosie, &c. If this will hoc epoto tribus  
 not helpe, no Physicke in the world can but minerall, it is the vpsnot of all. aut 4. vicibus.  
 Matthioli laughs at those that except against it, and though some abhorre g Plinim re-  
 it out of the authority of Mesue, and dare not adventure to prescribe it, h yet I fugium, extremū  
 (saith he) haue happily used it six hundred times without offence, and commu- medicamentum,  
 nicated it to diverse worthy Physitians, who haue giuen me great thankses for quod cetera om-  
 it. Looke for receipts, dose, preparation, and other cautions concerning this nia clauditis, que-  
 simple in him, Brassivola, Baracellus, Codronchus, and the rest. cunq; cæteris la-  
 xativis pelli non  
 possunt ad hunc  
 pertinent, si non  
 huic, nulli cærit  
 h Testa: i possam  
 me sexcentis ho-  
 minibus. Helle-  
 borum rigrum  
 exhibuisse, nullo  
 profus incom-  
 modo, &c.

## SUBJECT. 3.

## Compound Purgers.

**C**ompound medicines which purge melancholy, are either taken in iPharmacop.  
 the superior or inferior parts: superior at mouth or nostrills. At Optimum est ad  
 the mouth swallowed or not swallowed: If swallowed liquid & ma- nes melancholi-  
 solid: liquid as compound wine of Hellebor, Scilla or Sea-onion, cos esse etus, tum  
 Sena, Vinum Scilliticum, Helleboratum, which i Quercetan so much ap- intra assumptū,  
 plauds, for melancholy and madnesse, either inwardly taken, or outwardly ap- tum extra secus  
 plied to the head, with little peeces of linnen dipped warme in it. Oximel Scil- capiti cum linte-  
 liticum, Syrupus Helleboratus maior and minor in Quercetan, and Syrupus Ge- olis in eo made-  
 nista factis tepide ad-  
 motum.

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k Epist. Math.  
lib. 3. Tales Sy-  
rupi nocentissimi  
& omni us mo-  
dis excurpandi.

niste for Hypochondriacal melancholy in the same author, compound Syrupe of Succorie, of Furnitory, Polypodie, &c. *Heurnius* his purging cock-broth. Some except against these Syrups, as appears by <sup>k</sup> *Vadrius Leonoras* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippocrates*, *docta movere, & medicari non cruda*, no raw things to be vsed in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, Receipts, are composed of these, as you shall finde in *Hildesheim spicel. 2. Heurnius lib. 2. c. 14. George Skenkius Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themselves or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of Furnitory, &c. Confection of Hamech, Diasena, Diapolypodium, Diacassia, Diacatholicon, Wickers Electuarie de Epithymo, Ptolomies Hierologadium*, of which diuersereceipts are daily made.

*Aetius 22. 33.* commends *Hieram Ruffi, Trincavelius consil. 12. lib. 1.* approves of *Hiera*; *non inquit, inuenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* addes *pil. Aggregat*: pills *de Epithymo, pil. Ind. Mesue*, describe in the Florentine Antidotary, *Pilule sine quibus esse nolo, Pilule Cochiae cum Helleboro, Pil. Arabicae, Fætidæ, de quinq; generibus mirabolanorum, &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Marina, Rubarb, Agarick, Elefcophe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus*, *cholera etiam purganda, quod atra sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, *that no Physicke doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts & magistrals which are coyned here, make a mixture of seuerall simples & compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humour, because that as *Heurnius* & *Crato* obserue, *hic succus à sicco remedio agre trahitur*, this iuyce is not so easily drawn by dry remedies, and as *Montanus* aduiseeth *25. cons. All<sup>m</sup> drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoeuer*, because the disease is dry of it selfe.

l Purgantia cē-  
sebant medica-  
menta, non unū  
humorem attra-  
here, sed quem-  
cunq; attigerint  
in suam natu-  
ram conuertere.  
m Religantur  
omnes exsiccan-  
tes medicine, ut  
Aloe, Hiera, pi-  
lule quæcunq;

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incur the censure of *Forestus lib. 3. cap. 6. de urinis*, <sup>n</sup> against those that divulge and publish medicines in their mother tongue. and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

n Contra eos qui  
lingua vulgari  
& Vernacula  
remedia & me-  
dicamenta præ-  
scribunt, & qui  
bis suis commu-  
nia faciunt.

Such as are not swallowed, but only kept in the mouth, are Gargarismes vsed commonly after a purge, when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, iuyce of Pimpernell, Onions, &c. Castor, Pepper; white Hellebor, &c. To these you may adde odouraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scammony, Hellebor, &c.

These

These are all vsed, and prescribed to this malady vpon seuerall occasions, 355  
as shall be shewed in his place.

## MEMB. 3.

## Chirurgicall Remedies.

**I**N letting of blood three maine circumstances are to be considered, *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that hee bee of a competent age, nor too young nor too old, ouerweake, fat, or leane, sore laboured, but to such as haue need, are full of bad blood, noxious humours, and may be eased by it. o Quis, quantum, quando.

The quantity depends vpon the parties habite of body, as hee is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it bee best fasting or full, whether the moones motion or aspect of planets be to bee obserued, some affirme, some deny, some grant in acute, but not in Chronicke diseases, whether before or after physicke. 'Tis *Heurnius* Aphorisme, *à Phlebotomia auspicandam esse curationem, non à pharmacìa*, you must beginne with blood-letting and not physicke; some except this peculiar malady. But what doe I? *Horatius Augenius*, a Physitian of *Padua*, hath lately writ 17 bookes of this subiect, *Iobertus*, &c. p Cum cruditas abest a venriculo.

Particular kinde of blood-letting in vse 9 are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit. q Fernellius lib. 2. cap. 19.

*Cupping-glasses* with or without scarification, *ocysimè compescunt*, saith *Fernellius*, they worke presently, and are applyed to seuerall parts, to diuert humours, aches, winde, &c.

*Horse-leeches*, are much vsed in melancholy, applyed especially to the hemrods. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, piso*, and many others, preferre them before any evacuations in this kinde.

*Cauteries* or searings with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax & Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed and the like. *Issues* still to be kept open, made as the former, and applied in and to seuerall parts, haue their vse here on diuerse occasions, as shall be shewed. r Renodens lib. 5. cap. 21. de his Mercurialis lib. 3. de composit. med. cap. 24. Hernius lib. 1. prax. med. Recker. &c.

## SECT. 5.

## MEMB. I. SUBSEC. I.

*Particular cure of the three severall kinds,  
of head Melancholy.*

HE generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kinds, that according to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must beginne with diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I haue read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which haue gotten the vpper hand or an habit, the manner of liuing is to more purpose, then whatsoeuer can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I haue said, is not onely in choice of meate and drinke, but of all those other non-naturall things. Let ayre be cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not to strong nor to small. *Make a melancholy man fat, as<sup>r</sup> Rhasis saith, and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil. 44.* about the rest to avoide all passions and perturbations of the minde. Let him not be alone or idle, (in any kinde of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed & combed, according to his ability at least, in cleane sweete linnen, spruce, neate, decent, and good apparell, for nothing sooner deiects a man then want, squalor and nastines, foule, or old clothes out of fashion. Concerning the medicinall part, hee that will satisfie himselfe at large (in this precedent of diet) and see all at once, the whole cure and manner of it in euery distinct species; let him consult with *Gordonius, Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Cesium, Laurentius cap. 8. & 9. de mela. Aelian Montaltus de mel. cap. 26. 27. 28. 29. 30. Donat ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan: per Bolzetam edit. Venetys 1620. cap. 17. 18. 19. Sauonarola Rub. 82. Tract. 8. cap 1. Skenkius in Prax. curat. Ital. med. Heurnius cap. 12. de morb. cap. Victorinus Faventinus Pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Caprivaccius, Rondoletius, Iason Pratensis. Salust. Saluvian. de re med. l. 2. c. 1. Iacchinus in 9. Rasis, Lod. Mercatus de Inter: morb: cur. lib. 1. c. 17. Pifo, Hollerius &c. That haue culled out of those old Greekes, Arabians, & Latines, whatsoeuer is obseruable or fit to be vsed. Or let him read those counsells & consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander consil. 6. sec. 1. & consil. 3. sec. 3. Crato. consil. 16. l. 1. Montanus. 20. 22.**

*Cont. lib. 1. cap. 9. festines ad im-  
pinguationem,  
& cum im-  
pugnantur, remo-  
uetur malum.  
Beneficium  
ventris.*

229. and his following counsels, *Lalins à Fonte Egnabinus consult.* 44. 69. 77. 125. 129. 142. *Fernelius consil.* 44. 45. 46. *Iul. Caesar Claudinus, Mercurialis, Frambesarius, &c.* Wherein he shall finde particular receipts, the whole method, Preparatiues, purgers, correcters, auerters, cordialls in great variety and abundance. Out of which, because euery man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

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## SUBSECT. 2.

## Blood-letting.



*Hlebotomy* is promiscuously vsed before & after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head melancholy. If the malady, saith *Piso cap. 23.* & *Altomarus cap. 7.* *Fuchsius cap. 33.*<sup>a</sup> shall proceed primarily from the mis-affected braine, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to runne mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17* will not adinit of Phlebotomy, *Laurentius cap. 9.* approues it out of the authority of the *Arabians*, but as *Mesue, Rhafis, Alexander*, appoint, & especially in the head, to open the veines of the fore-head, nose and eares; is good. They commonly set cupping-glasses on the parties shoulders, hauing first scarified the place, they apply horseleeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the hæmrods to be opened, hauing the eleuenth Aphorisme of the 6 booke of *Hippocrates*, for their ground and warrant, which saith, *that in melancholy and mad men, the varicous tumor or hamorroides appearing doth heale the same.* *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Saluian* followes, *If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue dayes after, open the head veine, and the veines in the forehead, or provoke it out of the nostrills, or cupping glasses, &c.* *Trallianus* allowes of this, <sup>z</sup> *If there haue beene any suppression or stopping of blood at nose, or hemrods, or womens monthes, then to open a veine in the head or about the ankles.* Yet he doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, <sup>a</sup> except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face. Therefore I conclude with *Areteus*, <sup>b</sup> *before you let blood, deliberate of it:* and well consider all circumstances belonging to it.

<sup>u</sup> Si ex primario cerebri affectu melancholicus enaserint sanguis detractio non indiget, nisi ob alias causas sanguis mittatur, si multus in vasis &c. frustra enim fatigatur corpus &c.

<sup>x</sup> competitus phlebotomia frontis.

<sup>y</sup> Si sanguis abundet quod scitur ex venarum repletionem vicinis ratione precedente, visu egrigietate & alius. Tundatur mediana & si sanguis appareat clarus & ruber comprimatur, aut si uere, si niger aut crassus permittatur fluere pro viribus egri, dein post 8 vel 12 diem aperiantur cephalica pariter magis affecta & vena frontis aut sanguis provocetur setis per nares. &c.

<sup>z</sup> Si quibus conuulsis sue suppressione sunt menses &c. talo fecare oportet aut vena frontis si sanguis

peccet cerebro. <sup>a</sup> Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum. <sup>b</sup> Cum sanguinem detrabere oportet, deliberatione indiget. *Areteus*, lib. 7. ca. 5.



After blood-letting we must proceed to other medicines, first prepare and then purge, *Angea stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis*, *Montaltus* cap. 30. &c. proceed from lenitiues to preparatiues and so purges. Lenitiues are well knowne, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. preparatiues are vsually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithime, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated & vsed for many dayes together. Purges come last, which must not be vsed at all, if the malady may be otherwise helped, because they weaken nature and dry so much; and in giuing of them, wee must beginne with the gentlest first. Some forbid all hot medicines as *Alexander* and *Salvianus*, &c. Ne insaniore inde fiant, Hot medicines increase the disease by drying too much. Purge downward rather then vpward, vse potions rather then pills, & when you beginne Physicke, perseuere & continue in a course, for as one obserues, *mouere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies nature*, they must now & then remit, and let nature haue some rest. The most gentle purges to begin with, are *Senz*, *Cassia*, *Epythime*, *Myrabolanes*, *Catholicon*: If these preuaile not, we may proceed to stronger as the confection of *Hamech*, *Pil. Inda*, *Fumitorie*, *de Assaieret*, of *Lapis Armenus* and *Lazuli*, *Diasena*. Or if pills bee too dry; some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*,<sup>h</sup> because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last,<sup>h</sup> if the party be strong, and it warily giuen.<sup>i</sup> *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancelour wholly reiects it.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefe I will rehearse. † To be Sea-sicke first is very good at seasonable times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many seuerall cures, <sup>k</sup> I neuer gaue it (saith he) but after once or twice, by the helpe of God they were happily cured, The manner of making of it he sets downe at large in his third booke of Epist. to *George Hanksenius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, cent. 6. obser. 37. That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. pro melan. sacerdote, & consil. 248. pro Hypochondriaco, and cracks

c Alenioribus  
auspicandum.  
(Valescus, Piso,  
Bruel) rariuq;  
medicamentis  
purgantibus u-  
tendum, ut sit  
opus.

d Quia corpus  
exiccant, morbu  
augent.

e Guianerius  
Tract. 15. cap 6  
f Piso.

g Rhasis, scpe  
valent ex Hel-  
leboro.

h Lib. 7. Exigu-  
is medicamentis  
morbus non ob-  
sequitur.

i Modocautae  
deur & robu-  
stis.

j Consl. 10. lib. 1.

† Plinius l. 31.

cap. 6. Naviga-

tionem ob vomi-

tionem profunt

plurimis morbis

capitis, & omni-

bus ob que Hel-

leborum bisitur.

Idem Dioscori-

des lib 5. cap. 13.

Avicenna ter-

tia imprimis.

k Nunquam

dedimus, quin

ex una aut alie-

ra assumptione,

Deo iuvante,

fuerint ad salu-

tem restituti.

cracks,<sup>m</sup> to be a most soueraigne remedy for all melancholy persons, which hee hath often giuen without offence, and found by long experience and obseruation to be such.

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Quercetan preferres a Syrupe of Hellebor in his *spagiricapharmac.* and Hellebors Extra<sup>cap. 5.</sup> of his inuention likewise (a most safe medicine,<sup>n</sup> & not unfit to be giuen children) before all remedies whatloeuere.

Paracelsus in his booke of blacke Hellebor, admires this medicine but as it is prepared by him. ° It is most certaine (saith hee) that the vertue of this hearbe is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make use of it, hath more Art then all their bookes containe, or all the Doctōrs in Germany can shew.

Ælianus Montaltus in his exquisite worke *de morb. capitis. cap. 3. de mel.* sets a speciall receipt of Hellebor of his owne, which in his practise he fortunately used, because it is but short I will set it downe.

R Syrup de pomis ꝑ ij, aqua borag. ꝑ iij,  
Ellebori nigri per noctem infusi in ligaturâ  
6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis Hali*, and *Iason Pratenfis* after him: the confectiō of which, our new London Pharmacopœa hath lately reuiued. † Put case (saith he) all other medicines faile, by the helpe of God this alone shall doe it, and tis a crowned medicinē which must be kept in secret.

R Epithymi ꝑ ʒ, lapidis Lazuli, agarici ana ꝑ ij,  
Scammonij, ꝑ j. Chariophyllorum numero 20 pulveri-  
sentur omnia, & ipsius pulveris scrup. 4. singulis septimanis  
assumat.

To these I may adde *Arnoldi vinum Buglossatum*, or Borrage wine before mentioned, which † *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchsafes to repeate *verbatim* amongst other receipts. *Rubeus* his † compound water out of *Savanarola*: *Pinetus* his Balme, *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boastes that hee had cured many melancholy persons in eight dayes, which ° *Sckenkius* puts amongst his obseruable medicines: *Altomarus* his Syrupe, with which x hee calls God so solemnely to witnesse, hee hath in this kinde done many excellent cures, and which *Sckenkius cent. 7. med. observ. 80.* mentioneth: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vite aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat. empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. y *Faventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three & three in like sort, which *Salust Saluian* approoues *de re med. lib. 2. cap. 1.* with some of the same powder, till all bee spent, a most excellent remedy for all melancholy and madmen.

R Epithymi, thymi ana drachmas duas, sacchari albi unciam  
vnam, croci grana tria, Cinamomi drachmam vnam, misce fiat  
pulvis.

All these yet are nothing to those z Chymicall preparatiues of *Aqua Che-*

huius solius syrupi usu curasse, facta prius purgatione. y Centum ova & unum, quolibet mane sumant ova sorbilia, cum sequenti m-  
vere supra ova aspersa, & continent quousq; assumserint centum & unū, maniacis & melancholicis utilissimum remedium,  
z Quercetan cap. 4. Phar. Osinaldus Crolius.

m Lib. 2. Inter  
composita pur-  
gantia melan-  
cholicam.

n Lago expe i-  
mento a le ob-  
scuratum esse,  
melancholicos  
sine offensa egre-  
gie curandos va-  
lere.

n Idem respon-  
sione ad Aubert-  
um, ueratum  
nigrum, alias ti-  
midum & peri-  
culosum, vni  
spiritui citi. m  
oleo com dum

sic usui rediti-  
tur, ut etiam pis-  
eris tuto admi-  
nistrari possit.  
o Certum est  
huius herbe  
virtutē maximā  
& mirabilem  
esse, parumq;  
distare a balsa-

mo. Et qui norit  
eorecte vti, plus  
habet artis quā  
rota scribentū  
cohoris aut om-  
nes Doctores in  
Germania.

p Quo felicitat  
usum sum.  
r Hoc posito quod  
alio medicame-  
nto non vlcant, ista  
tunc Dei Miseri-  
cordia valebit,  
& est medicina  
coronata, que  
secretissime re-  
neatur.

f Lib. de artifice  
med

t Sect. 3 Opti-  
mum remedium  
aqua composita  
Savanarole.

u Sckenkius ob-  
serv. 31.

x Donatus ab  
Altomari cap. 7.

Testor Deum,  
me multos me-  
lancholicos,

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a Cap. 1. Licet.  
toti Galenist-  
rum schola, mi-  
neralia non sine  
impio & ingra-  
to saltu, à sua  
practica dete-  
stentur, tamen  
in gravioribus  
morbis, omni ve-  
getabilium dere-  
lictis subsidio, ad  
mineralia con-  
fugunt, licet ea  
temere ignavi-  
ter, & inutiliter  
usurpent. Ad  
finem libri.  
† Veteres ma-  
ledictis incessit,  
diacit, & contra  
omnem aequi-  
tatem coronatur  
ipse, a se victor  
declaratur. Gal.  
lib. 1. meth. c. 2.  
b Codronchus  
de sale abstractij.  
c Idem Para-  
celsus in medicina  
habuit, demones familiares, &c.

*lidonia*, quintessence of *Hellebor*, salts, extracts, distillations, oiles, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab. edit.* 1600. is all in all for it. <sup>a</sup> And though all the schoole of *Galenists*, with a wicked and unthankfull pride and scorne, detest it in their practise, yet in more grievous diseases, when their vegetables will doe no good, they are comepelled to seeke the helpe of mineralls, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his booke *de Sale è puteo emergente*, takes vp on him to Apologize for *Anthony*, and sets light by all that speakes against him. But what doe I meddle with this great Controversie, which is the subiect of many Volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, and the bretheren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the *Galenists* in Europe, and calls himself a Monarch; *Galen*, *Hippocrates*, infants illiterate &c. As *Thessalus* of old railed against *Aesclepiadean* writers, he condemnes others, insults triumphes, overcomes all antiquity (saith *Galen* as if he spoake to him) declares himselfe a conqueror, and crownes his owne doings. <sup>b</sup> One drop of their Chemicall preparatives, shall doe more good, then all their sulsome potions. *Erastus*, and the rest of the *Galenists*, vilifie them on the other, as Hereticks in Physicke, <sup>c</sup> *Paracelsus* did that in Physicke, which *Luther* in Divinity. <sup>d</sup> A drunken roague hee was, a base fellow, a Magitian, he had the divell for his master, divels his familiar companions, and what he did, was done by the helpe of the divell. Thus they contend and raile, and every Martie write bookes *Pro* and *Con*, & adhuc sub indice lis est, let them agree as they will, I proceede.

mod *Lutherus* in Theologia. d Disput. in eundem parte 1. Magus ebrius, illiteratus, demonem preceptorem habuit, demones familiares, &c.

## SUBSECT. 3

## Averters.



Verters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious huntour, and turne it another way. In this range, Clysters and suppositories chalenge a chiefe place, to draw this humour from the braine and heart, to the more ignoble parts. <sup>e</sup> Some would haue them still vsed a few daies betweene, and those to be made with the boyled seeds of Annis, Fennell, and bastard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet almonds &c. For without question, a Clister opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good *Clystres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our naturall Philosophy <sup>†</sup> Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke vrine most commend, but not sweat. *Trincavelinus* consi. 16. cap. 1. in head melancholy forbids it. *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water. In steed of ordinary frictions, *Cardan* prescribes rubbing with nettles, till they blister the skinne, which likewise <sup>†</sup> *Basardus Vi-*

† Master D.  
Lapworth.  
† Ant. Philos.  
cap. de mel. n.  
frictio urticae,  
&c.

*fontinus*, so much magnifies.

Sneelings, masticatories, and nasals are generally received, *Montaltus cap. 34. Hildisheim spicel. 2. fol. 136. and 138.* giue seuerall receipts of all three. *Hercules de Saxonia* relates of an Empiricke in *Venice*, & that had a strong water to purge by the mouth and nostrils, which he still vsed in head melancholy, and would sell for no gold.

To open monthes & Hemrods is very good Physicke, <sup>h</sup> If they haue beene formerly stopped *Fauentinus* would haue them opened with horse-leaches, so would *Hercules de Sax. Iulius Alexandrinus consil. 185. Scoltzij*, thinks aloes fitter, <sup>i</sup> most approue horse-leaches in this case, to bee applyed to the fore-head, <sup>k</sup> nostrils, and other places.

*Montaltus cap. 29.* out of *Alexander* & others, prescribes <sup>l</sup> cupping-glasses, and issues in the left thigh, *Areteus lib. 7. cap. 5.* <sup>m</sup> *Paulus Regolinus, Sylvius*, will haue them without scarification, applyed to the shoulders & backe, thighs and feet. <sup>n</sup> *Montaltus cap. 34.* bids open an issue in the arme, or hinder part of the head. <sup>o</sup> *Piso* inioynes ligatures, frictions, suppositories, & cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed <sup>p</sup> in the future of the Crowne, and the seared or ulcerated place, suffered to runne a good while. <sup>r</sup> It is not amisse to bore the skulle with an instrument, to let out the fuliginous vapors. *Salust. Saluianus de re med. lib. 2. c. 1.* <sup>q</sup> Because this humour hardly yeelds to other Physicke would haue the leg cauterised, or the left leg below the knee, <sup>r</sup> and the head bored in two or three places, for that it much auails to the exhalation of the vapours, <sup>s</sup> I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the scull broken he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. *Gordonius cap. 19. part. 2.* would haue these cauteries tried last, when no other Physicke will serue, <sup>t</sup> The head to bee shaued and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his braine pan broken, so long as the wound was open he was well, but when his wound was healed, his dotage returned againe.

*Guianerius cap. 8. Tract. 15.* cured a Nobleman in *Sauoy*, by boring alone, <sup>x</sup> leauing the hole open a month together, by meanes of which, after two yeares melancholy and madnesse, he was deliuered. All approue of this remedy in the future of the Crowne, but <sup>y</sup> *Arulanus* would haue the Cauterie to bee made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) armes, legges. *Idem consil. 6. & 19. & 25. Montanus 86. Rodericus a Fonseca Tom. 2. consult. 84.* pro hypocond: *coxâ dextrâ, &c.* but most in the head. <sup>z</sup> If other Physicke will doe no good.

*tis, ideo fiat in vertice cauterium, aut crure sinistro infra genu. r Fiant duo aut tria cauteria, cum ossis perforatione. s Vidi Roma melancholicum, qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractum esset, optimè sanatus est. x Et al- trum vidi melancholicum, qui ex alto cadens, non sine astantium admiratione, liberatus est. u Raditur caput, & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem, vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus opipne, at cum vulnus sanatum, reuersa est mania. x Vsq; ad duram matrem trepa- nari feci, & per mensem aperte stetit.*

<sup>g</sup> Aqua fortis-  
sima, p<sup>u</sup> gans os,  
nares, quam non  
vult auro ven-  
dere.

<sup>h</sup> Mercurialis  
consil. 6. & 30.  
hemorroidum  
& morbum pro-

vocatio inuat,  
modex eorum  
suppressione or-  
tum habent.

<sup>i</sup> Laurentius,  
Brauel, &c.

<sup>k</sup> P Bayerus lib.  
2. cap. 13. navi-  
bus, &c.

<sup>l</sup> Cucurbitulae  
siccae, & fanta-  
nelle crure sinis-  
tro.

<sup>m</sup> Hildisheim  
spicel 2. Vapores  
a cerebro tra-

hendi sunt fri-  
ctionibus uni-  
versis, cucurbitu-  
lis siccis, humeris  
ac dorso affixis,  
circa pedes &  
crura.

<sup>n</sup> Fontanellam  
aperi iuxta occi-  
pitium, aut bra-  
chium.

<sup>o</sup> Baleni, ligatu-  
re, frictions,  
&c.

<sup>p</sup> Cauterium fiat  
in vertice coronali,  
diu stare per-  
mittantur loca  
ulcerosa. Trepa-  
na: etiam crani  
densitas immi-  
nui poterit, ut  
vaporibus fuligi-  
nolis exitus pa-  
teat.

<sup>q</sup> Quoniam dif-  
ficulter cedit  
aliis medicame-

## S V E S E C T. 5.

*Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.*



Because this humour is so malignant of it selfe, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such meanes, the temper is to be altered and amended, with such things as fortifie and strengthen the heart and braine,

*a which are commonly both affected in this malady, and doe mutually misaffect one another:* which are still to be given every other day, or some few dayes inserted after a purge, or like Phyllicke, as occasion serves, and are of such force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphorismes, are to be preferred before all other medicines, in what kinde soever.

Amongst this number of Cordials and Alteratives, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it bee soberly and opportuently vsed. It makes a man bold, hardy, couragious, *c whetteth the wit,* if moderately taken, (and as *d Plutarch* saith, *Symp. 7. quest. 12.*) *it makes those which are otherwise dull, to exhale and evaporate like frankincense,* or quicken (*Xenophon* addes) *† as oyle doth fire.* *c A famous Cordiall* *Matthiolus* in *Dioscoridem* calls it, *an excellent nutriment to refresh the body, it makes a good color a flourishing age, helps concoction, fortifies the stomacke, takes away obstructions, provokes urine, drives out excrements, procures sleepe, clears the blood, expels winde, and cold poysons, attenuates, concocts, dissipates all thicke vapors, and fuliginous humors.* And that which is all in all, and to my purpose, it takes away feare and sorrow,

*† Curas edaces dissipat Euius.*

*It glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium, Helenas boule,* the sole nectar of the Gods, or that true *Nepenthes* in *Homer*, which puts away care and griefe, which as *Oribasius* 5. *Collect. cap. 7.* and some others will, was naught else but a cuppe of good wine, *it makes the minde of the King and of the fatherlesse both one, of the bond and freeman, poore and rich, it turneth all his thoughts to ioy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speake by talents, Esdras 3. 19. 20. 21.* It giues life it selfe, spirits, wit, &c. For which cause, the Ancients called *Bacchus, Liber pater à liberando,* and *f* sacrificed to *Bacchus* and *Pallas* stil vpon an altar, *g wine mesurably drunke, and in time, brings gladnesse and chearefulnesse of minde; it cheareth God and men, Iudges 9. 12. letitie Bacchus dator,* it makes an old wife dance, and such as are in misery, to forget ill, and bee *k* merry.

*Bacchus & afflictis requiem mortalibus affert,*

*Crura licet duro compepe vincta forent.*

Wine makes a troubled Soule to rest,

Thugh feet with fetters be opprest.

*Demetrius* in *Plutarch*, when he fell into *Selenus* hands, and was prisoner in *Syria*, *† spent his time with dice and drinke, that he might so ease his discon-*

*a Cordis ratio semper habenda, quod cerebro cupitur & sese invicem afficiunt. b Aphor. 38.*

*Medicina Theorialis præ ceteris eligenda.*

*c Galen. de temp. lib. 3. cap. 3. moderate sumptum, acuit ingenium.*

*d Tardos aliter & tristis iburis in modum exhalare facit.*

*† Hilaritatem, ut oleum flammam excitat.*

*c Viribus reficiendis cardiacum eximium, nutriendo corpori alimentum optimum, et aliam floridam facit,*

*calorem innatum fovet, concoctionem iuvat, stomachum roborat excrementis vitam parat,*

*urinam movet, somnum consiliat, venera frigida, status dissipat, crassos humores attenuat, coquit, discutit, &c.*

*† Hor. lib. 2. Od. 11.*

*† Odys. A.*

*f Pausanias, g Syracides 31. 23.*

*h Legitur & præci Catonis. Sæpè mero caluisse virtus.*

*† In pocula & aleam se precipitavit & is fere tempus eraduxit, ut egram crapula mentem levaret, & conditionis presentis cogitationes quibus agiabat sobrius, evitaret.*

ted minde, & avoid those continuall cogitations of his present condition, where  
 with he was tormented. Therefore Solomon Prov. 31. 6. bids wine be given to  
 him that is ready to †perish, and to him that hath griefe of heart, let him drink  
 that he forget his poverty, and remember his misery no more. *Sollicitis animis*  
*onus eximit*, it easeth a burdened soule, nothing speedier, nothing better:  
 which the Prophet Zachary perceiued, when hee said, <sup>i</sup> that in the time of  
 Meſſias, they of Ephraim should bee glad, and their heart should reioyce as  
 through wine. All which makes me very well approue of that pretty descrip-  
 tion of a feast in † Bartholomeus Anglicus, when grace was said, their hands  
 washed, and the Guests sufficiently exhilarated, with good discourse, Iweet  
 musicke, daintie fare, *exhilarationis gratia, pocula iterum atq; iterum offerun-*  
*tur*, as a Corollary to conclude the Feast, and continue their mirth, a grace  
 cup came in to cheere their hearts, and they dranke healths to one another  
 againe and againe. Which as *Ioh. Fredericus Matenesius Crit. Christ. lib. 2.*  
*cap. 5. 6. & 7.* was an old custome in all ages in every Commonwealth, so as  
 they be not enforced, *bibere per violentiam*, but as in that royall feast of † Af-  
 fuerus which lasted an 180 daies, without compulsion they dranke by order in  
 golden vessels, when, and what they would themselves. This of drinke is a  
 most easie and parable remedy, a common, a cheap, still ready against feare,  
 sorrow, and such troublesome thoughts, that molest the minde, as brimstone  
 with fire, the spirits on a sudden are enlightned by it. No better Physick (saith  
 Rhafis) for a melancholy man; and he that can keepe company, and carouse,  
 needs no other medicines, 'tis enough. His countryman Avicenna 3. 1. doct. 2.  
 cap. 8. proceeds farther yet, and will haue him that is troubled in minde, or  
 melancholy, not to drinke only, but now and then to be drunke: excellent  
 good Physicke it is for this and many other diseases. *Magninus Reg. san. part.*  
*3. cap. 3. 1.* will haue them to be so once a month at least, and giues his reasons  
 for it, <sup>i</sup> because it scowres the body by vomit, urine, sweat, of all manner of su-  
 perfluities, and keepes it cleane. Of the same minde is Seneca the Philosopher  
 in his book de tranquil. lib. 1. c. 15. *nonnunquam ut in alijs morbis ad ebrieta-*  
*tem usq; veniendum; Curas deprimit, tristitia medetur.* It is good sometimes  
 to be drunke, it helps sorrow, depresseth cares, and so concludes his Tract  
 with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ*  
*pertinent.* But these are Epicureall tenents, tending to looseness of life, Lux-  
 ury and Atheisme, maintained alone by some Heathens, dissolute Arabians,  
 prophane Christians, and are exploded by Rabbi Moses Tract. 4. *Guliel. Pla-*  
*centinus lib. 1. cap. 8. Valescus de Taranta,* and most accurately ventilated by  
 Io. Sylvaticus, a late writer and Physitian of Milan, med. cont. cap. 14. where  
 you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drinke haue such  
 vertue to expell feare and sorrow, and to exhilarate the minde, ever hereafter  
 lets drinke and be merry.

*m Prome reconditum Lyda strenua cecubum,*  
*Capaciores puer huc affer Scyphos,*  
*Et Ch'ia vina aut Lesbica.*

Come lusty Lyda, fill's a cup of sack,  
 And sirra Drawer, bigger pots we lack,  
 And Scio wines that haue so good a smack.

A a a

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† So did the  
 Athenians of  
 old, as Suidas  
 relates, and so  
 doe the Ger-  
 mans at this  
 day.

† Lib. 6. cap. 23.  
 & 24. de reum  
 proprietat.

† Hecſter. 1. 8.

k Tract. 1. cont.  
 lib. 1. Non est  
 res laudabilior  
 eo, vel cura me-  
 lior, qui melan-  
 cholicus, utatur  
 societate hominū  
 & biberia, &  
 qui potest susti-  
 nere vsum vini,  
 non indiges alia  
 medicina, quod  
 eo sunt omnia  
 ad vsum neces-  
 saria huius pas-  
 sionis.

l Tum quod se-  
 quatur inde ju-  
 der, vomitus, u-  
 rina, à quibus  
 superfluitates à  
 corpore remo-  
 ventur & rema-  
 net corpus mun-  
 dum.

m Hor.

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I say with him in <sup>n</sup> *Agellius*, let vs maintaine the vigour of our soules with a moderate cup of wine, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away. -- *Nunc vino pellite curas*: so saith <sup>†</sup> *Horace*, so saith *Apacreon*,

\* Μεθύοντα γδ με χιῶτες  
Πολὺ κρείσσον ἢ δαρδύτα.

Let's driue downe care with a cup of wine: and so say I too, (though I drinke none my selfe) for all this may be done, so that it be modestly, soberly, opportunely vsed. So that, *they be not drunke with wine, wherein is excesse*, which our <sup>†</sup> *Apostle* forewarnes; for as *Chrysostome* well comments on that place,

ad *latitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madnesse: And will you knowe where, when and how that is to be vnderstood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, heare the Scriptures. *Giue wine to them that are in sorrow*, or as *Paul* bid *Timothy* drinke wine for his stomack sake, for concoction, health, or some such honest occasion. Otherwise, as <sup>o</sup> *Pliny* telleth vs: If singular moderation be not had, *nothing so pernicious, tis meere vinegar, blandus demon, poyson it selfe*. Let not good fellows triumph therefore (saith *Matthiolus*) that I haue so much commended wine if it be immoderately taken, *instead of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart*. And 'twas well said of the Poet of old, *Wine causeth mirth and grieve*, & nothing so good for some, so bad for others, especially as <sup>r</sup> one obserues, *qui à causa calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselues, they must not vse wine as an <sup>s</sup> ordinary drinke, or in their diet. But to determine with *Laurentius c. 8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, may be very good.

I may say the same of the Decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guaiacum*, *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, euen so *Sassa-parilla* prouokes sweat mightily, *Guaiacum* dries. *Claudinus consult. 82. & 46. Montanus, Capiuaccius consult. 188. Scoltz ij.* make frequent and good vse of *Guaiacum*, and *China*, <sup>c</sup> so that the liuer be not incensed, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot.

Borrage, Bawme, Saffron, Gold, I haue spoken of; *Montaltus cap. 23.* commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib. 2. cap. 25.* makes mention of a herbe called *Datura*, <sup>u</sup> which if it be eaten for 24 houres following, takes away all sense of grieffe, makes them incline to laughter and mirth: and an other called *Bauge*, like in effect to *Opium*, <sup>x</sup> which puts them for a time into a kinde of Extasis, and makes them gently to laugh. One of the *Roman* Emperours had a seed, which hee did ordinarily eat to exhilarate himselfe. *Christophorus Ayrenus* preferres *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. <sup>z</sup> *Alkermes* comforts the inner parts, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, <sup>a</sup> it refresheth the heart, and corroborates the whole body. <sup>b</sup> *Amber* provokes vrine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr of *Bezoar* stone, and 3 gr. of *Amber Greece*, drunke, or taken in Bo-

rage

rage or Buglosse water, in which gold hot hath beene quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. confect. Alkermes  $\mathfrak{z}$   $\beta$  lap. Bezoar  $\mathfrak{z}$  ij.

Succini albi subtilis pulverisat.  $\mathfrak{z}$  ij cum

Syrup. de cort. citri, fiat electuarium.

To Bezoars stone most subscribe, *Manardus*, and  $\epsilon$  many others, it takes away (adnesse, and makes him merry that useth it, I haue seene some that haue beene much diseased with faintnesse, swooning, and melancholy, that taking the weight of three graines of this stone, in the water of Oxtongue, haue beene cured. *Garcias ab Horto* brags how many desperate cures he hath done vpon melancholy men, by this alone, when all Physitians had forsaken th. m. But *Alchermes* many except against, in some cases it may helpe, if it be good, and of the best, such as that of *Monspelier* in France, which  $\epsilon$  *Iodocus Sincerus Itinerario Gallie*, so much magnifies, and would haue no traoueller omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil.* 49. suspects *Alchermes*, by reason of its heat,  $\epsilon$  nothing (saith hee) sooner exasperates this disease, then the use of hot working meats and medicines, & would haue them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at Athens; No remedy could be prescribed for it, *Nam quod uni profuit, hoc alijs erat exitio*: There is no Catholike medicine to be had, that which helps one, is pernicious to another.

*Diamargaritum frigidum*, *Diambra*, *Diaboraginaturn*, *Electuarium latifiscans Galeni* & *Rhasis*, *De gemmis*, *Dianthos*, *Diamoscum dulce* & *amarum*, *Electuarium Conciliatoris*, *syrup. Cidoniorum de pomis*, *conserues of Roses*, *Violets*, *Fumitory*, *Enula campana*, *Satyrion*, *Lemans*, *Orange Pills condite*, &c. haue their good vse.

R. *Diamoschi dulcis* & *amarum* ana  $\mathfrak{z}$  ij.

*Diabuglossati*, *Diaboraginati*, *sacchari violacei*

ana  $\mathfrak{z}$  j, misce cum syrupo de pomis.

Euery Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned  $\epsilon$  Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take as *Rammes* head that neuer medled with an Ewe, cut off at a blowe, and the hornes onely taken away, boyle it well skinned and wooll together, after it is well sod, take out the braines, and put these spices to it, *Cinamome*, *Ginger*, *Nutmeg*, *Mace*, *Cloues* ana  $\mathfrak{z}$   $\beta$ , mingle the powder of these spices with it, and heat them in a platter vpon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it bee not ouermuch dried, or dryer then a calues braines ready to be eaten. Keepe it so prepared, and for three daies giue it the patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broath, or any way, so it be taken. For 14 daies let him vse this diet; drinke no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Cariclerius pract. cap. 13. in Nich. de metri pag. 129. Iatro: wittenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation, hee that list may try it, & and many such.

Odoraments to smell to, of Rose water, Violet Flowres, Bawine, Rose-

*c Garcias ab Horto ar. am. lib. 1. cap. 15. aduersus omnes morbos melancholicos con-*  
*ducit & vene-*  
*num. Ego (in-*  
*quit) vtor in*  
*morbis melan-*  
*cholicis. &c. &*  
*deploratos hu-*  
*ius vsu, ad pri-*  
*stinam sanitatē*  
*restitui. See*  
*more in Ban-*  
*himus book de*  
*lap. Bezoar. c. 43*  
*d Edit. 1617.*  
*Monspeli ele-*  
*ctuarium fit*  
*preciosissimum*  
*Alchermes &c.*  
*& Nihil morbum*  
*hunc aque exa-*  
*spirat, ac alimē-*  
*torum vel cali-*  
*diorum vsus.*  
*Alchermes ideo*  
*suspectus, &*  
*quod semel mo-*  
*neam, caute ad-*  
*bibenda calida*  
*medicamenta.*  
*f Schenkij lib.*  
*1. obseruat. de*  
*Mania, ad mentis*  
*alienationem,*  
*& desipientiam*  
*vitiū cerebri ob-*  
*ortam, in manu-*  
*scripto codice*  
*Germanico, tale*  
*medicamentum*  
*reperi.*  
*g Caput arietis*  
*nondum expertū*  
*venetem. vno*  
*ictu amputatū,*  
*cernibus tantum*  
*demotis, integrū*  
*cum lana &*  
*pelle, bene elixa-*  
*bis, tum aperto*  
*cerebrum exi-*  
*res, & addens*  
*aremata &c.*  
*g Cinis restidit-*  
*is vsus, & vi-*  
*no potus melan-*  
*cholicum curat.*  
*& rasura cornis*  
*Rhinocerotis,*  
*&c. Schenkij.*

*h* Inflat in ma-  
trice, quod sursum  
et deorsum ad  
odori sensum  
precipitatur.

† Vicount St  
Albans.

*i* Ex decocto flo-  
rum nymphae,  
lactuce, viola-  
rum, chamomil-  
le, altheae, capiti  
vervicum, &c.

*k* Inter auxilia  
multa adhibita,  
duo visa sunt  
remedium ad-

ferre, vñus seri-  
caprini, cum ex-  
tracto Hellebori  
et irrigatio ex  
lacte Nymphae  
volarum, &c.  
future coronali  
adhibita, his re-  
mediis sanata: è  
pristinam adep-  
tus est.

*l* Confert et  
pulmo avicis,  
calidus agnus  
per dorsum di-  
vius, exentera-  
tus ad motus sin-  
cipiti.

*m* Semina Cu-  
mini, yule, dau-  
ci, anethi cocta.  
*n* Lib. 3. de locis  
affect.

*o* Tetrab. 2. ser.  
† cap. 10.

† Cap. de melan.  
collectam die  
veneris hora 10-  
vis, cum ad E-  
nergiam venie-  
t 1. ad plenilu-  
nium Iulij inde  
gesta et collo ap-  
penfabuac affe-  
ctum apprime  
iuvat et fana-  
ticos spiritus ex-  
pellit.

\* Lib. de propri-  
etat. animal. o-  
philos. commends  
Hypericon, or St  
Iohns wort gathered  
on a friday in the  
houre of Iupiter,  
when it comes to his  
effectuall operation  
(that is about the full  
Moone in Iuly) so  
gathered and borne,  
or hung about the  
necke, it mightily  
helpes this affection,  
and drives away all  
phantasticall spirits.  
\* Philes a Greeke  
author that flourished  
in the time of Michael  
Paleologus, writes  
that a Sheep or  
Kiddes skin, whom  
a Wolfe werried,

cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say nourish, 'tis a question commonly controuerted in our schooles, *an odores nutrant*, let *Ficinus lib. 2. cap. 18.* decide it, *h* many arguments hee brings to proue it; as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrills, for some few daies, when for old age he could eate no meat, *Ferrerijs lib. 2. meth.* speakes of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, & dying men, to smell to, and by it to haue done very much good, *aque fere profuisse olfactu et potu*, as if he had giuen them drinke. Our noble and learned Lord † *Verulam*, in his booke *de vita et morte*, commends therefore all such cold smells, as any way serue to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, *i* of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers head, &c. must bee vsed many mornings together. *Montanus consil. 31.* would haue the head so washed once a weeke. *Lelius à fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeats many medicines which hee tried, *k* but two alone which did the cure, use of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, comomile, &c. upon the suture of the crowne. *Piso* commends a Rammes lungs, applied hot to the forepart of the head, or a young lamb diuided in the back, exenterated, &c. al acknowledge the chiefe cure to consist in moistning through out. Some, saith *Laurentius*, vse powders, and casto the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administred.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Buglosse, Borrage, water lilly, Violet waters, sweet wine, Bawme leaues, Nutmegs, Cloues, &c.

For the Belly, make a Fomentation of oyle, *m* in which the seeds of Cummin, Rue, Carrets, Dill, haue beene boyled.

Baths are of wonderfull great force in this maladie, much admired by *n Galen, o Aetius, Rhasis, &c.* of sweet water, in which is boyled the leaues of Mallowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Buglosse Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would haue them vsed twice aday, and when they come forth of the Bathes, their backe bones to be anointed with oyle of Almonds, Violets, Nymphaea, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by *Renodens, Platerus, (amuleta inquit non negligenda)* and others, looke for them in *Mizaldus, Porta, Albertus, &c.* *Bessardus Visontinus ant. philosoph.* commends *Hypericon*, or St Iohns wort gathered on a friday in the houre of Iupiter, when it comes to his effectuall operation (that is about the full Moone in Iuly) so gathered and borne, or hung about the necke, it mightily helpes this affection, and drives away all phantasticall spirits. \* *Philes* a Greeke author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddes skin, whom a Wolfe werried,

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man; because it causeth palpitation of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooft of an Asses right forefoot carried about, &c. I say with *Renodens*, they are not altogether to be reiected, Piony doth cure Epilepsie, pretious stones most diseases, & a Wolues dung borne with one helpes the Cholicke, † a Spider an Ague, &c. Being in the country in the vacation time, not many yeares since, at *Lindly* in *Lecestershire* my fathers house, I first obserued this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by \* my mother. Whom although I knew to haue excellent skill in Surgery, fore eies, aches, &c. and such experimentall medicines, as all the country where shee dwells can witnesse, to haue done many famous cures (and still doth) vpon diuerse poore folkes that were otherwise destitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approued by *Matthiolus*, repeated by *Alderouandus cap. de Aranea lib. de insectis*, I began to haue a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to bee exploded, that consist of words, characters, spells, and charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatus* proues; or the Diuels pollicy, who is the first founder and teacher of them.

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† *Mar.*  
p *Phar. lib. 1.*  
cap. 12.  
q *Ætius cap. 32*  
Tetr. 3. ser. 4.  
† *Dioscorides,*  
*Vlysses Alderouandus de aranea.*  
\* *Mistris Dorothy Burton.*

## SUBSECT. 6.

*Correctors of accidents to procure sleepe. Against fearefull dreames, rednesse, &c.*



Hen you haue vsed all good meanes and helpes of alteratiues, auerters, diminutiues, yet there will be still certaine accidents to be corrected and amended, as waking, fearefull dreames, flushing in the face, to some ruddinesse, &c.

Waking, by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men, and must therefore bee speedily helped, and sleep by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other Physicke. *Skenkius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows: with their feeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. *diacodij* ʒj *dioscordij* ʒß *aque lectucæ* ʒ iijß  
*mista fiat potio ad horam somni sumenda.*

*Requies Nicholai, Philonium Romanum, Triphera magna, pilula de Cynoglossa Dioscordium, Laudanum Paracelsi, Opium, are in vse, &c.* Countrey folkes commonly make a posset of hempe-feed, which *Fuchsius* in his herball so

A aa 3

much

† *Solo somno curata est citra medici auxilium*  
fol. 154.

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much discommends, yet I haue seene the good effect, and it may bee vsed where better medicines are not to be had.

*℞ Bellonius obseruat. l. 3. c. 15. la siuidinem & labores animi tollunt inde Gancias ab Hor. to lib. 1. cap. 4. simp. med.*

*Laudanum Paracelsi* is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, to smell to in a ball, though commonly so taken by the Turkes to the same quantity<sup>r</sup> for a cordiall, and at *Goa* in the *Indies*, the dose 40 or 50 graines.

*Rulandus* calls *requiem Nicholai*, *ultimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Faventinus cap. de phrenesi*, *Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expreffion with Rose water to annoint the temples, oiles of Poppy, Nenuphar, Mandrake, Purflan, Violets, all to the same purpose.

*Montanus consil. 24 & 25.* much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders & nodules, see the receipts in him; *Codronchus*<sup>u</sup> wormewood to smell to.

*u Absinthium formas allicit olfactu.*

*Vnguentum Alabastrum, populeum*, are vsed to annoint the temples, nostrills, or if they be too weake they mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone, and after mingle with it as much *Vnguentum populeum* as a nut, vse it as before: or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni.*

*x Read Lemnius lib. ber. bib. cap. 2. of Mandrake.*

*y Hysopamus sibi cervicali viridis.*

*z Plantam pedis inungere pinquedive gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sortitie aurium canis somni profundum conciliare &c.*

*Cardan de re. rum variet. t Veni mecum lib.*

Sacks of Wormewood,<sup>x</sup> Mandrake,<sup>y</sup> Henbane, Roses made like pillows and laid vnder the patients head, are mentioned by <sup>z</sup> *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with earwax of a dogge, swines gall, bares eares: charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

*Rulandus cent. 1. cur. 17. cent. 3. cur. 94.* prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphaea, Violet leaues, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia*, *stillicidia* or dropings, &c. Lotions of the feet doe much auaile of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behinde the eares, and apply Opium to the place.

<sup>z</sup> *Bayerus lib. 2. c. 13.* sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onyons, Cabbidge, Venison, Hare, vse Black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

*Rusticus Pudor*, bashfulness, flushing in the face, high colour, ruddines are common

common grievances which much torture many melancholy men, when they meet a man or come in a company of their betters, strangers, after a meale, or if they drinke a cup of wine or strong drink, they are as red and fleet & sweate, as if they had beene at a Maiors feast, *præsertim si metus accesserit*, it exceeds b they thinke euery man obserues, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Skenkius observat. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled downe to him and offered *Byarius* a Physitian, all that she had to be cured of it. And 'tis most true, that c *Antony Lodovicus*, saith in his booke *de Pudore*, *Bashfulnessse either hurts or helps*, such men I am sure it hurts. If it proceed from suspicion or feare, d *Felix Plater* prescribes no other remedy but to reiect and contemne it: *Id populus curat scilicet*, as a t worthy Physitian in our towne said to a friend of mine in like case, complaining without a cause, suppose one looke red, what matter is it, make light of it, who obserues it?

If it trouble at, or after meales, (as e *Iobertus* obserues, *med. pract. lib. 1. l. 7*) after a little exercise or stirring for many are then hot and red in the face, or if they doe nothing at all, especially women, he would haue them let blood in both armes, first one, then another, two or three daies betweene if blood abound, to vse frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. f And withall to refrigerate the face, by washing it often with rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared, by *Iobertus* thus *R. lithar. argentij 3 j cerussa candidissima. 3 iij caphura. 3 iij. dissolvantur a quarum solari, lactuca, & nenupharis ana 3 iij. aceti vini albi. 3 j. aliquot horas residueat, deinde transmittatur per philt. aqua seruetur in vase vitrio, ac ea bis terue facies quotidie irroretur. g Quercetan spagir. phar. cap. 6.* commends the water of frogges spawne for ruddinesse in the face. h *Crato consil. 283.* *Scoltzij* would faine haue them vse all summer, the condite flowres of Succory, Strawbury water, Roses (cupping glasses are good for the time) *consil. 286* & 285. and to defecate impure blood with the infusion of Sene, Savory, Bawme water. i *Hollerius* knewe one cured alone with the vse of Succory boyled, and drunke for five monthes, every morning in the summer.

k It is good ouer night to annoint the face with Hares blood, and in the morning to wash it with Strawbury and cowslip water, of the iuyce of distilled Lemmons, iuyce of Cowcubers, or to vse the seeds of Mellons, or kernells of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water, l or to put fresh cheese curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions as laughing, &c. strong drinke, and drinke very little, m one draught, saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windie meat.

n *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient

a Aut si quid incutus excedit aut. &c.  
b Nam qua parte pauor sit, mult est pudor additus illi. Statius.  
c Olyssiponenfis medicus. pudor aut inuat aut ledit.  
d De mentis alienat.  
e Facies nonnullis maxime calet, ubetq, si se paululum exerceuerint nonnullis quiescentibus iacem accidet, seminis præsertim causa quicquid seruidum aut balneum sanguinem facit.  
f M<sup>r</sup> Doctor Ashworth.  
g Iacerym faciei prospiciendum, ut ipsa refrigeret, virumq, præstabit frequens lotio ex aqua rosa, um, violarum nenupharis &c.  
h Ad faciei ruborem aqua spermatis ranarum.  
i Recte vitantur in estate floribus Cicborii saccharo conditi, vel saccharo rosaceo, &c.  
j S. lo usu decelli Cicborii.  
k Vile imprimis noctu faciem illinere sanguine leporino, et mane aqua fragorum vel aqua esloribus.

verbasci cum succo limonum distillato abluere l Vile rubentis faciei caseum recentem imponere. m Consil. 21. lib. unico vini huius sit contentus. n l. m consil. 283. Scoltzij laudatur condit. rose canine fructus asie prandium & cenam ad magnitudinem castaneæ. Decoctum radicum Sonchi, si ante cibum sumatur, valet plurimum.

370 to be taken before dinner or supper, to the quantity of a Chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approued. To eat of a baked apple some advise, or of a preserved Quince, Comminsed prepared, with meat instead of salt, to keepe downe fumes: not to study or to bee intentiue after meales.

*R. nucleorum persic seminis melonum ana ʒ ʒ  
aque fragrorum ll. ij. misce vtatur mane.*

o Cucurbit. ad  
scapulas apposi-  
ta.

o To apply cupping glassses to the shoulders is very good. For the other kinde of ruddinesse which is fetled in the face with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Crato's Counsell*, *Arnoldus lib. 1. breuiar. cap. 39. 1. Rulande*, *Peter Forestus de Fuco, lib. 3. 1. obser. 2. To Platerus, Mercurialis, Flmus, Randoletius, Hewnius, Menadous*, and other that haue written largely of it.

Those other grieuances and symptomes of headach, palpitation of heart, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled a part in every Physitian, I doe voluntarily omit.

## M E M B. 2.

### Cure of Melancholy over all the body.



p Pif.

q Mediana pre  
ceteris.

r Succu melan-  
cholicu malicia a  
sanguinis boni-  
tate corrigitur.

s Perseuerantie  
malo ex quacumq;  
parte sanguis  
destrabi debet.

t Obseruat fol.  
154. curatus ex  
vulnere in cure  
ob cruorem a-  
mistum.

u Studium sic  
omne vt melan-  
cholicus impin-  
guitur: ex quo  
enim pingues &  
tarnosi, illico sa-  
ni sunt.

x Hildeheim  
specul. 2. Inter  
calida radix pe-  
trofelinii apii se-  
niculi Inter fri-  
gidam mulso se-  
minis melonum  
cum furo caprino  
quod est com-  
mune vehiculu.

Here the melancholy blood possesseth the whole Body with the Braine, p it is best to beginnie with blood letting. q The Greekes prescribe the q *Median* or middle veine to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arme, on which side there is more paine and heauinesse in the head. If blacke blood issue forth, bleed on, if it be cleare and good, let it be instantly suppressed, r *because the malice of melancholy is much corrected by the goodnes of the blood.* If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and ankles: especially to such men or women whose hæmrods or monthes haue beene stopped. s If the maladie continue, it is not amisse to evacuate in a part, in the forehead, and to virgins in the ankles, which are melancholy for loue matters, so to widdowes that are much griued and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches, &c. see more in *Montaltus cap. 29. Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordials, correctors as before, intermixt as occasion serues, u *all their study must be to make a melancholy man fat, & then the cure is ended.* Diuretica or medicines to procure vrine are prescribed by some in this kinde, hot and cold: hot where the heat of the liuer doth not forbid, cold where the heat of the liuer is very great, x amongst hot are Parsley roots, Lovage, Fennell, &c. cold Mellon seeds, &c. with whay of Goats milke which is the common conueigher.

To purge and purifie the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus

Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Buglosse, 371  
Borage, &c. with their iuyce, decoctions, distilled waters, Syrups, &c.

*Oswaldus Crollius basil. Chym.* much admires salt of Coralls in this case &  
*Aëtius Tetrabib. ser. 2. cap. 114.* Hieram Archigenis, which is an excellent  
medicine to purifie the blood, & for all melancholy affections, falling sicknesse,  
none to be compared to it.

MEMB. 3. SVESECT. I.

Cure of Hypocondriacall melancholy.



N this cure as in the rest, is especially required the rectification of  
those six non-naturall things about all, as good diet, which *Mon-*  
*tanus consil. 27.* inioynes a French Nobleman, *To have an especiall*  
*care of it, without which all other remedies are in vaine.* Blood-

letting is not to be vsed, <sup>a</sup> except the patients body be very full of blood, and  
that it bee deriued from the liuer and spleene to the stomacke and his vessells,  
then <sup>b</sup> to draw it backe, to cut the inner veine of either arme, some say the sal-  
uatella, and if the maladic be continuat, <sup>c</sup> to open a veine in the forehead.

Preparatiues and Alteratiues may be vsed as before, sauing that there must  
be respect had as well to the liuer, spleene, stomacke, hypocondries, as to the  
heart and braine. To comfort the stomacke and inner parts against winde  
and obstructions, by *Areteus, Galen, Aëtius, Aurelianus, &c.* and many lat-  
terwriters, are still prescribed the decoctions of Wormewood, Centaury,  
Peneriall, Betony, sod in whay and dayly drunke: many haue beene cured by  
this medicine alone.

*Prosper Altinus* and some others, as much magnifie the water of *Nilus*  
against this malady, an especiall good remedy for windy melancholy. For  
which reason belike *Ptolomeus Philadelphus*, when he married his daughter  
*Berenice* to the King so *Assyria* (as *Celsus lib. 2. records*) *magnis impensis Nili*  
*aquam afferi iussit*, to his great charge caused the water of *Nilus* to be carri-  
ed with her, and gaue command, that during her life shee should vse no o-  
ther drinke. I finde those that commend vse of apples, in Splenaticke and this  
kinde of melancholy (lambswool some call it) which howsoeuer approued,  
must certainly be corrected of cold, rawnesse and winde.

*Codronchus* in his booke *de sale absin.* magnifies the salt of Wormewood  
about all other remedies, <sup>d</sup> which workes better and speedier then any simple  
whatsoeuer, and much to be preferred before all those fulsome decoctions, and  
infusions, which much offend by reason of their quantity, this alone in a small  
measure taken expells winde, and that most forcibly, moues vrine, cleanseth  
the stomacke of all grosse humours, crudities, helps appetite, &c. *Arnoldus*  
hath a Wormewood wine which he would haue vsed, which euery *Phar-*  
*macopæa* speakes of.

Diminutiues and purgers may <sup>e</sup> be taken as before, of hiera, manna, castia,  
which *Montanus consil. 230.* for an *Italian* Abbot, in this kind preferres be-  
fore all other simples. <sup>f</sup> And these must be often vsed, still abstaining from  
those which are more violent, lest they doe exasperate the stomacke, &c. and  
the mischiefe by that meanes be increased. Though in some Physicians I finde  
very strong purgers, Hellebor it selfe prescribed in this affection. If it long

<sup>z</sup> Hoc unum  
premio domi-  
ne ut sis diligens  
circa victum. si-  
ne quo cetera  
remedia frustra  
adhibentur.  
<sup>a</sup> Pifo.

<sup>b</sup> Laurentius  
cap. 15. i. euulsi-  
onis gratia re-  
nam internam  
alterius Brasii  
secamus.

<sup>c</sup> Si peritina  
morbus venam  
fronte secas.  
Buel.

<sup>†</sup> Ego maximè  
curam stomacho  
delegabo. Olla:  
Horatius lib.  
2. cap. 5.

<sup>d</sup> Citius & effi-  
atius suas vires  
exercet quam

solent decocta ac  
diluta in quan-  
titate multa, &  
magna cum as-  
sumptione mo-  
lestia desumpta.

<sup>e</sup> Flatus hic sal ef-  
ficaciter dissipat.  
urinam mouet,  
humores crassos  
abstergit, stoma-  
chum egregie  
confertat, crudi-  
tatem, nauseam,  
appetitiam mi-  
rum in modum  
renouat &c.

<sup>f</sup> Pilo, Altoma-  
rus. Laurentius  
cap. 15.

<sup>†</sup> Hoc uendum  
sepius iteratis a  
vehementiori-  
bus semper ab-  
stinendum ne  
ventrem exasperet.

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continue, vomits may bee taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor, but still take heede in this malady, which I have often warned of hot medicines, <sup>a</sup> because (as *Saluianus* addes) *drought followes heate, which increaseth the disease*: and yet *Baptista Siluaticus controu. 32.* forbids cold medicines, <sup>b</sup> because they increase obstructions, and other bad symptoms. But

g *Lib. 2. cap. 1.*

Quo nam caliditate coniuncta est siccitas que malum auget.

h Quisquis frigidis auxilium hoc morbo usus fuerit, is obstructiorem, atque symptomata auget.

i Ventriculus plerumque frigidus, et par calidum, quomodo ergo ventriculi calefaciet, vel resfriabitur hepar sine alterius maximo detrimento.

k Significatum per literas, incrementum utilitatem ex decoctione Chinae, et Sassafras percipisse.

l Tumorem splenis incurabilem, sola capparum curam cibo, talis aegritudine aptissimum. Solaque usu aque, in quo faber ferrarius sepe candens ferrum extinxerat, &c.

m Animalia que apud hos fabros educantur, exiguis habent lienes.

† *Lib. 1. cap. 17.*

n Si hemorrhoides fluerint, nullum prestantius esset remedium, que sanguisugis ad motum provocari poterunt. observat.

lib. 1. pro hypoleptico.

o Altiis apertio hec in hoc morbo videtur

utilissima, mihi non admodum probatur, quia sanguinem tenuem attrahit, et crassum relinquit.

p *Lib. 2. cap. 13.*

omnes melancholici debent

<sup>i</sup> The stomacke most part in this infirmity is cold. the liuer hot, scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earle of Manfort) can you helpe the one, and not hurt the other: much discretion must be vsed, take no Physicke at all he concludes without great need. *Lalius Aegubinus consil. 77.* for an Hypochondriacall German Prince, vsed many medicines, but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108 Consult. hee vsed as happily the same remedies, this to a third might haue bin poyson, by ouerheating his liuer and blood.

For the other parts looke for remedies in *Sauanarola*, *Gordonius*, *Mercatus*, *Johnson*, &c. one for the spleene, amongst many other, I will not omit, cited by *Hildesheim spicel. 2.* prescribed by *Mat. Flaccus*, and out of the authority of *Beneuenius*. *Antony Beneuenius* in an Hypochondriacall passion, <sup>l</sup> Cured an exceeding great swelling of the Spleene with Capers alone, a meate besitting that infirmity, and frequent use of the water of a Smiths forge, by this Physicke he cured a sicke man, whom all other Physitians had forsaken, that for seauen yeares had bene Spleniticke. And of such force is this water, <sup>m</sup> that those creatures as drinke of it, haue commonly little or no spleene. See inore excellent medicines for the spleene in him, and <sup>†</sup> *Lod: Mercatus*, who is a great magnifier of this medicine, *Averters* must bee vsed to the liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or provoke vrine. You can open no place better then the hemrods, which if by horseleeches they be made to flow, <sup>n</sup> there may not be againe such an excellent remedy, as *Plater* holds. *Salust. Saluian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, hee found all mad and melancholy men worse for other blood-letting. *Laurentius cap. 15.* calls this of horse-leeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil. 241.* is against it, <sup>o</sup> to other men (saith he) this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behinde.

*Atius, Vidus Vidius, Mercurialis, Fuchsius*, recommend Diuretickes, or such things as provoke vrine, as Anniseeds, Dill, Fennel, Germanander, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. All melancholy men (saith he) must avoide such things as provoke vrine, because by them the subtil or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavelius lib. 3. cap. 38.* for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxonia Panth.*

*omnes melancholici debent onisere urinā provocaria, quoniam per ea educitur subtile, et remanet crassum.*

lib.

lib. 1. cap. 16. is a great approver of them. ¶ I haue found (saith hee) by experience, that many Hypocondriacall melancholy men, haue bene cured by the sole use of Clysters, receipts are to be had in him.

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Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like vsed for the Liuer, Spleene, Stomack, Hypocondries, &c. In crudity (saith Piso) tis good to binde the stomacke hard, to hinder winde and to helpe concoction.

Of inward medicines I need not speake, vse the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as Avicenna, Trincavellius Mithridate, Montaltus Piony seedes, Vnicornes horne; os de corde cervi &c.

Amongst Topickes or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hypocondries are very good, of wine and water, in which are sod southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also x Cerots, y Playsters, Liniments, Oynments, for the spleene, Liuer, and Hypocondries, of which looke for examples in Laurentius, Iobertus lib. 3. cap. 1. prac. med. Montanus consil. 231. Montaltus cap. 33. Hercules de Saxonia, Faventinus. And so of Epithemes, digestiue powders, bagges, oyles, Octavius Horatius lib. 3. cap. 5. prescribes calasticke Cataplasmes, or dry purging medicines: Piso ⁊ Dropaces of pitch and oyle of Rue, applyed at certaine times to the stomacke, to the metaphrene or part of the backe, which is ouer against the heart, Etius synapismes, Montaltus cap. 35. would haue the thighes to be cauterised, Mercurialis prescribes beneath the knees; Lalius Agubinus consil. 77. for an Hypocondriacal Dutchman, will haue the cautery made in the right thigh, and so Montanus consil. 53. The same Montanus consil. 34. approues of issues in the armes, or hinder part of the head. Bernardus Paternus in Hildesheim spicel. 2. would haue issues made in both the thighes: Lod. Mercatus prescribes them neare the spleene, aut prope ventriculi regimen, or in either of the thighes. Ligatures, Frictions, and Cupping glasses aboue or about the belly, without scarification, which † Felix Platerus so much approues, may be vsed as before.

¶ Ego experientia probavi, mul. os Hypocondriacos, sola usque Clysterum sussa sanatos.  
r In cruditate optimum, ventriculium anellum alligari.

13 j Theriaca, Vere presertim & estate.

t Consil. 12. lib. 1 u Cap. 33.

x Trincavellius consil. 15. cerotum pro senem la. cholico ad icur optimum.

y Emplastrum pro spiene. Fernelius consil. 45.

z Dropax e pice navali, & oleo rutae co affigatur ventriculo, & toti tunc a phreni.

a Cauteria cruribus inusta.

b Fontanella sunt in utroque crure.

Lib. 1. cap. 17.

† De mentis alienat. 3. status egregi. & lauti-um materiamq. evocant.

## SUBSECT. 3.

Correctors to expell winde, Against costiveness, &c.



N this kinde of melancholy one of the most offensive symptomes, is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken or outwardly. Inwardly to expell winde, are simples or compounds. Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyriall, Rue, Calamint, Bayberries and Bay leaves, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, Agnus castus, Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Anni, Cary, Nettle, Rue, &c. Iuniper berries, grana

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Paradisi, Compounds, *Dianisum*, *Diagalanga*, *Diaciminum*, *Diacalaminth*, *Electuarium de baccis lauri*, *Benedicta laxativa*, *Pulvis ad flatus Antid.* Florent. *pulvis Carminativus*, *Aromaticum Rosatum*, *Treacle*, *Mithridate*, &c.

This one caution of <sup>c</sup> *Gualter Bruel* is to be obserued in the administering, of these hot medicines and dry, that whilst they covet to expell winde, they doe not inflame the blood, and increase the disease, sometimes (as hee saith) medicines must more decline to heat sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. & cementsations of the hypocondries, with the decoctions of Dill, Pennyriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. <sup>d</sup> *Areteus* prescribes Cataplasmes, of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

<sup>e</sup> Cupping-glasses applied to the Hypocondries, without scarification, doe wonderfully resolve winde. *Fernelius consil.* 43. much approves of them at the lower end of the belly, <sup>†</sup> *Lod: Mercatus* calles them a powrefull remedy and testifies moreouer out of his owne knowledge, how many he hath seene suddenly eased by them. *Iulius Caesar Claudinus respons. med. resp.* 32. admires these Cupping-glasses, which he calls out of *Galen*, <sup>f</sup> a kinde of fenchament, they cause such present helpe.

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amanus Lusitanus, cent.* 4. *curat.* 54. for an hypocondriacall person, that was extremely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde. *Natura non admittit vacuum*. He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fernelius de Flatibus cap.* 26 & *passim alijs*.

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read *Hercules de Saxonia*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositoies, clysters, or lenitiues, powder of Sene, condis Prunes &c. *R. Elect. lenit. e succo rosar. ana* 3 j. *misce*.

Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or *pil. mastichina* 3 j. in six pills, a pill or two at a time. See more in *Montanus consil.* 229. *Hildesheim spicel.* 2. *P. Cnemander*, and *Montanus*, commend *Cyprian Turpentine*, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke if need be, for besides that, it keeps the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liver, provokes urine.

These in briebe are the ordinary medicines which belong to the cure of melancholy which if they be vsed aright, no doubt may doe much good, *Si non levando saltem leniendo valent, peculiararia bene selecta*, saith *Besardus*, a good choice of particular receipts, must needs ease, if not quite cure: not one, but all or most, as occasion serues.

*Et quæ non prosunt singula, multa iuvant.*

FINIS.

c Cavendum hic diligenter a multum calefactionibus, atque exsiccantibus, sive alimentis fuerint hec, sive medicamentis, nonnulli enim ut ventositates et rugitus compeſcant, huiusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta a declinare ad calidum vel frigidum, secundum exitum circumstantiarum, vel ut patiens inclinat ad cal. & frigidum.  
d Cap. s. lib. 7.  
e Piſo Bruel. mire flatuſ reſolvit.  
f Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant,  
† Lib. 1. cap. 17. nonnullos preterſionem ventris deploratos, illico reſtitutos his videmus.  
g Terebinthinæ cyprianæ beneant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cenam, ter ſingulis ſep. timanis prout expedire videbitur. nam præterquam quod alium mollem efficit obſtructionis aperit, ventriculum purgat, urinam provocat, hepar mundificat.

# ANALYSIS OF THE THIRD PARTITION.

Loue and Loue Melancholy, Memb. 1. Sect. 1.

Præface or Introduction. *Subsect. 1.*

Loues definition, Pedegree, Obiect, Faire, Amiable, Gracious & Pleasant, from which comes beauty, grace, which all desire and loue, parts affected.

Naturall, in things without life; as loue & hatred of elements, & with life, as vegetall, vine and elme, sympathy, antipathy, &c.

Sensible, as of Beasts, for pleasure, preservation of kinde, mutuall agreement, custome, bringing vp together, &c.

Diuision  
or kinds.  
*Subs. 2.*

or Simple  
which  
hath 3  
objects  
as *Me. 1*  
  
or  
  
Rationall.

Profitable, *Su. 1* } Health, welth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of commodity

Things without life, made by art, pictures, sports, games, sensible objects, as trawks, hounds, horses. Or men themselves: for similitude of manners, naturall affection as to friends, children, kindred, &c. for glory, such as commend vs

Of wo- } Before marriage, as *Heroicall mel. Se. 2. vide v.*  
men, as } Or after marriage, as *lealousie Sect. 3. vide 8.*

Honest } Fucate in shew by some error or hypocrisie, some seeme  
*Subs. 3.* } & are not, or truely for vertue, honesty, good parts, learning, eloquence, &c.

Mixt of all three } Common good, our neighbour, country, friends, which is charity  
which } the defect of which, is cause of much discontent & Melancholy.

or } In Excesse, *vide 11.*

God } In Defect, *vide 10.*  
*Mem. 3.* } *Sec. 4.*

*Memb. 1.*

His pedegree, power, extent to vegetals & sensible creatures, as well as men, to spirits, diuels, &c.

His name, definition, obiect, part affected, tyranny.

Starres, temperature, full diet, place, country, clime, condition, Idleness, *S. 1.*

Naturall allurements, & causes of loue, as Beauty, its praise, how it allureth.

Comlines, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. *Subs. 2.*

Causes } Artificiall allurements, & provocations of lust & loue, gestures, apparail,  
*Memb. 2.* } dowry, mony, &c.

*Quest.* Whether beauty owe more to Art or Nature. *Subs. 3.*

Opportunity of time & place, conference, discourse, musicke, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promise, &c. *Su. 4.*

Bawdes and philters. *Subs. 5.*

Heroicall  
or Loue  
Melan-  
choly, in  
which  
consider

Symp-  
tomes or  
signes,  
*Memb. 3.*

Of Body

} Drynesse, palenesse, leanelesse, waking, sighing, &c.

*Quest. An detur pulsus amatorius?*

Bad as } Feare, sorrow, suspition, anxiety, &c.

or } An hell, torment, fire, blindness, &c.

or } Dorage slavery, neglect of businesse.

of minde } Sprucenesse, neatnesse, courage, aptnesse to learne

Good as } musicke, singing, dancing, poetry, &c.

Prognostickes; Despaire, Madnesse, Phrensie, Death. *Memb. 4.*

By labour, diet, physicke, abstinence. *Subs. 1.*

To withstand the beginnings, avoid occasions, faire & fowle means, change

Cures

of place, contrary passion, witty inuentions, discommend the former, bring in

*Mem. 5.* } another. *Subs. 2.*

By good counsell, perswasion, from future miseries, inconueniences, &c. *S. 3.*

By Philters, magicall, & poetickall cures, *Su. 4.* To let them haue their desire

disputed *pro* and *con.* Impediments remoued, reasons for it, *Subs. 5.*

*Analysis of the third Partion.*

8 Jealousie. *Sett. 3.*

His name, definition, extent, power, tyranny. *Mem. 1.*

Division,		To many beaſts; as ſwannes, cockes, Bulls.
Æquivocationis, kinds	Improper or	To kings and Princes of their ſubjects, ſucceſſors.
		To friends, parents, tutors over their children, or otherwiſe.
<i>Subs. 1.</i>	Proper	Before marriage, cornivals, &c.
		After, as in this place our preſent ſubject.
<i>Causes Sett. 3.</i>	In the parties themſelves	Idleneſſe, impotenſie in one party, melancholy, long abſence.
		They have bin naught themſelves. Hard uſage, unkindnes, wantonnes
	or	Inequality of yeares, perſons, fortunes, &c.
<i>Symptomes. Memb. 2.</i>	or	Outward enticelements and proyoctions of others.
	For others	
<i>Prognosticks Memb. 3.</i>		Fear, ſorrow, ſuſpition, anguiſh of minde, ſtrange actions, geſtures, lookes, ſpeeches, locking vp, outrages, ſeuere lawes, prodigious trials, &c.
		Deſpaire, Madneſſe, to make away themſelves and others.
<i>Cures Memb. 4.</i>		By avoiding occasions, alwaies buſie, neuer to be idle.
		By good counſell, adviſe of friends, To containe or diſcemble it. <i>Subs. 1.</i>
		By prevention before marriage, Platoes communion,
		To marry ſuch as are equall in yeares, birth, fortunes, beauty, of like cōditions, &c.
		Of a good family, good education. To uſe them well.

11 Religious melancholy. *Sett. 4.*

A prooſe that there is ſuch a ſpecies of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part & parties affected, ſuperſtitious Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

<i>Causes. Sub. 2.</i>	From others	The diuels allurements, falſe miracles, Priests for their gain.
	Or	Politicians to keep men in obedience, Bad inſtructors, Blind Guides.
	From themſelves	Simplicity, feare, ignorance, ſolitarineſſe, Melancholy curioſity, pride, vaine glory, decayed Image of God.
	General	Zeal without knowledg, obſtinacy, ſuperſtitio, ſtrange devotion, ſtupidity, confidence, ſtiffe defence of their tenents, mutual loue & hate of other ſects, belief of incredibilities, impoſſibilities
<i>Symptomes Subs. 3.</i>	Or	Of Hereticks, pride, contumacy, contempt of others, wilfulneſſe, vainglory, ſingularity, prodigious paradoxes.
	Particular.	In ſuperſtitious blinde zeale, obedience, ſtrange workes, faſting, ſacrifices, oblatiōs, prayers, vowes, pſeudomartyrdome, mad and ridiculous cuſtomes, ceremonies, obſervations.
<i>Me. 1.</i>		In Pſeupoprophets, viſions, revelations, dreames, prophecies, new doctrines, &c. of Jewes, Gentiles, Mahometans, &c.
		New doctrines, paradoxes, blaſphemies, madneſſe, ſtupidity, deſpaire, dāmmation.
<i>Cures. Sub. 5.</i>		By Phyſicke if need be, conference, good counſel, perſwaſion, compulſion, correction, puniſhment, <i>queritur an cogi debent? Affir.</i>
	Secure, void of grace and feares.	Epicures, Atheiſts, Magitians. Hypocrites, ſuch as haue cauſerified conſciences, or els are in a reprobate ſenſe, worldly ſecure, ſome Philoſophers, impenitent ſinners. <i>Sub. 6.</i>
	Or	
<i>In deſect, as Me. 2.</i>	Diſtruſtful, or too timorous, as deſperat. In deſpair cōſidet	The diuel & his allurements. Rigid Preachers, that wound their conſciences, Melancholy, contemplation, ſolitarines.
		How melancholy & deſpaire differ. Diſtruſt, weaknes of faith.
		Guilty cōſcience for offence cōmited, miſunderſtāding Ser.
		Symptomes
		Fear, ſorrow, anguiſh of mind, extreame tortures & horror of cōſcience, fearfull dreames, conceipts, viſions, &c.
		Prognosticks; Blaſphemy, violent death, <i>Sub. 4.</i>
<i>Cures. 5.</i>		Phyſick, as occaſio ſerues, cōſerence, not to be idle or alone.
		Good cōſel, good cōpany, all comforts and contents, &c.



# THE THIRD PARTITION. LOVE MELANCHOLY.

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

## *The Preface.*



HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which <sup>a</sup> *Erasmus* in his Preface to *St Thomas Moore* suspects of his) that it is too light for a Divine, too Comickall a subiect to speake of Loue Symptomes, too phantastickall, and fit alone for a wanton Poet, a feeling young louesicke gallant, an effeminate Courtier, or some such idle person. And t<sup>r</sup>is true they say, for by the naughtines of men t<sup>r</sup>is so

come to passe, as <sup>†</sup> *Causinus* obserues, *ut Castis auribus vox amoris suspecta sit, & inuisa*, the very name of loue is odious to Chaster eares; And therefore some againe out of an affected gravity, will dislike all for the name sake before they read a word; dissembling with him in <sup>b</sup> *Petronius*, and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. They cannot abide to heare talke of loue toyes, or amorous discourses, *vultu, gestu, oculis* in thier outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *John* answered the Queene in that Italian Guazzo, an old, a graue discret man is fittest to discourse of loue matters, because hee hath likely more experience, obserued more, hath a more stayed iudgement,

<sup>a</sup> *Encom. Morie*  
*leniores esse nu-*  
*gas quam ut*  
*Theologum de-*  
*ccant.*

<sup>†</sup> *Lib. 3. Ele-*  
*quent: cap. 14.*  
*de affectibus:*  
*mortalium vitio*  
*fit qui præclara*  
*quæq; in paruos*  
*vlus erunt.*

<sup>b</sup> *Quoties de a-*  
*matoris mentio*  
*facta est tam ve-*  
*hementer ex-*  
*candui, tam se-*  
*uera tristitia vi-*  
*olari aures meas*  
*obsceno sermone*  
*nolui, ut me tan-*  
*quam unum ex*  
*Philosophis in-*  
*tuerentur.*

<sup>\*</sup> *Lib. 4. of ciuill*  
*conuersation;*

can

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can better descerne, resolue, discusse, advise, giue better cautions, and more solid precepts, better informe his auditors in such a subiect, and by reason of his riper cares sooner diuert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Loue is a species of melancholy, and a necessary part of this my treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians* Dialogues, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerus*, for his edition of *Aristanetus* shall be mine, \* *If I haue spent my time ill to write, let not them be so idle as to read.*

\* Si male locata est opera scribendo, ne ipsi loquent in legendo.

But I am perswaded it is not so ill spent, I ought not to excuse or repent my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large dialogues, *Xenophon sympos.* *Theophrastus*, if wee may beleue *Athenus lib. 13. cap. 9.* *Picus Mirantula*, *Marius Aquicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3.* *Petrus Godefridus* hath handled in three bookes, *P. Hadus*, and which almost euery Physician, as *Arnoldus*, *Villanovanus*, *Valleriola observat. med. lib. 2. obser.* *Ælian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason pratensis de morb. cap.* *Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savazarola*, *Langius*, &c. haue treated of a part, and in their workes. I excuse

c Med. epest. l. 1. ep. 14. Cadmus

Milesius teste Suida. de hoc Erotico Amore.

14 libros scripsit, nec me pigebit

in gratiam adolescentium hanc scribere epistolam

† Comment. in 2 Æned.

\* Meros amores meram impudicitiam sonare videtur, nisi, &c.

† Ser. 8.

† Quod visum est corum potum et amores commemoret.

my selfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ foureteene bookes of Loue, and why should I be ashamed to write an Epistle in favour of young men, of this subiect? A company of sterne readers dislike the second of the *Æneids*, and taxe *Virgills* grauity, for inserting such amorous passions in an heroicall subiect; but *Seruius* his commentator iustly vendicates the poets worth, wisdom, and discretion in doing as he did. *Castalio* would not haue young men reade the

\* *Canticles*, because to his thinking it was too light and amorous a tract, a Ballat of Ballads, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loues of *Iacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reiect the booke of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*; That of *Judges* for *Sampson* and *Dalilahes* embracings, that of the *Kinges*, for *Dauid* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* concubines, &c. The stories of *Ester*, *Iudith*, *Susanna*, and many such. *Dicearchus*, and some other carpe at *Plato's* maiesty, that hee would vouchsafe to indite such loue toyes, amongst the rest, for that dalliance with *Agatho*,

*Suavia dans Agathon, animam ipse in labra tenebam,*

*Ægraeten in properans tanquam abitura fuit.*

For my part saith † *Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not onely admire, but stand amased to reade, that *Plato* and *Socrates* both should expell *Homer* from their city, because he writ of such light and wanton subiects: *quod Iunonem cum Ioue in Idâ concumbentes inducit, ab immortali nube contextos, Vulcanus, Mars and Venus sopperies, before all the Gods, because Apollo fled, when he was persecuted by Achilles, the † Gods were wounded and runne whining away, &c. with such ridiculous passages; when as both Socrates and Plato, by his testimony writ lighter themselues: quid enim tam distat* (as he fol-

lowes

lowes it) *quam amans à temperante, formarum admirator à demente*, what can be more absurde then for graue Philosophers to treat of such fooleries, to admire *Antiloquus, Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Critobulus*, delicate *Agatho*, young *Lysis*, fine *Char- mides*, hæccine philosophum decent? Doth this become graue Philosophers? Thus peradventure *Callias, Thrasimachus, Polus, Aristophanes*, or some of his adversaries and æmulators might obiect, but nether they, nor \* *Anytus* and *Melitus* his bitter enimies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogges and plane trees, for his iugling sophistry, &c. neuer so much as vpbraided him with impure loue, writing or speaking of that subiect, and therefore without question, as hee concludes, both *Socrates* and *Plato* in this are iustly to be excused. But suppose they had beene a little overseene, should diuine *Plato* be diffamed? no, rather as he said of *Cato's* drunkenesse, if *Cato* were drunke, it should bee no vice at all to bee drunke. They reprove *Plato* then, but without cause (as *Ficinus* pleades) for all loue is honest and good, and they are worthy to bee loued that speake well of loue. Being to speake of this admirable affection of loue (saith *Valleriola*) there lies open a vast and philosophicall field to my discourse, by which many lovers become madde: let me leaue my more serious meditations, wander in these Philosophicall fields, and looke into those pleasant Groves of the *Muses*, wherewith unspeakable varietie of flowres, wee may make Garlands to our selues, not to adorne vs onely, but with their pleasant smell and inyce to nourish our soules, and fill our mindes desirous of knowledge, &c. After an harsh and vopleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with <sup>f</sup> *Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himselfe in this kind after his laborious studies, since so many graue Divines and worthy men haue without offence to manners, to helpe themselves and others voluntarily written of it. *Heliodorus* a Bishop, penned a loue story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, choose rather, saith <sup>g</sup> *Nicephorus*, to leaue his Bishopricke then his booke. *Aeneas Silvius* an ancient Divine and past 40 yeares of age, as <sup>i</sup> he confesseth himselfe, (after Pope *Pius Secundus*) endited that wanton history of *Enryalus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light phantasticall subiects, *Beroaldus, Erasmus, Alpheratius*, twenty foure times printed in *Spanish*, &c. Giue me leaue then to refresh my muse a little, and my weary Readers, to expatiate in this delightfome field, *hoc deliciarum Campo*, as *Fonsæca* tearmes it, to <sup>k</sup> season a furly discourse, with a more pleasing asperision of loue matters: *Educare vitam convenit*, as the Poet invites vs, *curas nugis* &c. 'tis good to sweeten our life with some pleasing toyes to rellish it, and as *Pliny* tell's vs, *magna pars studiosorum, amenitates querimus*, most of our students loue such pleasant <sup>†</sup> subiects. Though *Macrobius* teach vs otherwise, that those old Sages banished all such light Tracts from their studies, to Nurles cradles, to please only the eares; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon, Plato, Xenophon, Adria-*

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*Quum multa ei obicissent quod Critiam tyrannidem docuisset: quia platonum iuraret, loquacem subtilitatem &c. accusationem amoris nullam fecerunt: id eoq. honestus amor, &c.*  
<sup>d</sup> *Cœpunt alij Platonem inuestigare quod amoris nimium indolentem, Dycearchus & alij sed male. Omnia amor honestus & bonus & amore digni qui bene dicunt de amice.*  
<sup>e</sup> *Med. obs. r. l. 2. cap. 7. de admirando amoris affectu dictum ingens paucitudo Philosophi, quo sepe homines ducuntur ad insaniam libet modo vagari &c.*  
<sup>Quæ non ornate modo sed fragrantia & succulentia Incunda plenius alant &c.  
<sup>f</sup> *Lib. 1. prefat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati quando & Theologise his inuari & iurare illeis moribus volunt.*  
<sup>g</sup> *Hist. lib. 12. cap. 34. i Prefat. quid quadragenario convenit cum amore.*  
<sup>i</sup> *Ego vero agnosco amatorium scriptum mihi*</sup>

*non convenire. Aeneas Silvius prefat qui iam meridiem prætergressus in vespertum feret. k* *Præteriora studia his amenitatibus lectis condire possit. Accius. †* *Discum quam philosophum audire malunt. l* *In Som. Scip. sacrario suo tum ad curas nutrimenta sapientes eliminant, solas autem delicias profitentes. m* *Babyloniis & Ephesus qui de Amore scripserunt uterq. amorem Myrthe, Cyrenes & Adonidis. Suidas.*

an, &c. that as highly approve of these Treatise. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, *tam suavia dicam facinora, ut male fit ei qui talibus non delectatur*. I will tell you such pretty stories, that fowle befall him that is not pleased with them; *Neg, dicam ea, que vobis vsui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*, I will not presse you with my Pamphlets, or begge attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem iucunditate etiam in scriptis condire*, to season our workes with some pleasant discourse, *Synesius* approves it, *licet in ludicris ludere*, the \* Poet admires it,

† Pet. Arline  
di. l. Ital.

\* Hor.

† Legendi cupi-  
diores quam ego  
scribere, saith  
Lucian.

\* Plus capio vo-  
luptatis inde,  
quam spectandis  
in thea ro ludis,  
o Proem in  
Isaiam. Multo  
maior pars mi-  
lesis fabulas re-  
voventium  
quam Platonis  
libros.

† In vita philo-  
sophus in Epi-  
grammator, in  
Epistolis petu-  
lans in preceptis  
severus.

*Omne tulit punctum qui miscuit utile dulci*, And there bee those without question, that are more willing to read such toys, then † I am to write: Let me not lye, saith *Aratines Antonia*, *If I had not rather heare thy discourse, \* then see a play*. No doubt but there bee more of her minde, ever haue beene, ever will be, as ° *Hierome* beares me witnesse. *A farre greater part had rather read Apuleius then Plato: Tully* himselfe confesseth hee could not vnderstand *Plato's Timæus*, and therefore cared lesse for it, but every schoole boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. I thinke I haue said enough, If not: let him that is otherwaies minded, remember that of † *Maudarensis*, *hee was in his life a Philosopher*. (as *Ausonius* apologizeth for him) *in his Epigrams, a Lover; in his precepts most severe; in his Epistles to Cereilia, a wanton. Annianus, Sulpitius, Euemus, Menander*, and many old Poets besides, did *in scriptis prurire*, write *Fescennines, Attellanes*, and lasciuious songs; *letam materiam*, yet they had *in moribus censuram, & severitatem*, they were chaste, severe, and vpright li- vers.

*Castum esse decet pium poetam*

*Ipsam, versiculos nihil necesse est,*

*Qui tum denig, habent salem & leporem;* I am of *Catullus* opinion, and make the same Apology in mine owne behalfe: Hoc etiam quod scribo, pendet plerumq; ex aliorum sententia & autoritate, nec ipse forsan insanio sed infanientes sequor. Atqui detur hoc insanire me, *Semel insanivimus omnes*, et tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet

*Homo sum, humani à me nihil alienum puto:*

And which he vrgeth for himselfe, accused of the like fault, I as iustly plead,

<sup>n</sup> *Lasciva est nobis pagina, vita proba est,*

Howsoeuer my

lines erre, my life is honest. *Vita verecunda est, musa iocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of loue, or blush and hide mine eyes, as \* *Pallas* did in her hood, when she was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptijs virgo consulitur*, it is no such lasciuious, obseane or wanton discourse, I haue not offended your chaster eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, *qui tam atrociter* (\*one notes) *hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratia caste mentes abhorreant*. Tis not scurrile this, but chaste, honest, most part serious and euen of religion it selfe. ° *Incesed* (as he said) *with the loue of finding loue, we haue sought it, & found it*. More yet, I haue augmented and added something to this light Treatise (if light) which was not in the former Edition, I am not ashamed to

confesse

n Mari.

† Ouid.

\* Barthius notis  
in celestinam,  
ludum Hisp  
o Ficinus com-  
ment cap. 17.  
Amore incensi  
inveniendia-  
moris, amorem  
quesuimus &  
inuenimus.

confesse it, with a good † author, quod extendi & locupletari hoc subiectum pleriq; postulabant, & eorum importunitate victus, animum vicinq; reniten- tem eò adegi, vt iam tertiâ vice calamum in manum sumerem, & scriptioniq; longè & à studijs & professione meâ alienæ me accingerem, horas aliquas a ferijs meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans; etsi non ignorarem nouos fortasse detractores, nouis hifce interpolationibus meis minimè defuturos.

And thus much I haue thought good to say by way of preface, least any man (which P. Godefridus feared in his booke) should blame in me lightnesse, wantonneffe, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and vnlawfull loues, and lust it selfe, ¶ I speake it only to tax and deterre others from it, not to teach, but to apply remedies vnto it. I will treat of this with like liberty as of the rest.

† Sed dicam vobis, vos porrò dicite multis

Millibus, & facitè hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it, *Omnia munda mundis*, a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and \* *mala mens malus animus*, 'tis as 'tis taken. If in thy censure it be too light, I aduise thee as *Lipsius* did his Reader for some places of *Plautus*, *Istos quasi Sirenum scopulos prateruehare*, If they like thee not let them passe, or oppose that which is good to that which is bad, and reiect not therefore all. For to invert that verse of *Martial*, & with *Hierom Wolfius* to apply it to my present purpose,

*Sunt mala, sunt quedam mediocria, sunt bona plura*, some is good, some bad, some's indifferent. I say farther with him yet, I haue inserted ( \* *le- vricula quedam & ridicula ascribere non sum gravatus, &c.* ) some things more homely, light, or comical, *litans Gratijs*, &c. which I would request every man to interpret to the best, and as *Iulius Caesar Scaliger* besought *Cardan* ( *Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.* ) I beseech thee good Reader, not to mistake me, or misconster what is here written. *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comickall subiect, in sober sadnesse I craue pardon of what is amisse, and desire thee to suspend thy iudgement, winke at small faults, or to be silent at least; but if thou likest, speake well of it, and wish me good successe.

*Extremum hunc Arethusa mihi concede laborem.*

I am resolu'd how soeuer, *velis, nolis*, in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comickally, some in a mixt Tone, as the subiect I haue in hand giues occasion, and present Sceane shall require or offer it selfe.

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† Author Celestine Barthio interpreter.

p Hæc prædixi ne quis timeat nos putaret scripsisse de amorum lenocinijs de praxi, fornicationibus, adulterijs &c.

¶ Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo, non igitur candidus lector nobis succenseat, &c. Commonitio erit inueni-

bis hæc, bisce ut abstineat magis & emissa lascivia que homines reddit infamos, virtutis incumbant studiis

(Æneas Sylv.) & curam amoris si quis nescit hinc poterit sci-

re. \* *Martianus Capella lib. x. de nupt. philol. virginali suffuse rubore oculos pello obnubens, &c.*

† *Catullus. o viros nudos castæ femine nubil a statuis distare.*

\* *Hony Soit qui mal y pense.*

\* *Prefat. Suid.*

## Loues beginning, Obiect, Definition, Division.



*L*oues limits are ample and great, and a spacious walke it hath, beset with thornes, and for that cause, which Scaliger reprehends in Cardan, not lightly to be passed ouer. Least I incurre the same censure, I will examine all the kinds of loue, his nature, beginning, difference, obiects, how it is honest, or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how farre it extends: of which, although something hath beene said in the first Partition, in those Sections of Perturbations (<sup>1</sup> for loue and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Picolomineus holds, or as Nich: Cauſinus, the *primum mobile* of all other affections, which carry them all about with them) I will now more copiously dilate, through all his parts and seuerall branches, that so it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is most ordinary and common) immoderate, and in excessse, causeth melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample signification: and though Leon: Hebreus the most copious writer of this subiect, in his third Dialogue makes no difference, yet in his first he distinguisheth them againe, and defines loue by desire. <sup>1</sup> *Loue is a voluntary affection, & desire to inioy that which is good.* <sup>2</sup> *Desire wisheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* <sup>3</sup> *It is worth the labour*, saith Plotinus, to consider well of Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly Diuell, partly passion. He concludes loue to participate of all three, to arise from Desire of that which is beautifull and faire, and defines it to be an *action of the minde, desiring that which is good.* <sup>4</sup> Plato calls it the great Diuell, for his vehemency and soueraignty ouer all other passions, and defines it an appetite, <sup>5</sup> *by which wee desire some good to bee present.* Ficinus in his Comment addes the word Faire to this Definition, Loue is a desire of enioying that which is good and faire. Austin dilates this common definition, and will haue loue to be a delectation of the heart, <sup>6</sup> *for something which we seeke to winne, or ioy to haue, coveting by desire, resting in ioy.* <sup>7</sup> Scaliger exer. 301. taxeth these former Definitions, and will not haue loue to be defined by Desire or Appetite, *for when we inioy the things we desire, there remains no more appetite:* as he defines it, *Loue is an affection by which we are either united to the thing we loue, or perpetuate our union*, which agrees in part with Leon Hebreus.

Now this loue varies as his obiect varies, which is alwaies Good, Amiable, Faire, Gracious and Pleasant. <sup>8</sup> *All things desire that which is good*, as we are taught in the Ethicks, or at least that which to them seemes to be good, *quid enim vis malis* (as Austin well inferres) *dic mihi? puto nihil in omnibus actionibus*; thou wilt with no harme I suppose, no ill in all thine actions, thoughts

† Exercit. 301.  
Campus amoris  
maximus & spi-  
ritus obitus, nec  
levissimopede  
tra. suolandus.  
† Grad. l. c. 29.  
Ex Platone, pri-  
me & commu-  
nissime pertur-  
bationes ex qui-  
bus cetera ori-  
untur & eorum  
sunt pedesque  
† Amor est vo-  
luntarius affe-  
ctus & deside-  
rium re bona  
fruendi.  
u Desiderium  
optantis, amore-  
rum quibus  
fruiamur amoris  
principium, desi-  
derii finis, am-  
tum adest.  
x Principio lib.  
de amore. Opere  
pretium est de  
amore conside-  
rare, utrum De-  
us, an Demon,  
an passio quecū-  
a time, an par-  
tim deus, partim  
Demon, passio  
partim, &c. A-  
mor est actus a-  
nimi bonum de-  
siderans.  
y Magnus De-  
mon: convivio.  
z Boni pulchritū,  
fructum deside-  
rium.  
a Godefridus,  
lib. 1. cap. 2. A-  
mor est delecta-  
tio cordis, alicui-  
us ad aliquid,  
propter aliquod  
desiderium in  
appetendo &  
gaudium per-  
fruendo per de-  
siderium currens,  
requiescens per gaudium.  
b Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum. Nam cum potimur, amara  
re non manet appetitus. Est igitur affectus quo cum re amata aut uimur, aut unionem perpetuamus.  
c Omnia appetunt bonum.

or desires, *nihil mali vis*, † thou wilt not haue bad come, bad soile, a naughty tree, but all good; a good seruant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes beauty; from beauty, grace, & comelinesse, which result as so many rayes from their good parts, make vs to loue, and so to conuert it: for were it not pleasing and gracious in our eyes, we should not seeke. <sup>d</sup> *No man loues* (saith Aristotle 9. mor. cap. 5.) *but hee that was first delighted with comelinesse and beauty.* As this faire object varies, so doth our loue, for as Proclus holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gracious in our eyes, or at least we doe so apprehend, and still esteeme of it. <sup>e</sup> *Amiablenes is the object of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde covets to enioy.* And it seemes to vs especially faire and good, for good, faire, and vnity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, <sup>f</sup> *Beauty is a liuely shining or glittering brightnesse, resulting from effused good.* By Ideas, seeds, reasons, shadowes, stirring vp our mindes, that by this good they may be vnited and made one. Others will haue beauty to bee the perfection of the whole composition, <sup>g</sup> *caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are grations.* For Grace and Beauty are so wonderfully annexed, <sup>h</sup> *so sweetly and gently winne our soules, and strongly allure, that they confound our iudgement and cannot be distinguished.* Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne, which are diuerse, as they proceed from the diuerse objects, to please & affect our seuerall senses; <sup>i</sup> *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phadros, Hyppias, & after many sophistickall errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as Valesius inferres hence, whatsoeuer pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightfome to vs.* <sup>k</sup> *And nothing can more please our eares then musick, or pacifie our mindes.* Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable vnto vs; whatsoeuer pleaseth our eyes and eares, we call beautifull and faire; <sup>l</sup> *Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the objects vary and are diuerse, so they diuersly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kindes of loue as there bee objects: One Beauty ariseth from God, of which and diuine loue, S. Dionysius with many fathers and Neotericks, haue written iust volumes, *de amore Dei*, as they tearme it, many paraneti call discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as Austin calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as Tully saith, if wee could discern with these corporall eyes, *admirabiles sui amores excitaret*, would

† *Terram non vis malam, malam segetem, sed bonam arborum, equum bonum, seruum bonum, &c.*

<sup>d</sup> *Nemo amore capitur nisi qui fuerit ante forma speciei delectatus.*

<sup>e</sup> *Amabile obiectum amoris & scopus, vnius ad eptio est finis, cuius gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & precipue videtur & placet.* Picoloniensis, grad. 7. cap. 2 & grad. 8. cap. 35.

<sup>f</sup> *Forma est vitalis fulgor ex ipso bono manans per ideas semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigatur.* g *Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodicens gratia dicitur & res omnes pulchre gratiose.* h *Gratia & pulchritudo ita suauiter animos demulcent, ita vehementer alliciunt, & adeo mirabiliter conuertuntur, ut in unum confundant & distinguere non possunt.* i *ut in antiqua ratione & splendore animi solis*

*in rebus variis vario modo surgens.* i *Species pulchritudinis habentur oculis, auribus, aut concipiuntur interna.* k *Nihil hinc magis animos conciliat quam Musica, pulchra pictura, edes, &c.* l *In reliquis sensibus voluptus in his pulchritudo & gratia.* † *Lib. 4. de diuinis.*

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cause admirable affections, and raviſh our ſoules. This other Beauty which ariſeth from thoſe extreame parts, and graces which proceed from geſtures ſpeeches, ſeverall motions, and proportions of creatures, men and women (eſpecially from women, which made thoſe old Poets put the three *Graces* ſtill in *Venus* company, as attending on her, and holding vp her traine) are infinite almoſt, and vary their names with their obiects, as loue of mony, covetouſneſſe, loue of Beauty, Luſt, immoderate deſire of any pleaſure, concupiſcence, frienſhip, loue, good will, &c. and is either vertue or vice, honeſt, diſhoneſt, in exceſſe, defect, as ſhall be ſhewed in his place: Heroicall Loue, Religious Loue, &c. which may be reduced to a twofold Diuiſion, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia* which *Scaliger exercitat.* 301. *Valeſius* and *Melancthon* warrant out of *Plato* *ἄνερ & ἑρως*, from that ſpeech of *Pauſanias* belike, that makes two *Veneres* and two loues. *m* One *Venus* is ancient without a mother, and deſcended from heauen, whom we call *celeſtiall*; The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his Comment vpon this place *cap.* 8. following *Plato*, calls theſe two loues, two *Divells*,<sup>n</sup> or good, and bad *Angells* according to vs, which are ſtill hovering about our ſoules,<sup>o</sup> The one reares to heauen, the other depreſſeth vs to hell; the one good, which ſtirres vs up to the contemplation of that divine beauty, for whoſe ſake we performe *Juſtice*, and all godly offices, ſtudy *Phyloſophy*, &c. the other baſe, and though bad, yet to be reſpected; for indeed both are good in their owne natures: procreation of children is as neceſſary as that finding out of truth, but therefore called bad, becauſe it is abuſed, and which drawes our ſoule from the ſpeculation of that other, to viler obiects; So farre *Ficinus*. *S.* *Auſtin* *lib.* 15. *de civ. Dei* & *ſup. Pſal.* 64. hath deliuered as much in effect. *P* Every creature is good, and may be loved well or ill: And *q* Two citties make two loues, *Ieruſalem* & *Babylon*, the loue of God the one, the loue of the world the other, of theſe two Citties we are all Citizens, as by examination of our ſelves we may ſoone finde, and of which: The one loue is the root of all miſchiefe, the other of all good. So in his 15. *cap. lib. de mor. Eccleſie*, he will haue thoſe foure cardinall vertues to be naught elſe but loue rightly compoſed, in his 15 booke *de civ. Dei*, *cap.* 22. he calls Vertue the order of Loue, whom *Thomas* following 1. *part.* 2. *quaſt.* 55. *art.* 1. and *queſt.* 56. 3. *queſt.* 62. *art.* 2. confirms as much, and amplifies in many words. *r* *Lucian* to the ſame purpoſe hath a diuiſion of his owne, One loue was borne in the ſea, which is as various and raging in young mens breſts as the Sea it ſelfe, and cauſeth burning luſt: the other is that golden chaine which was let downe from heauen, & with a divine Fury raviſheth our Soules; made to the image of God, and ſtirres vs up to comprehend that innate and incorruptible beauty, to which we were once created. *Beroaldus* hath expreſſed all this in an Epigram of his;

*Dogmata divini memorant ſi vera Platonis,*  
*Sunt geminae veneres, & geminatus amor,*  
*Caeſtis Venus eſt nullo generata parente,*  
*Quae caſto ſanctos neſcit amore viros.*  
*Alter a ſed Venus eſt totum vulgata per orbem,*  
*Quae divum mentes alligat, atq; hominum,*  
*Improba ſeducitrix, petulans, &c.*

*Convivio Platonis.*

*m* Due veneres  
 duo amores, quorum  
 una antiquior & ſine  
 matre caelo nata  
 quam caeleſtem  
 venerem nuncupamus,  
 altera  
 vero Iunior a  
 Jove & Dione  
 progenerata, quam  
 vulgarem venerem  
 vocamus,  
 n Altera ad ſuper-  
 na crigit, altera  
 deprimit ad inferna.

*o* Alter excitat  
 hominem ad divi-  
 nam pulchritudinem  
 laſtrandam, cuius cauſa  
 philoſophiae ſtudium  
 & iuſtitiae, &c.

*P* Omnia creatura cum  
 bona ſit, & bene amari  
 poteſt & male. *q* Duas civitates  
 duas faciunt amores,  
 Ieruſalem facit amor  
 Dei, Babylonem amor  
 ſeculi, quiqueſcit  
 quid amet interroget  
 & inveniet unde ſu civis.

*r* Alter mari oritur,  
 ſerox, varius,  
 fluctuans, inanis  
 Iuvenum mare reſerens  
 &c. Alter aurea catena  
 caelo deſmiſſa bonum  
 ſuorum mentibus  
 mittens, &c.

If diuine *Plato's* Tenents they be true,  
 Two *Veneres*, two loues there be,  
 The one from heauen, vnbegotten still,  
 Which knits our foules in vnitie,  
 The other famous ouer all the world,  
 Binding the hearts of God and men,  
 Dishonest, wanton, and seducing she,  
 Rules whom she will, both where and when,

This two-fold diuision of *Loue*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the diuell, as hee holds, (vnderstanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. *Austin* in another Tract, makes a threefold Division of this Loue, which we may vse well or ill: *God, our neighbour, and the world: God above vs, our neighbour next vs, the world beneath vs. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, and ordinarily so runnes. From God, when it receaues from him, whence, & for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose & rest it selfe in him. Our Loue to our neighbour, may proceed from him, & run with him, not to him: From him, as when we reioyce of his good safety, and well doing: with him, when we desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our loue comes, when we beginne to admire the Creator in his workes: and glorifie God in his Creatures. with the world it should runne, if according to the immutabilitie of all temporalities, it should be deiected in aduersity, or ouer elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of loue I could repeat, and subdivisions, but lest (which *Scaliger* objects to *Cardan*, *Exercitat. 501.*) *I* confound filthy burning lust, with pure and diuine Loue, I will follow that accurate Division of *Leon Hebraeus dial. 2.* betwixt *Sophia* & *Philo*, where he speakes of *Naturall*, *Sensible*, and *Rationall* Loue, and handleth each a-part. Naturall loue or hatred, is that Sympathy or Antipathy, which is to be seene in animate, & inanimate creatures, in the foure Elements, Mettals, Stones, *grauia tendunt deorsum*, as a Stone to his Center, Fire vppward, and Rivers to the Sea. The Sunne, Moone and Starres goe still round, *† amantes natura debita exercere*, for loue of perfection. This loue is manifest, I say, in inanimate creatures, how comes a loadstone to draw iron to it, get, chaffe; the ground to couet showres, but for loue? No creature *S. Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of loue. Tis more eminent in Plaits, Hearbes, and is especially obserued in vegetals; as betwixt the Vine and Elme a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Oliue, *u* *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, *x* *nor his smell, and will kill him, if he grow neere him*; the Burre and the Lintle cannot endure one another; the Oliue and the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in*

*Tria sunt, quæ amari à nobis bene vel male possunt, Deus, proximus, mundus, Deus supra nos, iuxta nos, proximus, infra nos mundus. Tria Deus, duo proximus, vñ mundus habet, &c.*

*Ne confundam resanos & fados amores beatiss, sceleratum cum puro, diuino, & vtro, &c*  
*† Fonsca cap. 1. Amor. ex Augustini forsan lib. 11. de Ciuit. Dei. Amore in concussus stat mundus, &c.*  
*u Alciat, x Porta. Vitis laurum non amat, nec eius odorem. si prope crescat, enecat. Lappus lentis aduersatur.*  
*y Sympathia olei & myrtid. morum & radic. cum se comyle. Etenim. Mizaldus secer, cent. 1. 47.*

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*Picolomineus grad. 7. cap. 1. Crescentius l. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & Antip. of the loue and hatred of Planets, consult with every Astrologer: Leon. Hebræus giues many fabulous reasons, and morallizeth them withall.*

Sensible loue, is that of brute beasts, of which, the same *Leo Hebræus dial. 2.* assignes these causes. First, for the pleasure they take in the Act of Generation, male and female loue one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held. Fourthly, for custome, vse, and familiarity, as if a dog be trained vp with a Lion and a Beare, contrary to their natures, they will loue each other. Hawkes, dogges, horses, loue their masters & keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God, Angells, Men.* God is loue it selfe, the fountaine of loue, the disciple of loue, as *Plato* styles him, the seruant of peace, the God of loue and peace, haue peace with all men, and God is with you.

*z. Mantuan. a. Charitas munifica, qua meretur de Deo regnum Dei. b. Polanus par. tit. Zanchinus de natura Dei, c. 3. copioſe de hoc amore Dei agit. † Nich. B. l. 1. discurs. 28. de amatoribus. virtutem provocat, conseruat pacem in terra, tranquillitatem in aere, ventis letitiam, &c. † Camerarius Emb. l. 10. cent. 2.*

— *Quisquis veneratur Olympum,  
Ipse sibi mundum subijcit atq; Deum:*

<sup>a</sup> By this Loue (saith *Gerson*) we purchase Heaven, and buy the Kingdome of God. This <sup>b</sup> Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *Ioh. 3. 55.* and *5. 20.* and *14. 31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Citties, *mundi anima*, inuented Arts, Sciences, and all good things, incites vs to vertue and humanity, combines and quickens; keepe peace on earth, quietnesse by sea, mirth in the windes and elements, expells all feare, anger and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Impreses, † Emblemes, of rings, squares, &c. shadow vnto vs,

*Si rerum queris fuerit quis finis & ortus,  
Desine, nam causa est unica solus amor.*

If first and last of any thing you wit,  
Cease, loue's the sole and only cause of it.

c Dial. 3.

Loue, saith <sup>c</sup> *Leo*, made the world, and afterwards in redeeming of it, *God so loued the world, that he gaue his only begotten Sonne for it*, *Iohn 3. 16.* Behold what loue the Father hath shewed on vs, that we should be called the sonnes of God. *1. Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom hee keepe as the apple of his eye, whom he loues freely, as *Hosea 14. 5.* speaks, and dearely respects, <sup>d</sup> *Charior est ipsis homo, quam sibi.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every

d Iuven.

euery creature is annexed, and depends on his Creator. He made all, saith 385  
 e *Moses*, and it was good, and he loues it as good.

The loue of Angels and liuing soules, is mutuall amongst themselves, to- e *Gen. 1.*  
 wards vs militant in the Church, and all such as loue God; as the Sunne  
 beames irradiate the earth from those celestiall thrones, they by their well  
 wishes reflect on vs, † *in salute hominum promouenda alacres, & constantes ad-* † *Cassianus.*  
*ministri*, there is ioy in heauen for euery sinner that repenteth, they pray for  
 vs, are sollicitous for our good, † *Casti genij.* † *Theoderet*  
*Plotino.*

*Vbi regnat charitas, suauē desiderium,*

*Latitiaq; & amor Deo coniunctus.*

Loue proper to mortall men, is the third member of this subdivision, and the  
 subiect of my following discourse.

### MEMBR. 2. SUBSEC. 1.

*Loue of men, which varies as his objects profitable,  
 pleasant honest.*

**V** *Aleſius lib. 3. controu. 13.* defines this loue which is in men, *To bee*  
 s *an affection of both powers, Appetite and Reason.* The rationally g *Affectus nunc*  
 resides in the Braine, the other in the Liuer (as before hath beene *appetitiue-po-*  
 said out of *Plato* and others) the heart is diuersly affected of both, *tentie, nunc ra-*  
 and carried a thousand wayes by consent. The Sensitive faculty most part o- *tionalis, alter ge-*  
 uer rules reason, the Soule is carried hoodwinked, and the vnderstanding *rebro, resides al-*  
 captiue like a beast. h *The Heart is variously inclined, sometimes they are mer-* h *Cor varie in-*  
 ry, sometimes sad, and from loue arise Hope and Feare, Iealousie, Fury, Despa- *clinatur, nunc*  
 ration. Now this loue of men is diuers, and varies as the object varies, by *gaudem, nunc*  
 which they are entised, as vertue, wisdom, eloquence, profit, wealth, mo- *merens, statim*  
 ney, fame, honour, or comelinesse of person, &c. *Leon Hebraeus* in his first *ex timore nasci-*  
 Dialogue, reduceth them all to these three, *utile, iucundum, Honestum, Pro-* *tur Zelotypia,*  
 fitable, Pleasant, Honest; (out of *Aristotle* belike 8 *moral.*) of which he *fur or, spes, despe-*  
 discourseth at large, and whatsoeuer is beautifull & faire, is referred to them; *ratio.*  
 or any way to be desired. i *To profitable, is ascribed, health, wealth, Honour,* i *Ad utile sani-*  
 &c. which is rather ambition, Desire, Couetousnesse, then Loue, Friends, Chil- *tas refertur, vi-*  
 dren, loue of women, all delightfull and pleasant objects, are referred to the *lium est ambitio,*  
 second. The loue of honest things, consists in vertue & wisdom, and is pre- *cupido, deside-*  
 ferred before that which is profitable and pleasant: Intellectuall, about that *um potius quam*  
 which is honest. l *Saint Austin* calls profitable, worldly; Pleasant, carnall, Ho- *amor, excessus*  
 nest, spirituall. m *Of and from all three, result Charity, Friendship, and true* *auaritia.*  
*Loue, which respects God and our neighbour.* Of each of these I will briefly *k Picotom. grad.*  
 dilate, and shew in what fort they cause melancholy. *7. cap. 1.*  
 l *Lib. de amicis.*  
 vtile mundanū,  
 carn. le iucun-  
 dum, (spirituale,  
 honestum,  
 m *Ex singulis*  
 tribus fit chari-  
 tas & amicitia,  
 que respicit de-  
 um & proxi-  
 mum.

Amongst all these faire enticing objects, which procure Loue, and be-  
 witch the Soule of man, there is none so mouing, so forcible as profite and  
 that which carrieth with it a shew of commodity. Health indeed is a preci-  
 ous thing, to recouer and preserue which, wee will vndergoe any misery,  
 drinke bitter potions, freely giue our goods: restore a man to his health, his  
 purse lyes open to thee, bountifull he is, thankfull and beholding to thee: but  
 giue him wealth and honour, giue him gold, or what shall be for his aduan-

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n Benefactores  
precipue ama-  
mus / rves 3. de  
anima.

tage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, his *Mecenas*, he is thy slaue, thy vassall, most devote, affectioned, and bounden in all ducty: tell him good tydings in this kinde, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee: he is thine for euer. No Loadstone so attractive as that of Profite, none so faire an obiect as this of gold, n nothing winnes a man sooner then a good turne; bounty and liberality command body and soule,

*Munera (crede mihi) placant homines q<sub>3</sub> deos q<sub>3</sub>,*

*Placatur donis Iupiter ipse datis.*

Good turnes doe pacifie both God and men,

And *Iupiter* himselfe is won by them.

Gold of all other is a most delicious obiect, a sweet light, a goodly luster it hath, *gratius aurum quam solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base imployments, endure bitter flouts and taunts, long iourneyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo Ipse domi simul ac nummos contemplor in arcâ*. The sight of gold refresheth our spirits, and trauiseth our hearts, as that *Babylonian* garment, and o golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man runne to the *Antipodes*, or tarry at home and turne parasite, lie, flatter, prostitute himselfe, sweare and bare false witnesse; hee will venture his body, kill a King, murder his father, and damne his Soule to come at it. *Formosior auri massa*, as P he well obserued, the masse of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are inamoured with it,

p Petronius  
Arbiter.  
q Iuuenalis.

q *Prima ferè vota, & cunctis notissima templis,*

*Diuitie ut crescant.* ———

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compasse it.

† Iob. Secundus  
lib. 3. 1. 1.

† *Hæc est illa cui famulatur maximus orbis,*

*Diva potens rerum, domitrixq<sub>3</sub> pecunia fati,*

This is the great goddesse we adore and worship, this the sole obiect of our desire. If we haue it, as we thinke, we are made for euer, thrice happy, Princes, Lords, &c. if we lose it, we are dul, heauy, deiected, discontent, miserable, desperate and mad. Our estate and *benè esse*, cbbes and flowes with our commodity, and as we are endowed or enriched, so are wee beloued and esteemed: it lasts no longer then our wealth, when that is gone, and the obiect remoued, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as crows doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. † *Lucians Timon*, when hee liued in prosperity, was the sole spectacle of *Greece*, onely admired, who bur *Timon*, euery body loued, honoured, applauded him, each man offered him his seruice, and sought to bee kinne to him; but when his gold was spent, his faire possessions gone, farewell

r Lucianus Ti-  
mon.

farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him.

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T'is the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunnte and rich, or that thriue, or by whom we may receiue mutuall kindnes, hope for like curtesies, get any good, gaine, or profit; hate those, and abhorre on the other side, which are poore and miserable, or by whom wee may sustaine losse or inconuenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conuersed and liued as so many *Geryons* for many yeares past, striuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom wee would ride, runne, spend our selues, and of whom we haue so freely and honorably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controuerisie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they crosse vs in our suit, or touch the string of our commodity, we detest and depreesse them vpon a sudden, neither affinity, consanguinity, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*. A golden apple sets all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares: Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall bee done, *Terrible, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, wee can tolerate it, our bodies hurt, wee can put it vp and be reconciled, but touch our commodities, wee are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and-iectiues, wee reuile *contra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpillar, a viper, an hog-rubber &c. *Desinit in piscem mulier formosa superne*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed vpon this obiect of commodity and vpon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth ouer our soules, as I haue shewed, and in effect crucifies as much, as if a man by negligence, ill husbandry, improuidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abiect, odious, and worse then an *Insidell*, in not providing for his family.

† Part. 1. Sect. 2.  
memb. Sub. 12.

u 1. Tim. 5. 8.

## Pleasant objects of Loue.



Leasant objects are infinite, whether they be such as haue life, or bee without life. Inanimate are Countries, Provinces, Towres, Townes, Citties, as he said, *\* Pulcherimam insulam videmus, etiam cum non videmus*, we see a faire Island by discription, when

*x Lipsias epist. Camdeno.*

*y Leland of S. Edmondsbury.*

*z Celum serenum, celum visum, Polidorus lib. 1. de Anglia.*

*a Credo equidem viuos ducent e marmore virtus.*

*† Max. Tyrius ser. 9.*

we see it not. The *y* Sunne neuer saw a fairer City, *Theſala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be *z faire* or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, wee admire, and gaze vpon them, *vt pueri Iunonis avem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke, &c. *† Theſalus amat equum pullinum, buculum Aegyptius, Lacedemonius Catulum, &c.* such things we loue,

are most gracious in our sight, acceprable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fitt to be had, but when we fixe an immoderate eye, and dote on them ouer-much, this pleasure may turne to paine, bring much sorrow and discontent vnto vs, worke our finall ouerthrow, and cause

*b Part. 1. sect. 2. memb. 3.*

melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as *b* I haue said, some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these meanes ruinate themselves. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fatter himselfe with future ioyes as *Turkes* feed themselves with an imaginary perswasion of a sensuall paradise, so severall pleasant objects, diuersly affect diuers men. But the fairest objects and enticings, proceed from men themselves, which most frequently captiuat, allure, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. *d Non amo te Sabide, &c. Alexander* admired *Ephesion*, *Adrian Antinous*, *Nero Sporus*, &c. The Physitians referre this to their

*d Mart.*

*† Omnif. mag. lib. 2. cap. 3.*

*e De sale geniali lib. 3. cap. 15.*

*f Similitudo morum parit amicitiam.*

*g Vires 3. de Anima.*

temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, loue and hatred of Planets; *† Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore saith *e Gomesius*, Princes and great men entertaine iesters, and players commonly in their Courts. But *pares cum paribus facillime congregantur*, *i* is that similitude of manners, which tyes most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of diuerse inclinations, or opposite in manners, they can seldome agree. Secondly, *s* affability, custome, and familiarity, may convert nature many times, though they

they be different in manners, as if they bee Country-men, fellow-students, colleagues, or haue beene fellow-souldiers, <sup>h</sup> brethren in affliction, (*† acerba calamitatum societas, diuersi etiam ingenij homines coniungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burres, and hold against a third, so after some discontinuance, or death, enmity ceaseth;

*Pascitur in vivis livor, post fata quiescit:*  
or in a forrain place, *Et cecidere odia, & tristis mors obruit iras.*

A third cause of loue and hate, may be mutuall offices, *acceptum beneficium*, commend him; vse him kindly, take his part in a quarrell, relieue him in his misery, thou winnest him for euer; doe the opposite, and bee sure of a perpetuall enemie. Praise and dispraise of each other, doe as much, though vnknowne, as <sup>k</sup> *Schoppius* by *Scaliger*. and *Casanbonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums*? *Antistes sapientie, perpetuus dictator literarum, ornamentum, Europa miraculum, noble Scaliger, incredibilis ingenij prestantia, &c. djs potius quam hominibus per omnia comparandus, scripta eius aurea ancyli de caelo delapsa poplitibus veneramur flexis, &c.* but when they began to vary none so absurd as *Scaliger*, so vile and base as his bookes *de Burdonum familia*, and other Satyricall inuectiues may witnesse, *Ovid in Ibin*, *Archilochus* himselfe was not so bitter. Another great tye or cause of loue, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, consens of all sorts, as an hen and chickens; all of a knot: euery Crow thinks her owne bird fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they doe not: *† a mother cannot forget her childe*, *Salomon* so found out the true owner: loue of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, and of the foure elements, yet many vnnaturall examples we haue in this rank of hard-hearted parents, disobedient children, of<sup>l</sup> disagreeing brothers, nothing so common. The loue of kinsmen is growne cold, many kinsmen (as the saying is) *few friends*; if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last object that ties man and man, is comeliness of person, and beauty alone, as men loue women with a wanton eye: which *ἡρώδης* is tearmed, *Heroicall*, or Loue Melancholy. Other loues (saith *Piccolomineus*) are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant in an higher straine, whose part affected is the Liuer, and this loue deserues a longer explication, and shall be dilated a-part in the next Section.

## SUBSECT. 3.

## Honest objects of Loue.

**B**eauty is the common object of all loue, <sup>n</sup> as *let* drawes a straw, so doth beauty loue, vertue and honesty are great motives, and giue as faire a luster as the rest, especially if they bee sincere and right, not fucate, but proceeding from true forme, and an incorrupt

*† Theod. Prodramus. Amor. lib. 3*

*h Qui simul fecere naufragium, aut una perire vincula,*

*vel cons. ij, con- iurationis, & societate iunguntur, invicem amant. Brutum*

*& Cassium invicem in se os*

*Cassianus domitius conciliauit. Amilius*

*Lepidus & In- lius Paccus,*

*quum essent inimiciissimi,*

*consoles remun- ciati similitudo illico deposuere.*

*Scutetus cap. 4. de causa Amor.*

*† Papius. i Isocrates De- mico precipit ut quum alienius amicitiam vellet, illum lau- det, quod laus*

*initium amoris sit, vituperatio similitudo.*

*k Suspect. lect. lib. 1. cap. 2.*

*† I say 49.*

*l Rara est con- cordia fratrum.*

*m Grad. 1. cap. 22.*

*n Vives 3. de Anima. vi. pal- am succinum se formam amo.*

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iudgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times otherwise men are deceaued by their flattering *Gnathoes*, dissembling *Camelions*; out sides, hypocrites that make a shew of great loue, learning, pretend honesty, vertue, zeale, modesty, with affected lookes and counterfeited gestures: faigned protestations often steale away the hearts and favours of men, and deceaue them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtilty, knauery, and the like. As true friends they are, as he that *Calius Secundus* met by the high way side; and hard it is, in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glosing flattery, affability, and such like philters, so diue and insinuate into their fauours, that they are taken for men of excellent worth, wisdom, learning, demy-gods, and so scrow themselves into dignities, honours, offices: but these men caule harsh confusion often, and as many stirres, as *Ieroboams* Councillors in a Common-wealth, ouerthrowe themselves and others. *Tandlerus*, and some authors make a doubt, whether Loue and hatred may be compelled by philters or characters, *Cardan*, and *Marbodius* by pretious stones and amulets; Astrologers by election of times, &c. as ° I shall elsewhere discusse. The true object of this honest loue is vertue, wisdom, honesty, p real worth, *Interna forma*, and this loue cannot deceaue or be compelled, *ut ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeited but open, honest, simple, naked, ¶ *descending from heauen*, as our Apostle hath it, an infused habit from God which hath giuen seuerall gifts, as witte, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11*. as to *Saül* stature and a goodly presence, *1 Sam. 9. 1*. *Ioseph* found fauour in *Pharao's* court, *Gen. 39*. for ¶ his person; And *Daniel* with the Prince of the Eunuques, *Dan. 19. 19*. *Christ* was gracious with God and men, *Luk. 2. 52*. There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, and a most forcible loadstone to drawe the favours and good wills of mens eyes, eares, and affections vnto them. When *Iesus* spake they were all astonished at his answeres, (*Luk. 2. 47.*) and wondred at his gracious words which proceeded from his mouth. An Orator steales away the hearts of men, and as another *Orpheus*; *quo vult, unde vult*, hee pulls them to him by speech alone: a sweet voice causeth admiration, and he that can viter himselfe in good words, in our ordinary phrase, is called a proper man, a diuine spirit. For which cause belike, our old poets *Senatus populusq; poetarum*, made *Mercurie* the Gentleman-vsher to the *Graces*, Captaine of eloquence, and those *Charites* to bee *Iupiters* and *Eurymenes* daughters, descended from aboue. Though they be otherwise deformed, crooked, vgly to behold, these good parts of the minde denominate them faire. *Plato* commendeth the beauty of *Socrates*, yet who was more grim of countenance, sterne and gasty to looke vpon, so are and haue beene many great Philosophers, as ¶ *Gregory Nazianzen* obserues, deformed most part in that which is to be seene with the eyes, but most elegant in that which is not to be seene. *Sapè sub attritâ latitat sapientia veste*. *Æsop*e, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, &c. withered old men, *Sileni Alcibiadis*,

o Sect. sequent.

p Nihil diuinius  
homine probat.

q James 3. 17.

r Gracior est  
pulchro veniens  
e corpore virtusf Orat. 28. de-  
formis plerumq;  
philosophi ad id  
quod in aspectu  
cadit, ea parte e-  
legantes que o-  
culos fugit.

*Alcibiadis*, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was to faire as *Alcibiades*, so louely *quoad superficiem*, to the eye, as † *Boethius* obserues, but he had *Corpus turpissimum internè*, a most deformed Soule; Honesty, vertue, faire conditions, are great entisers to such as are well giuen, and much auaile to get the fauour and good will of men. *Abdoluminus* in *Curtius*, a poore man (but which mine Author notes, *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time, *injecta ei vestis purpurâ auroq; distincta*, a purple embrodered garment was put upon him,<sup>u</sup> and they bad him wash himselfe, and as he was worthy, take upon him the stile and spirit of a king, continue his continency and the rest of his good parts. *Titus Pomponius Atticus* that noble citizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloued of all good men, of *Cesar*, *Pompey*, *Anthony*, *Tully*, of diuerse sects, &c. *multas hereditates* (\* *Cornelius Nepos* writes) *sola bonitate consequutus. Operæ pretium audire, &c.* It is worthy of your attention, *Livy* cries, <sup>x</sup> you that scorne all but riches, and giue no esteeme to vertue, except they be wealthy withall, *Q. Cincinnatus* had but foure acres, and by the consent of the Senate was chosen Dictator of *Rome*. Of such account were *Cato*, *Fabritius*, *Aristides*, *Antonius*, *Probus*, for their eminent worth: so *Cesar*, *Traian*, *Alexander* admired for valour, † *Ephesstion* loued *Alexander*, but *Parmenio* the king: *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as † *Edgar Etheling* was in *England*, for his<sup>z</sup> excellent vertues, their memory is yet fresh, sweet, and we loue them many ages after, though they be dead. *Suauem memoriam sui reliquit*, saith *Lipsius* of his friend; living and dead they are all one. <sup>a</sup> I haue euer loued as thou knowest (so *Tully* wrote to *Dolabella*) *Marcus Brutus*, for his great witte, singular honesty, constancy, sweet conditions, and beleue it there is nothing so amiable and<sup>b</sup> faire as vertue. I doe mightily loue *Caluissinus*, (so *Pliny* writes to *Sossius*) a most industrious, eloquent, upright man, which is all in all with me. This affection came from his good parts. And as *St Austin* comments on the 84 Psalme,<sup>c</sup> There is a peculiar beauty of iustice, an inward beauty, which wee see with the eyes of our hearts, loue, and are enamored with, as in Martyrs, though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues. The<sup>d</sup> *Stoicks* are of opiniõ, that a wise man is onely Faire, & *Cato* in *Tullies 3. de Finibus*, contends the same, that the lineaments of the minde are farre fairer then those of the body, incomparably beyond them, wisdom and valour according to *Xenophon*, especially deserue the name of beauty, and denominate one faire, & incomparabiliter pulchrior est (as *Austin* holds) *veritas Christianorum quam Helena Grecorum*. Wine is strong, the King is strong, women are strong, but truth ouercometh all things, *Esdr. l. 3. 10. 11. 12*. Blessed is the man that findeth wisdom and getteth vnderstanding, for the merchandise thereof is better then siluer, and the gaine thereof better then gold. It is more pretious

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<sup>†</sup> *Causa ei perturbata, sicut pleriq; probitas fuit.*  
<sup>†</sup> 43. de consol. philo. 10. p. b.

<sup>u</sup> *Abblue corpus, & cape regis animum & in eâ fortunam quam dignus es continerem istam profer.*

<sup>x</sup> *Vita eius. Qui præ diuitiis humana spernunt, nec virtuti locum putant nisi opes effluant. Q. Cincinnatus consensu arum in dictatorem Romanum electus.*

<sup>†</sup> *Curtias.*  
<sup>y</sup> *Edgar Etheling* Englands darling.

<sup>z</sup> *Morum suauitas, obvia comitas, prompta officia mortaliū animas demere. tur.*

<sup>a</sup> *Epist. lib. 8. Semper amavi, ut tu scis, M.*

*Brutum propter eius summum ingenium, suauissimos mores, singularem probitatem & constantiam, nihil est, mihi crede, virtute formosius nihil amabilius.*

<sup>b</sup> *Ar dentes amores excitaret, si sinu acbrum eius ad oculos penetraret.* *Plato Phedone.*

\* *Epist. lib. 4. Valediximè diligo virum, rectum, disertum, quod apud me potentissimum est. c. I. si quædam pulchritudo in istis quam videmus oculis cordis amamus, & exardescimus, ut in martyribus, quum eorum membra bestie lacerarent, et si alias deformes, &c. d. Lipsius manuduc. ad Phys. Stoic. lib. 3. diff. 17. solus sapiens pulcher. 1. Fortitudo & prudentia pulchritudinis laudem precipue merentur.*

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then pearles and all the things thou canst desire, are not to be compared to her, Pro. 2. 13. 14. 15. a wife, true, iust, vpright, and good man, I say it againe, is onely faire. <sup>c</sup> It is reported of *Magdalen* Queene of *France*, & wife to *Lewes* the 11<sup>th</sup>, a Scottish woman by birth, that walking forth in an euening with her Ladies, she spied *M. Alanus* one of the Kings Chaplins, a silly, olde, f hard fauoured man, fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace & reuerence, but the diuine beauty of his Soule. Thus in all ages vertue hath beene adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psalmist* saith 53. 3. he was fairer then the sonnes of men. *Chrisostom. hom. 8. in Mat. Bernard ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the <sup>i</sup> beauty of his person, there was a diuine Maiesty in his lookes, it shined like lightning, and drew all men to it, but *Basil, Cyril. lib. 6. super 55. Esay. Theodoret, Arnobius, &c.* of the beauty of his diuinity, Iustice, Grace, eloquence, &c. *Thomas in Psal. 44.* of both, and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Iesu & Mariæ*, adding as much of *Ioseph*, and the Virgin *Mary*. Be they present or absent, neere vs, or a-farre off, this beauty shines, and will attract men many miles to come and visit it. *Plato* and *Pythagoras* left their country, to see those wise *Egyptian* Priests: *Apollonius* travelled into *Aethiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Queene of *Sheba* came to visit *Solomon*, and many, saith <sup>k</sup> *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*. No beauty leaues such an impression, strikes so deepe, <sup>l</sup> or linkes the soules of men closer, then vertue.

<sup>c</sup> Franc. Beisfo-  
rest. in hist. An.  
1430.

Et stat autem  
se de de formis,  
et ad formam qua  
cuius pueri ter-  
rent possent, quā  
inueniunt ad oculū  
lucis pueri.

g Deformis iste  
et si videtur se-  
nex, diuinum a-  
nimū habet.  
i Fulgebat vul-  
tus suo, fulgor &  
diuina maiestas,  
homines ad se  
trahens.

k Prefat. lib.  
vulgat.  
l Actue loves  
knot.

<sup>g</sup> Stobæus & græco

\* Non per deos aut pictor posset,  
Aut statuarius ullus fingere,  
Talem pulchritudinem qualem virtus habet,

† Solinus pulchri  
nulla est facies.

m O dulcissimi  
laquei, qui tam  
felicitates deuin-  
ciunt, ut etiam a  
vinculis diligan-  
tur, qui a gratiis  
vinculi sunt, cu-  
piunt arctius  
diligari & in  
vnum re digi.  
n Stacius.

no painter, no grauer, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes, that enamor posterity those euerlasting rayes that continue to the worlds end. Many saith *Phanorinus* that loued and admired *Alcibiades* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes querebant Alcibiadem*, but the beauty of *Socrates* is still the same, † vertues lustre neuer fades, is euer fresh & greene, *semper vna* to all succeeding ages, and a most attractiue loadstone, to draw and combine such as are present. For that reason belike, *Homer* faines the three *Graces* to be linked and tyed hand in hand, because the hearts of men are so firmly vnited with such graces. <sup>m</sup> O sweet bands (*Seneca* exclaimes) which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound, and as so many *Geryons* to bee vnited into one. For the nature of true friendship is to combine, to beelike affected, of one minde,

<sup>n</sup> Velle & nolle ambobus idem, satiatq; toto  
Mens ævo —

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace and quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *Danid & Iohnathan*

nathan,<sup>o</sup> Damon and Pythias, Pylades & Orestes, P Nysus and Euryalus, Theseus and Perithous,<sup>q</sup> they will live and die together, and prosecute one another with good turnes. † Nam *vinci in amore turpissimum putant*, not only living, but when their friends are dead, with Tombs and monuments, Nania's Epitaphs, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as Platoes Schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternall memory. *illum coloribus, illum cerâ, illum are &c.* He did expresse his friend in colours, in waxe, in brasse, in ivory, marble, gold and silver (as Pliny reports of a citizen at Rome) and in a great Auditory not long since, recited a iust volume of his life. In another place, \* speaking of an Epigram which Martial had composed in praise of him, He gaue me as much as he might, and would haue done more if he could: though what can a man giue more then honour, glory and eternity? But that which he wrote peradventure, will not continue, yet hee wrot it to continue. 'Tis all the recompence a poore scholler can make his well-deseruing Patron, *Mecenas*, friend, to mention him in his workes, to dedicate a booke to his name, to write his life &c. as all our Poets, Orators, Historiographers haue euer done, and the greatest revenge such men take of their aduersaries, to persecute them with Satyres, Inuestiues, &c. & tis both waies of great moment, as Plato giues vs to vnderstand. *Paulus Iovius* in the fourth booke of the life & deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words, † Because I cannot honour him as other rich men doe, with like endeavour, affection, and piety, I haue undertaken to write his life, since my fortunes will not giue me leaue to make a more sumptuous monument, I will performe these rites to his sacred ashes, which a small perhaps, but a liberal wit can afford. But I roue. Where this true loue is wanting, there can be no firme peace, friendship from teeth outward, counterfeited, or for some by respects, so long dissembled, till they haue satisfied their own ends, which vpon every small occasion, breakes out into enmity, open warre, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other object of their loue, then greatnesse, wealth, authority, &c. are rather feared then beloued; *nec amant quenquam, nec amantur ab ullo*: and howsoever borne with for a time, yet for their tyranny and oppression, griping, couetousnesse, curish hardnes, folly, intemperance, impudence, and such like vices, they are generally odious, & abhorred of all, both God and men.

*Non uxor saluum te vult non filius, omnes*

*Vicini oderunt,* —

wife and children,

friends, neighbours, all the world forsakes them, would faine bee rid of them, and are compelled many times to lay violent hands on them, or else Gods iudgements ouertake them: instead of Graces, come Furies. So when faire *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal* was churlish and euill conditioned, and therefore † *Mardochy* was receaued, when *Haman* was executed, *Haman* the favorite, that had his seat about the other Princes, to whom all the kings seruants that stood in the gates, bowed their knees and revered. Though they flourish many times, such

elissimocineri soluentur. 1. Sam. 25. 3. 1. Esther 3. 2.

Ecc

hypocrites,

o Hee loued him as he loued his owne soule. 1. Sam. 15. 1. beyond the loue of women.

p Virg. 9. En. Qui super examinem sese coniecit amicum confusus.

q Amicus anime dimidium.

Austin. confess. 4 cap. 6.

Quod de Virgilio Horatius, & serues anime dimidium mee.

† Plinius.

† Illum argento & auro, illum ebore, marmore efficit, & nuper ingenti adhibito auditorio, ingentem de vita eius librum recitauit. epist. lib. 4 epist. 68.

\* Lib. 4 epist. 62

Prisco suo Dedit mihi quantum potuit maximè, daturus amplius si potuisset. Taceret quid hominè dari potest maius quam gloria, laus & eternitas.

At non erunt fortasse que scripsit. Ille tamē scripsit tanquam essent futura.

† Lib. 13. de Legibus. Magnam enim vim habent, &c.

† Pari tamen studio & pietate consuebenda vite eius munus suscepit, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed co forte liberalis ingenij monumento iusta san-

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u Amm. Mar-  
cellinus lib. 14.

hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weaknesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith David, thou hast set them in slippery places, Ps. 73. 5. as so many Seiani, they will come down to the Gemonian scales; and as Eusebius in <sup>u</sup> Ammianus, that was in such authority, ad iubendum Imperatorem, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end, yet after their death, their memory stinkes as a snuffe of a candle put out, and those that durst not so much as mutter against them in their liues, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall male audire in all succeeding ages, and be odious to the worlds end.

## MEMB. 3.

*Charity, composed of all three kindes, Pleasant, Profitable, Honest.*



Esides this loue that proceeds from Profit, Pleasant, Honest, (for one good turne askes another in equity) that which proceeds from the Law of nature, or from discipline and Philosophy; there is yet another loue compound of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, euen al those vertuous habits, of which *Aristotle* at large in his *Ethicks*. Commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; That is, <sup>x</sup> *To loue God aboue all, and our neighbour as our selfe*.

x *¶* mundus  
duobus polis su-  
stentatur, ita lex  
Dei, amore Dei  
& proximi, du-  
obus his funda-  
mentis vincitur,  
anachia a mundi  
corruit, si una de  
polis turbatur,  
lex perit divina  
si una ex his.  
† 3. & 9. libro.  
\* Ter. Adelphi.

4.5.  
y De amicis.  
Charitas paren-  
tum dilui nisi  
detestabili sceler  
non potest, la-  
pidum fornicia-  
bus sumillima,  
castra, nisi se in-  
vicem sustenta-  
ret. Seneca.  
a *Dij immorta-  
les, dici non po-  
tess quantum  
charitatis nome  
illud habet.*  
b *Ouid, Fast.*

Other Obiects are faire, & very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honour, and such morall respects, &c. of which read <sup>†</sup> *Aristotle* at large in his *Ethicks*. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preferue her brood will runne vpon a Lion, and hiade will fight with a bult, a sowe with a Beare, a silly sheep with a Fox. So the same nature vrgeth a man to loue his Parents, <sup>\*</sup> *id est me pater omnes oderint, ni te magis quam oculos amem meos*) and this loue cannot be dissolved, as Tully holds, *y without detestable offence*: but much more Gods Commandement, which inioynes a filiall loue & and obedience in this kind. <sup>z</sup> *The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe*, no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it.

—Dulce & decorum pro patria mori, it cannot be expressed, what a deale of Charity that one name of Countrey contains. The Decy did se deuovere, Horatij, Curtij, Scævola, Regulus, Codrus, sacrifice themselves for their Countries peace and good.

<sup>b</sup> *Vna dies Fabios ad bellum miserat omnes,*

*Ad bellum missos perdidit una dies.*

One day the Fabij stoutly warred,

One day the Fabij were destroyed.

Fifty thousand Englishmen lost their liues willingly nere *Battell Abbye*, in defence of their Countrey. <sup>c</sup> *P. Æmilius l. 6.* speaks of six Senators of *Calice*, that came with halters in their hands to the king of *England*, to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Phylitians, &c. or at least as they pretend for common safety, and their Countries benefit. <sup>d</sup> *Sanctum nomen amicitie, sociorum commissio sacra*; Friendship is an holy name, and a sacred communion of friends. <sup>e</sup> *As the Sunne is in the Firmament, so is friendship in the world*, a most diuine and heavenly band. As nuptiall loue makes, this perfects mankind, and is to bee preferred (if you will stand to the iudgement of <sup>f</sup> *Cornelius Nepos*) before affinity or consanguinity, *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of loue binde faster then any other wreath whatsoeuer. Take it away, and take all pleasure, ioy, comfort, happinesse, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest.

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c Anno 1347.  
Jacob Mayer.  
Annal. Fland.  
lib. 12.  
d Tully.  
e Lucianus Toxari. Amicitia  
ut sol in mundo  
est.

f Vir. Pompon.  
Attici.

<sup>f</sup> Hard is the doubt, and difficult to deeme,  
When all three kindes of loue together meet;  
And doe dispart the heart with power extreame,  
Whether shall waigh the ballance downe, to wit,  
The deare affection vnto kindred sweet,  
Or raging fire of loue to women kind,  
Or reale of friends, combine by vertues meet.  
But of them all, the band of vertuous minde,  
Me thinks the gentle heart should most assured bind.

f Spencer Fairy  
Queene lib. 5.  
cant. 9. staff. 1. 2.

For naturall affection soone doth cease,  
And quenched is with *Cupids* greater flame,  
But faithfull friendship doth them both suppress,  
And them with mastering discipline doth tame,  
Through thoughts aspiring to eternall fame.  
For as the Soule doth rule the earthly masse,  
And all the seruice of the body frame,  
So loue of Soule doth loue of Body passe,  
No lesse then perfect gold surmounts the meanest brasse.

<sup>g</sup> A faithfull friend is better then <sup>h</sup> gold, a medicine of misery, <sup>i</sup> an onely possession, yet this loue of friends, nuptiall, heroically, profitable, pleasant, honest, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, if it bee not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophecie, spake with tongue of men and Angels, though I feed the poore with all my goods, give my body to be burned, &c. haue not this loue, it profiteth me nothing*, 1. Cor. 13. 1. 2. 3. This is an all apprehending loue, a deifying loue, a refined, pure, diuine loue, the quintessence of all loue. *Non potest enim, as* <sup>f</sup> *Austin* inferres, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, Hee is no true friend that loues not Gods truth. And therefore this is true loue indeed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitterness, hate, malice, then faire and foule weather, light and darknesse, sterility and plenty may

g Syracides.  
h Plutarch. precolum numisma  
i Xenophon. verus amicus primitissima possessio.  
f Epist. 52.

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be together; as the Sunne in the Firmament, so is loue in the world; and for

k Greg. Per a-  
morem Dei, pro-  
ximi gignitur,  
& per hunc a-  
morem proximi  
Dei nutritur.

l Piccolominius  
grad. 7. cap. 27.  
hoc felici amoris  
nodo ligantur  
familie, civita-  
tes, &c.

m Veras, abso-  
lutas hec parit  
virtutes, radix  
omnium virtu-  
tum, mens &  
spiritus.

n Divino calore  
animos incendit,  
inensus purgat,  
purgatos elevat  
ad Deum Deum  
placat, hominem  
Deo conciliat.

Bernard.  
o Ille inscit, hic  
perficit, ille de-  
primit, hic ele-  
vat, hic tran-  
quillitat, ille  
curas parit, hic  
vitam recte in-  
format, ille de-  
format, &c.

this cause tis loue with an addition, loue <sup>est</sup> ἐξ ὧν, loue of God, and loue of men. <sup>k</sup> The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased. By this happy Vnion of loue, <sup>l</sup> all well-governed families and citties are combined, the heavens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it con-  
<sup>m</sup> ioyned in God, and reduced to one. This loue causeth true and absolute ver-  
tues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances, inconveniences, sultained by Faith and Hope, which with this our loue, make an indissoluble twist; a Gordonian knot, an Equaliter Triangle. And yet the greatest of them is loue.

1. Cor. 13. 13. which inflames our soules with a diuine heat, and being so inflamed, purgeth, and so purged, elevates to God, makes an attonement, and recon-  
ciles vs unto him. <sup>o</sup> That other loue infects the soule of man, this cleanseth; that depresses, this ereares; that causeth cares and troubles, this quietnesse of minde; this informes, that deforms our life; that leads to repentance, this to heaven. For if once we be truly link't and touched with this charity, we shal loue God aboute all, our neighbour as our selfe, as we are inioyned, Mark. 12. 31. Mat. 19. 19. performe those duties and exercises, all the operations of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed up, it deceaueth not, it seeketh not his owne things, is not provoked to anger, it thinketh not euill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1. Cor. 13. 4. 5. 6. 7. it couereth all trespasses, Prov. 10. 12. a multitude of sinnes, 1. Pet. 4. as our Saviour told the woman in the Gospell, that washed his feet, many sinnes were forgiven her, for she loued much. Luke. 7. 47. it will defend the fatherlesse and widow, Isay. 1. 17. will seeke no revenge, or be mindefull of wrong, Levit. 19. 18. will bring home his brothers oxen if he goe astray, as it is commanded, Deut. 22. 1. will resist euill, giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enemy, Mat. 5. beare his brothers burden, Galat. 6. 2. He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feed his enemy if he be hungry, if he be a thirst, giue him drinke, hee will performe those seuen workes of Mercy, he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe. Rom. 12. he will speake truth to his neighbour, be courteous and tender hearted, Forgiving others for Christs sake, as God forgave him, Eph. 4. 32. hee will bee like minded, Phil. 2. 2. of one iudgement. Be humble, meeke, long suffering, Coloss. 3. forbear, forget and forgive, 12. 13. 23. & what he doth, shall be heartily done to God, and not to men: Be pitifull and courteous, 1. Pet. 3. seeke peace and follow it. He will loue his brother, not in word and tongue, but in deed & truth, Ioh. 3. 18. and he that loues God, Christ will loue him that is begotten of him, Ioh. 5. 1. &c. Thus should we willingly doe, if we had a true touch of this charity, of this diuine loue, if we would performe this which we are inioyned, forget and forgive, and compose our selues to those Christian Lawes of Loue.

p Boethius lib. 2.  
met. 8.

P O felix hominum genus,  
Si vestros animos amat  
Quo cælum regitur regat.

Angelicall soules, how blessed, how happy should we bee, so louing, how might we triumph over the diuell, and haue another heauen vpon earth ! 397

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, & want of this Charity. We doe *in vicem angariare*, contend, consult, vex, torture, molest & hold one anothers nose to the gristle hard, provoke, raile, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for<sup>r</sup> toyes, trifles, & impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine, counter mine, defend and offend, warde our selues, iniurie others, hurt all, as if we were borne to doe mischief, and that with such eagernes and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designes, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgieue, or forget, till wee haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers. & *omne in visum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolues,<sup>f</sup> Tygers, Fiends, incarnate Diue's, we doe not only contend, oppresse, and tyrannize our selues, but as so many fire-brands, we set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a sharling fit, *Eris dea*, is settled in our tents, <sup>r</sup> *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, wee turne our broad sides, or two millstones with continuall attrition, we fire our selues, or breake anothers backs, and both are ruined and consumed in the end. Miserable wretches, to sat and enrich our selues, wee care not how wee get it, <sup>†</sup> *Quocunq; modo rem*, how many thousands we vndoe, whom wee oppresse, by whole ruine and downfall we arise, whom we iniury, fatherlesse children, widdowes, common societies, to latisfie our owne private lust. Though wee haue myrriades, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse, and vncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, and now ready to bee starued for want of food, wee had rather, as the Foxe told the Ape, his taile should sweepe the ground still, then couer his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, vnneccessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, <sup>u</sup> rather take from him that little which he hath, then relieue him.

Like the dogge in the manger, we neither vse it our selues, let others make vse of, or inioy it, part with nothing while we liue, for want of disposing our household, and setting things in order, set all the world together by the cares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, famish, and eat his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bareheaded by him, coniuering by those former bands of friend ship, alliance, consanguinity, &c. vnkle,

*q* Diliguntur pa-  
u tur Charitas,  
odium eius loco  
(succedit, Basil. i.  
ser. de institut.  
mon.  
r Nodum in  
serpo quereutes.

*f* Hircaneg, ad-  
munt vbera  
tigres.

<sup>r</sup> Heraclitus.

<sup>u</sup> Si in gebenat  
abit, pauperè qui  
non alar, quid de  
eo fiet qui pau-  
perem denudat.  
Austim.

cosen, brother, father.

—*Per ego has lachrymas, dextramq; tuam te,  
Si quidquam de te merui, fuit aut tibi quidquam  
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknesse, inevitable losse of limmes, goods, plead suretiship, or shipwracke, fires, common calamities, shew thy wants and imperfections.

*Et si per sanctum iuratus dicat O syrim,  
Credite non ludo crudeles tollite claudum.*

Sweare, protest, take God and all his Angels to witnesse, *quere peregrinum*, thou art a counterfeit Cranke, a cheater, he is not touched with it, *pauper ubiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aid, ride on, *surdo narras*, he cares not, let them eat stones, deuoure themselves with vermin, rot in their owne dung, he cares not. Shew him a decayed haue, a bridge, a schoole, a fortification, &c. or some publike worke, ride on; good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his armes set vp, with his devices to be seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall saue his soule out of hell, & free it from Purgatory, (if he be of any religion) then in all likelihood he will listen and stay; or that he haue no children, no neere kinsman, heire hee cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then hee will build some schoole or hospitall in his life, or be induced to giue liberally to pious vles after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they knowe not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our goodworks. I will not say this, to derogate from any mans charitable devotion or bounty in this kinde, to censure any good worke, no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieue all, forget and forgiue iniuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kinde, much default and defect. \* *Cosmus Medices* that rich citizen of *Florence* ingeniously confessed to a neere friend of his, that would knowe of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, not that hee loued learning more then others, but to y eternize his owne name, to be immortall by the benefit of Schollers; for when his friends were dead, walls decayed, and all Inscriptions gone, bookes would remaine to the worlds end. The lanterne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyræum* by *Musicles*, *Pallas Palladium* by *Phidias*, the Pantheon by *Callicratides*, but these braue monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as \* he said of that *Marian Oke*,

x *Iovius vita eius.*

y *Immortalitatem beneficio literarum immortalis gloriofa quadam cupiditate concupivit. Quod ciues quibus bene fecisset perituri, meminit ruitura, et incendio sumptis edificata, non libri.*

† *Plutarch. pericle.*

\* *Tullius lib. 1. de legibus.*

now cut downe and dead, *nullius Agricola manu culta stirps tam diuturna,* 399  
*quam qua poeta versu seminaripotest*, no plant can growe so long as that,  
 which is *ingenio fata*, set and manured by those everliuing wits. † *Alton, Bac-* 1 Gen. 35. 8.  
*kuth* that weeping oke, vnder which *Deborah Rebecchaes* nurse died, and was  
 buried, may not suruiue the memory of such euerlasting monuments. Vaine-  
 glory and emulation (as to most men) was the cause efficient, and to bee a  
 trumpetter of his owne fame, *Cosmus* sole intent, so to doe good, that all the  
 world might take notice of it. Such for the most part is the charity of our  
 times, such our Benefactors, *Mecenates* and Patrons. Shew mee amongst so  
 many myriades, a truely devout, a right, honest, vpriight, meeke, humble, a pa-  
 tient, innocuous innocent, a mercifull, a louing, a charitable man? 2 *Probus* 2 Hor.  
*quis nobiscum vivit*: Shew me a *Caleb* or a *Iosua*?

*Dic mihi Musa virum*— shew a vertuous woman, a con-  
 stant wife, a good neighbour, a trusty seruant, an obedient child, a true friend,  
 &c. Crowes in *Africke* are not so scant. Hee that shall examine this a iron  
 age wherein we liue, where loue is cold, & *iam terras Asrae reliquit*; Iu-  
 stice fled with her assistants, vertue expelled,

—— *Iustitia soror.*

*Incorrupta fides, nuda veritas*, — all goodnesse gone,  
 where vice abounds, the Diuell is loose, and see one man vilifie and insult o-  
 ver his brother, as if he were an innocent, or a blocke, oppresse, tyrannise,  
 pray vpon, torture him, vex, gaull, torment and crucifie him, starue him,  
 where is charity? He that shall see men sweare and forswear, lie, and beare  
 false witness, to aduantage themselues, preiudice others, hazard goods, liues  
 fortunes, credit, all, to be revenged on their enemies, men so vnspcakable in  
 their lusts, vnnaturall in malice, such bloody designements, *Italian* blasphem-  
 ing, *Spanish* renouncing, &c. may well aske where is charity? He that shall  
 obserue so many law suits, such endlesse contentions, such plotting, vndermi-  
 ning, so much mony spent with such eagerneesse and fury, every man for him-  
 selfe his owne ends, the Diuell for all, so many distressed soules, such lamen-  
 table complaints, so many factions, conspiracies, seditions, oppressions, abu-  
 ses, iniuries, such grudging, repining, discontent, so much emulation, envie, so  
 many brawls, quarrels, monomachies, &c. may well enquire what is become  
 of charity? when wee see and read of such cruell warres, tumults, vproares,  
 bloody battles, so many c men slaine, so many citties ruinated &c. (for what  
 else is the subiect of all our stories almost, but Bills, Bowes and Gunnes) so  
 many murders and massacres, &c. where is Charity? Or see men wholly de-  
 vote to God, Churchmen, professed Divines, holy men, d to make the trum-  
 pet of the Gospell the trumpet of warre, a company of hell borne Iesuits, and  
 fiery spirited Friers, *facem praeferre* to all seditions, as so many firebrands set  
 all the world by the eares (I say nothing of their contentious and rayling  
 bookes, whole ages spent in writing one against another, and that with such  
 virulency and bitterneesse *Bionis sermonibus & sale nigro*) & by their bloo-  
 dy inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles,  
 235 Barons, 14755 Commons; worse then those ten persecutions, may iustly  
 doubt where is charity? *obsecro vos quales hi demum Christiani*? Are these  
 Christians, I beseech you tell me? He that shall obserue and see these things  
 may say to them as *Cato* to *Cesar*, *credo quae de inferis dicuntur falsa existi-*  
 mas,

a *Durum genus sumus.*

b *Tull. pro Rosc. mentiri vis causa mea, ego vero cupide & libenter mentiar tua causa, & si quādo me vis peiorare, ut paulatim tu compendii facias paratū fore scito.*

c *Gallienus in Treb. Pollio lacerat, occide, mea mente irascere. Rabie iecur incendente feruntur Praecipites. Vopiscus of Aureliā. Tantum fudit sanguinis quantum quis vini potavit.*

d *Evangelii tubam belli tubam faciunt in pulpitis pacem, in colloquiis bellum suadent.*

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e Psal. 13. 1.

† De bello Iuda-  
ic. lib. 6. c. 16.  
Puto si Romani  
contrarius veni-  
re tardassent,  
aut biaru terre  
devorandam fu-  
isse civitatem,  
aut diluvio pe-  
rituram, aut ful-  
mina ac Sodo-  
ma cum incen-  
dio passuram, ob  
desperatum po-  
puli, &c.

f Benefacie ani-  
ma sue vir mi-  
sericors.

g Concordia  
magne res cres-  
cunt: discordia  
maxime dila-  
buntur.  
k Lipsius.

mas, sure I thinke thou art of opinion there is neither Heauen, nor Hell. Let them pretend religion; zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the *e soole in their hearts, they say their is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontents, such melan- choly fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *sit ante in terris tragedia, quibus labefactatur, & miserè laceratur humanum genus*, so many peltillences, warres, vproares, losses, deluges, fires, inundations, Gods venge- ance and all the plagues of *Egypt* come not vpon vs, since we are so curriish one towards another, so respectlesse of God, and our neighbours; & by our crying sinnes pull these miseries vpon our owne heads. Nay more, tis iustly to be feared, which † *Iosephus* once said of his Countrymen *Iewes*, *If the Ro- mans had not come when they did to sacke their Citty, surely it had been swal- lowed up with some earthquake, deluge, or fired from Heauen as Sodome and Gomorrah, their desperate malice, wickednesse and peevishnesse was such.* 'Tis to be suspected, if we continue these wretched waies, wee may looke for the like heavy visitations to come vpon vs. If we had any sense or feeling of these things, surely we should not goe on as we doe, in such irregular courses, pra- ctise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab*, *1. Kings, 2. the Lord shall bring this blood vpon their heads. Prov. 1. 27. sudden desolation and destructi- on shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be given him, Isa. 3. 11. &c. they shall fall into the pit they haue dig- ged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O soole, I will take away thy soule*, what a seuer account they must make, and how *f* gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam Mat. 5. 7. blessed are the mercifull for they shall obtaine mercy*: He that lendeth to the poore giues to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heape coales on their enemies heads, Rom. 12. and hee that followeth after righteousness and mercy, shall find righteousness and glory*: Surely they would checke their desires, curb in their vnnaturall inordinate affections, agree amongst themselves, abstaine from doing euill, amend their liues and learne to doe well. Behold how comely and good a thing it is for brethren to liue together in *g* union: it is like the pretious ointment, &c. How odious to contend one with the other; *h Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta no- stra examinanda sunt; Sapiamus.* Why doe wee contend and vex one ano- ther, behold death is ouer our heads, & we must shortly giue an account of al our vncharitable words and actions, thinke vpon it and be wise.

## SECT. 2.

## MEMB. I. SVSECT. I.

*Heroicall loue causing melancholy. His Pedegree, Power, and Extent.*

**I**N the precedent Section mention was made amongst other pleasant objects, of this comelineffe and beauty which proceeds from women; that causeth *Heroicall* or loue melancholy, is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, and therefore called *Heroicall*, because commonly Gallants, Noblemen and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold division of Loue, *φιλειν* and *εραειν*, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and *ἡρωικὸς* called *Venerus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most evident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of souerainty ouer them. His pedegree is very ancient, deriued from the beginning of the world, as *Phædrus* contends, and his parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

*Ante Deos omnes primum generauit amorem,*

some thinke it is the selfe same fire, *Prometheus* fetched from heauen. *Plutarch amator: libello*. will haue loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speake of Loue, (of which subiect *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chaunter *Agatho*, had newly giuen occasion) in a poeticall straine, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whited with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in *P Ficinus*. Another tale is there borrowed out of *Aristophanes*: In the beginning of the World, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halfes, and now peraduenture by Loue they hope to be vnited againe and made one. Otherwise thus, *Vulcan* met two Louers, and bid them aske what they would and they should haue it, but they made answere, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to worke vs anew in thy fornace, and of two make vs one, which hee presently did, and euer since true louers are either all one, or else desire to be vnited*. Many such tales you shall finde in *Leon: Hebræus dial. 3.* and their morall to them. The reason why loue was still painted

i Memb. 1.  
Subj. 2.  
k Amor & amicitie.  
l Phædrus orat. in laudem amoris Platonis convivio.  
m Vide Bocaf de Genial. deorū.  
n See the morall in Plutarch of that fiction.  
o Affluentia Drius.  
p Cap. 7. Comment in Plat. conuiniū.  
q See more in Valeſius lib. 3. cont. med. & cont. 13.  
r Vives 3. de anima oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias, quod effect, & exinde amatores unum ſunt & unum eſſe petunt.  
ſ See more in Natalis comes Imagin. Deorum Philoſtratus de Imaginibus. Lilius Giraldus Synag de dijs &c.

young, is because young men are most apt to loue, soft, faire, and fat, because such folkes are sooneſt taken: naked, because all true affection is ſimple and open: he ſmiles, because merry and giuen to delights: hath a quiver, to ſhew his power, none can eſcape: is blinde, because hee ſees not where hee ſtrikes, whom he hits,

&c. His power and ſoueraignty is expreſſed by the <sup>u</sup> Poets, in that he is held to be a God, and a great commanding God, aboue *Iupiter* himſelfe, *Magnus Dæmon* as *Plato* calls him, the ſtrongeſt and merrieſt of all the Gods according to *Alcinous* and <sup>x</sup> *Athenæus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, for wee muſt all doe homage to him, and ſacrifice to his alter, that conquers all, y

<sup>\*</sup> *Mallet cum leone, ceruop & apro Æolico,*

*Cum Anteo & ſymphaliciſ avibus luſtar imauelim,*

*Quam cum amore*——

I had rather

contend with bulles, Lions, beares and giants, then with loue, he is ſo powerfull, enforceth all to pay tribute to him, domineeres ouer all, and can make mad and ſober whom he liſt, inſomuch that *Cacilius* in *Tullies Tuſculanes*, holds him to bee no better then a ſoole or an idiot, that doth not acknowledge loue to bee a great God.

<sup>z</sup> *Cui in manu ſit quem eſſe dementem velit,*

*Quem ſapere, quem ſanari, quem in morbum inſci, &c.*

That can make ſicke and cure whom he liſt. *Homer* and *Stefichorus* were both made blinde, if you wil beleeue <sup>a</sup> *Leon: Hebreus* for ſpeaking againſt his godhead: And though *Ariſtophanes* degrade him, and ſay that he was ſcornfully reiected from the counſell of the Gods, had his wings clipped beſides, that he migt come no more amongſt them, and to his farther diſgrace baniſhed heauen for euer, & confined to dwell on earth, yet he is of that <sup>b</sup> power, maieſty, omniſciency, & dominion, that no creature can withſtand him.

<sup>\*</sup> *Imperat cupido etiam dijs pro arbitrio,*

*Et ipſum arcere ne armipotens poteſt Iupiter,*

He is more then quarter Maſter with the gods,

—— Tenet,

*Thetide aquor, umbras Æaco, cælum loue:*

and hath not ſo much poſſeſſion, as dominion. *Iupiter* himſelfe was turned into a Satyre, ſhephard, a Bull, a Swan, a golden ſhowre, & what not; for loue; that as <sup>\*</sup> *Lucian's Iuno* right well obiected to him, *ludus amoris tu es*, thou art *Cupid's* whirlegigge: how did he inſult ouer all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the reſt? *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the <sup>†</sup> *Moone* lamenting, that ſhe was ſo impotently beſotted on *Endimion*, euen *Venus* her ſelfe confeſſing as much, how rudely and in what ſort her owne ſonne *Cupid* had uſed her being his <sup>\*</sup> mother, Now drawing her to mount *Ida*, for the loue of that *Troian Anchifeſ*, now to *Libanus* for that *Aſſyrian youths* ſake. And although ſhe threatned to breake his bow and arrowes, to clip his wings, <sup>†</sup> and whipped him beſides on the bare buttocks with her pantophle, yet all would not ſerue, he was too headſtrong and unruly. That monſter conquering *Hercules* was tamed by him:

*Quem non mille ſera, quem non Sthenelcius hoſtis,*  
*Net potuit Iuno vincere vicit amor.*

Whom neither beaſts nor enemies could tame,  
Nor *Iuno's* might ſubdue, loue, quell'd the ſame.

Your

c *Juuenis pingitur quod amore plerumq; iuvenes capiunt, sic & mollis, formosus, nudus quod simplex & apertus hic affectus, videt quod oblectamentum præſeruat, genus phœtræ &c.*

u A petry Pope clauus habet ſuperſuperorum & inferorum as Orpheus &c.

x *Lib. 13. cap. 5. Dymſophiſt.*

y *Regnat & in ſuperos ius habet ille deos. Ovid.*

\* *Plautus.*

x *Selden proteg. 3. cap. d. dijs Syus*

a *Dial. 3.*

† *A concilio deorum reiectus & ad maiorem eius ignominiam, &c.*

b *Fulmine concitator.*

\* *Sophocles.*

\* *Tom. 4.*

c *Dial. deorum.*

† *Tom. 3.*

\* *Quippe matrem ipſius quibus modis me afficit nunc in Idam adigens Anchife cauſa &c.*

† *Iampridem & plagas inſinuates inculſi ſandalis*

Your brauest souldiers and most generous spirits are enervated with it, † *ubi mulieribus banditis permittunt se, & inquinantur amplexibus.* Apollo that tooke vpon him to cure all diseases, <sup>d</sup> could not helpe himselfe of this, and therefore <sup>e</sup> *Socrates* calls loue a tyrant, and brings him triumphing in a Chariot, whom *Plutarch* imitates in his triumph of Loue, and *Fracaſtorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what soueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of palme trees, which are both he and shee, and expresse not a sympathy but a loue passion, as by many obseruations hath beene confirmed.

† *Vivunt in venerem frondes, omnisq; vicissim*

*Felix arbor amat, nutant ad mutua palma*

*Federa, populeo suspirat populus ictu,*

*Et platanoplatanus, alnoq; asibilat alnus.*

*Constantine de agric. lib. 10. cap. 4.* giues an instance out of *Florentius* his Ge-  
orgicks, of a Palme tree that lou'd most feruently, and would not be comforted  
untill such time her loue applied her selfe vnto her, you might see the two trees  
bend, and of their owne accords stretch out their boughes to embrace and kisse  
each other: They will giue manifest signes of mutuall loue. *Ammianus Mar-*  
*cellinus lib. 24.* reports that they marry one another, and fall in loue if they  
grow in sight, and when the winde brings the smell to them, they are marue-  
lously affected. *Philostatus in Imaginibus* obserues as much and *Galen lib.*  
*6. de locis affectis cap. 5.* they will bee sicke for loue, ready to dye and pine a-  
way, which the husbandmen perceauing, saith <sup>s</sup> *Constantine*, stroke many  
Palmes that grow together, and so stroking against the palme that is enamored  
they carry kisses from the one to the other: or tying the leaues and branches of  
the one to the stemme of the other, will make them both flourish and prosper  
a great deale better: <sup>h</sup> which are enamoured they can perceiue by the bending  
of their boughs, and inclination of their bodies. If any man thinke this which  
I say to be a tale, let him read that story of two palme trees in *Italy*, the male  
growing at *Brundisium*, the female at *Otranto* (related by *Iovianus Pontanus*  
in an excellent Poem, sometimes Tutor to *Alphonſus Iunior*, King of *Naples*,  
his Secretary of State, and a great Philosopher) <sup>i</sup> which were barren and so  
continued a long time, till they came to see one another growing vp higher,  
though many Stadiums asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior*  
*Guilandinus memb. 3. tract. de papyro*, cites this story of *Pontanus* for a truth.  
See more in *Salmuth comment. in Pancirol. de Novarepert. Tit. 1. de nouo or-*  
*be, Mizaldus Arcanorum li. 2. Sandes voyage lib. 2. fol. 103. &c.*

If such fury bee in Vegetalls, what shall wee thinke of sensible creatures,  
how much more violent and apparent shall it be in them.

<sup>k</sup> *Omne adeo genus in terris hominumq; ferarumq;*

*Et genus aquoreum, pecudes, pictaq; volucres*

*In furias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,

And fishes of the Sea.

And painted birds doe rage alike,

This loue bares equall sway.

F f f 2

† *Altophilus f. 77.*  
*d Nullis amor*  
*est medicabilis*  
*herbis.*

<sup>e</sup> *Plutach in*  
*Amatorio, Di-*  
*ctator quo crea-*  
*to cessant reliqui*  
*magistratus.*

† *Claudian de-*  
*script. vener. au-*  
*le.*

<sup>f</sup> *Neg prius ia*  
*is desiderium*  
*cessat dum deie-*  
*ctus consoletur.*

*videre enim est*  
*ipsam arborem*  
*incuruata, ul-*  
*terioris ab u-*  
*risq; vicissim ad*  
*oculum expro-*  
*rectis.*

*Manifesta dana*  
*mutui desiderii*  
*signa.*

<sup>g</sup> *Multas pal-*  
*mas, contingens*  
*que simul cres-*  
*cunt, rursusq;*  
*ad amantem re-*  
*grediens, eamq;*  
*manu atting-*  
*ens quasi ocul-*  
*um mutuo mi-*  
*nistrare vide-*  
*tur & expediti*  
*concupiscit gra-*  
*tiam facit.*

<sup>h</sup> *Quam vero*  
*ipsa desideret,*  
*affectu ramoris*  
*significat, & ad*  
*illam respicit*  
*amantem, &c.*

<sup>k</sup> *Virg. 3. Geor.*

Hic

<sup>1</sup> *Hic Deus & terras & maria alta domat.*

Common experience & our sense will informe vs, how violently bruit beasts are carried away with this passion, horses about the rest. — *furor est insignis equarum.* <sup>m</sup> *Cupid in Lucian bids Venus his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, holde them by the mane, and ride them about like horses, and they would sawne vpon him with their tayles.* Bulls, Bares, and Bores are so furious in this kinde that they kill one another: but especially Cocks, <sup>n</sup> Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith \* *Turber-vile*, and many times kill each other, or compell them to abandon the rutte, that they may remaine masters in their places; and when one hath driuen his corriuall away, he raiseth his nose vp into the ayre, & lookes aloft as though he gaue thanks to nature, which afforded him such great delight. How Birds are affected in this kinde, appeares out of *Aristotle*, hee will haue them to sing *ob futuram venerem*, for ioy or in hope of their venery which is to come.

† *Aerje primum volucres te Dina, tuumq;  
Significant initum, percussa corda tuâ vi.*

Fishes pine away for loue and wax leane, if. <sup>o</sup> *Gomesius* authority may be taken, and are rampant to some of them; *Peter Gillius lib. 10. de hist animal*, telles wonders of a *Triton* in *Epirus*. There was a well not farre from the shore, where the country wenches fetched water, † they *Tritons stupri causâ* would set vpon them and carry them to the Sea, and there drowne them, if they would not yeeld, so loue tyranniseth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kinde, but what strange fury is that, when a Beast shall dote vpon a man; *Saxo Grammaticus lib. 10. Dan hist*, hath a story of a Beare that loued a womā, kept her in his den a long time & begot a son of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* lou'd a maide, and when she died the Peacocks pined. <sup>b</sup> A Dolphin loued a boy called *Hermias*, and when he died, the Fish came on land, and so perished. The like addes *Gellius lib. 10. cap. 22.* out of *Appion*, *Ægypt: lib. 15.* a Dolpin at *Puteoli* loued a child, would come often to him, let him get on his backe, and carry him about, † and when by sicknesse, the child was taken away, the Dolphin died. † Euery booke is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since *ep. 3. legat. Turc.*) and yeelds such instances, to beleue which I was alwaies afraid, lest I should bee thought to giue credit to fables, untill I saw a *Lynx* which I had from *Assyria*, so affected towards one of my men, that it cannot be denyed but that he was in loue with him. When my man was present, the beast would vse many notable entsements, and pleasant motions, and when he was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sicknesse, and after he had pined away some few daies, dyed, Such another story he hath of a Crane of *Maioorca*, that loued a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that he might heare her, and knocke at his doore, † and when he tooke his last farewell furnished her selfe.

Such

<sup>l</sup> *Propertius.*

<sup>m</sup> *Dial deorum*

<sup>o</sup> *De aie lib 1.*

<sup>p</sup> *De aie lib 1.*

<sup>q</sup> *De aie lib 1.*

<sup>r</sup> *De aie lib 1.*

<sup>s</sup> *De aie lib 1.*

<sup>t</sup> *De aie lib 1.*

<sup>u</sup> *De aie lib 1.*

<sup>v</sup> *De aie lib 1.*

<sup>w</sup> *De aie lib 1.*

<sup>x</sup> *De aie lib 1.*

<sup>y</sup> *De aie lib 1.*

<sup>z</sup> *De aie lib 1.*

<sup>aa</sup> *De aie lib 1.*

<sup>ab</sup> *De aie lib 1.*

<sup>ac</sup> *De aie lib 1.*

<sup>ad</sup> *De aie lib 1.*

<sup>ae</sup> *De aie lib 1.*

<sup>af</sup> *De aie lib 1.*

<sup>ag</sup> *De aie lib 1.*

<sup>ah</sup> *De aie lib 1.*

<sup>ai</sup> *De aie lib 1.*

<sup>aj</sup> *De aie lib 1.*

<sup>ak</sup> *De aie lib 1.*

<sup>al</sup> *De aie lib 1.*

<sup>am</sup> *De aie lib 1.*

<sup>an</sup> *De aie lib 1.*

<sup>ao</sup> *De aie lib 1.*

<sup>ap</sup> *De aie lib 1.*

<sup>aq</sup> *De aie lib 1.*

<sup>ar</sup> *De aie lib 1.*

<sup>as</sup> *De aie lib 1.*

<sup>at</sup> *De aie lib 1.*

<sup>au</sup> *De aie lib 1.*

<sup>av</sup> *De aie lib 1.*

<sup>aw</sup> *De aie lib 1.*

<sup>ax</sup> *De aie lib 1.*

<sup>ay</sup> *De aie lib 1.*

<sup>az</sup> *De aie lib 1.*

<sup>ba</sup> *De aie lib 1.*

<sup>bb</sup> *De aie lib 1.*

<sup>bc</sup> *De aie lib 1.*

<sup>bd</sup> *De aie lib 1.*

<sup>be</sup> *De aie lib 1.*

<sup>bf</sup> *De aie lib 1.*

<sup>bg</sup> *De aie lib 1.*

<sup>bh</sup> *De aie lib 1.*

<sup>bi</sup> *De aie lib 1.*

<sup>bj</sup> *De aie lib 1.*

<sup>bk</sup> *De aie lib 1.*

<sup>bl</sup> *De aie lib 1.*

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<sup>bn</sup> *De aie lib 1.*

<sup>bo</sup> *De aie lib 1.*

<sup>bp</sup> *De aie lib 1.*

<sup>bq</sup> *De aie lib 1.*

<sup>br</sup> *De aie lib 1.*

<sup>bs</sup> *De aie lib 1.*

<sup>bt</sup> *De aie lib 1.*

<sup>bu</sup> *De aie lib 1.*

<sup>bv</sup> *De aie lib 1.*

<sup>bw</sup> *De aie lib 1.*

<sup>bx</sup> *De aie lib 1.*

<sup>by</sup> *De aie lib 1.*

<sup>bz</sup> *De aie lib 1.*

<sup>ca</sup> *De aie lib 1.*

Such pretty pranks can Loue play with Birds, Fishes, Beasts:

(† *Cælestis ætheris ponti, terra clauis habet venus,*  
*Solaq; istorum omnium imperium obtinet.*)

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† *Orpheus hymno*  
*ven.*

and if all be certaine that is credibly reported, with the spirits and diuells of hell themselves, who are as much inamored and dote (if I may vse that word) as any other creature whatsoever. For if those stories bee true that are written of *Incubus* & *Succubus*, of *Nymphes*, lasciuious *Faunes*, *Satyrs*, & those Heathē gods which were diuells, those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our dayes, and company of witches and diuells, there is some probability for it. I know that *Bizarmanus*, *Wierus lib. 3. cap. 19. & 24.* & some others stoutly deny it, that the Diuell hath any carnall copulation with women, that the Diuell takes nō pleasure in such facts, they be meere phantasies all such relations of *Iucubi*, *Succubi*, lies and tales. But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Eraustus de Lamijs*, *Iacobus Sprenger* and his colleagues, &c. *Zanchius cap. 16. lib. 4. de oper. Dei* *Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boëthius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vitâ Apollonijs*, hath a memorable instance in this kinde, which I may not omit: of one *Menippus Lycius* a young man 25 yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phenician* by birth, and if he would tarry with her, *he should heare her sing and play, and drinke such wine as neuer any dranke, and no man should molest him; but shee being faire and louely, would liue and dye with him, that was faire and louely to behold.* The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of loue, tarried with her a while to his great content, and at last married her, to whose wedding amongsts other guests came *Apollonius*, who by some probable coniectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moued, and therevpon she, Plate, House, and all that was in it, vanished in an instant: *many thousands tooke notice of this fact, for it was done in the midst of Greece.* *Sabin* in his comment on the 10<sup>th</sup> of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and liue with him againe, on that condition he would be new married, never sware and blaspheme as he vsed formerly to doe, for if he did, shee should be gone: *He vowed it, married, and liued with her, she brought him children, and gouerned his house, but was still pale and sad, and so continued, till one day falling out with him, he fel a swearing, she vanished there-*

*Qui hæc in a-*  
*liæ bilis aut i-*  
*magin: tionis*  
*vim referre co-*  
*nati sunt, nihil*  
*faciunt.*

*u Cant. antem*  
*audies & vinum*  
*bibes, quale an-*  
*tea nunquam*  
*bibisti, te viralis*  
*turbabit nullus,*  
*pulchra autem*  
*pulebro conten-*  
*te vinam, &*  
*moriar.*

*x Multi factum*  
*hoc cognouere,*  
*quod in media*  
*Græcia gestu sit.*

*y Rem curans*  
*domesticam, v:*  
*ante, peperit ali-*  
*quos liberos, sem-*  
*per tamen tristis*  
*& pallida.*

upon

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upon, and was never after scene.<sup>z</sup> This I haue heard, saith Sabine, from persons of good credit, which told mee that the Duke of Bauaria did tell it for a certainty to the Duke of Saxony. One more I will relate out of *Florilegius*, an honest historian of our nation, because he telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that hee was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himselfe; whilst he played, hee put his ring vpon the finger of *Venus statua*, which was thereby made in brasse; after he had sufficiently played, and now made an end of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it off. Wherevpon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more conuenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps betweene him and his wife (vnseene, or felt of her) and told him that she was his wife, that he had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magitian in those dayes, who gaue him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliuer that script with his own hands to *Saturne* himselfe: the young man of a bold spirit, accordingly did it, and when the old fiend had read it, hee called *Venus* to him, which rode before him, & commanded her to deliuer his ring, which forthwith shee did, and so the Gentleman was freed. Many such<sup>a</sup> stories I finde in seuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius lib. 14. cap. 15.*

<sup>b</sup> God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all commander of the Earth, and hote in lust, entised them by little and little to this vice, and defiled them with the company of women: And to *Anaxagoras de resurrect.* <sup>c</sup> Many of those spirituall bodies, overcome by the loue of maidens, and lust failed, of whom those were borne we call Gyants. *Iustin Matry, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a two fold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth vs, openly professing that these *Genij* can beget, and haue carnall copulation with women. At *Iapan* in the *East Indies*, at this present (if we may beleieue the relation of \*travellers) there is an Idol called *Tenchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a priuate roome, in the *Fotoqui* or Church where shee sits alone to be defloured. At certaine times the *Tenchedy* (which is thought to be the diuell) appeares to her, and knoweth her carnally. Every moneth a faire Virgin is taken in, but what becomes of the old no man can tell. Many Diuines stiffely contradict this, but I will conclude with <sup>e</sup> *Lipsius*, that since examples, testimonies, and confessions of those unhappy women are so manifest on the other side, and many euē in this our towne of *Lovan*, that it is likely to be so. <sup>f</sup> One thing I will adde, that I suppose that

<sup>z</sup> Hec audiui a multis fide dignis qui afferunt ducem Bavarie eadum retulisse Duci Saxonie pro veris.

<sup>a</sup> Fabula Damarati & Ariston in Herodoto lib. 6. Erato b Deus Angelos misit ad tute lam cultumq; generis humani sed illos cum hominibus commorantes, dominator ille terra salacissimus paulatim ad vitia pellexit & mulierum congressibus inquinavit.

<sup>c</sup> Quidam ex illo capti sunt amore virginum, & libidine vitii defecerunt, ex quibus gigantes qui vocantur, nati sunt.

<sup>d</sup> Peregrinus in Gen. lib. 8. cap. 6. ver. 1. Zanc. &c.

<sup>f</sup> Purchas Hack. posth. pat. 1. lib. 4. cap. 1. S. 7.

<sup>e</sup> Physiologie Stoicorum lib. 1. cap. 20. Siphritus unde semen iis &c. at exempla turbant nos, mulierum quotidiane confessiones de mistione omnes afferunt, & sunt in hac urbe Louania exempla.

<sup>f</sup> Vnum duxero, non optari me vilo retro evo tantam copiam Satyrorum, & salacium istorum Geniorum (e ostendisse, quantum nunc quotidiane narrationes, & iudiciales sententie proferunt.

in no age past, I know not by what destiny of this unhappy time, there haue neuer appeared or shewed themselves so many lecherous diuels, Satyrs and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences upon Record. Reade more of this question in *Plutarch vit. Numæ*, *Austin de civ. Dei. lib. 15.* *Wierus lib. 3. de præstig. Dam. Giraldu Cambrensis Itinerar. Camb. lib. 1.* *Malleus malefic. quæst. 5. part. 1.* *Iacobus Rueffus lib. 5. cap. 6. fol. 54.* *Godelman lib. 2. cap. 4.* *Erastus, Valefius de sacra philo. cap. 40.* *John Nider Fornicar. lib. 5. cap. 9.* *Storz. Cicogna. lib. 3. cap. 3.* *Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7.* *Pererius in Gen. lib. 8. in 6. cap. ver. 2.* King IAMES &c.

## SUBSECT. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy,  
his definition, part affected.



Ou haue heard how this tyrant Loue rageth with brute beasts and spirits, now let vs consider what passions it causeth amongst men.

*Improbe amor quid non mortalia pectora cogis?*

*Horresco referens,* —

I am almost

afraid to relate, amazed, <sup>h</sup> and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vnited Provinces, built citties, and by a perpetuall generation, makes and preserues man kind, propagates the Church; but if it rage it is no more Loue, but burning lust, a discafe, Phrensie, Madnesse, Hell. <sup>i</sup> *Est orcus ille, vis est immedicabilis, est rabies insana;* <sup>i</sup> is no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte and art, as *Alexis* in <sup>†</sup> *Athenæus* settis it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, ouerthrowes citties, townes, families, marres, corrupts, and makes, a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah*; *Troia*, (which *Dares Phrygius*, and *Dictis Getensis* will make good) and I know not how many Citties beare record, & *fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhalt* in *France*, all histories are full of these Baseliskes. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satiffie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures & pestilent feauers, those often Gouts, Pox, *Arthēritis*, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life; and euilastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *contra*, yet either out of their owne weaknesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselves to bee led like an ox to the slaughter. *Facilis descensus Auerni*, they goe downe headlong to their own perdition, they will commit folly with beasts, men *leauing the naturall vse of women*, as <sup>†</sup> *Rom. 1. 17.*

*Paul*

*Paul faith; burned in lust one towards another, and man with man wrought filthinesse.*

*Semiramis equo, Pasyphe tauro, Aristo Ephesus asinae se commiscuit, Fulvius equae, alij canibus, capris, &c. unde monstra nascuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum Sodomia vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos,*

k Lilius Giraldus vita eius.

*Afros, Asianos. Hercules Hylam habuit, Polycletum, Deonem, Perythoonta, Abderum & Phryga, alij & Euristium ab Hercule amatum tradunt. Socrates pulchrorum Adolescentium causâ frequens Gymnasium obibat, flagitiosoque spectaculo pascebat oculos, quòd & Philebus & Phadon, Riuales, Charmides*

l Pueros amare, solis Philosophis relinquendum vult Lucianus dial. Amorum.

*& reliqui Platonis Dialogi, satis superq; testatum faciunt: quòd verò Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllam; Quod autem de Nerone, Claudio, cæterorumq; portentosa libidine memoriæ proditum,*

m Busbequius.

*mallem à Petronio, Suctonio, cæterisq; petais, quandò omnem fidem excedant quàm à me expectetis, sed vetera querimur. Apud Asianos, Turcas, Italos, nunquàm frequentius hoc, quàm hodierno die vitium; officinæ horum alicubi apud Turcas, — qui saxis semina mandant — arenas arantes, & frequentes querelæ, etiam inter ipsos coniuges hac de re, quæ virorum concubitus illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post Lucianum & Tatium, scriptis voluminibus defendunt. Iohannes de la Casa Beneventinus Episcopus divinum opus vocat, suave scelus, adeoq; iactat se non aliâ usum Venere. Nihil vilitius apud monachos, Cardinales, sacrificulos, etiam furor hic ad mortem, ad insaniam. Angelus Politianus, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sævierit. Quum enim Anno 1538. prudentissimus Rex Henricus Octavus, cucullatorum cenobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thom. à Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinci-*

n Achilles Tatius lib. 2.

o Lucianus Charidemo.

p Non est hec merula demens Mart.

q Iovius Musco.

*di, ganeones, pedicones, puerarii, pederasta, Sodomita, († Balei verbis vtor) Ganymedes, &c. ut in uniuersis eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Baleum, puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornice, quam non sæditatem, quam non spurcitiem? Sileo interim turpes illas, & ne nominandas quidem monachorum*

r Præfat. lectori lib. de vitis pontif.

*† masculinationes, masturbatores † Rodericus a Castro vocat, tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Imo quod magis mirere foemina foeminam Constantinopoli non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptijs sermonem init, & brevi nupta est: sed authorem ipsum, consule*

s Mercurialis cap. de Priapismo. Cælius. l. 1. antiqu. lecti. cap. 14. Galenus. 6. de locis off. † De morb. mulier. lib. 1. c. 15.

sule, *Busbequum*. Omitto <sup>1</sup> salinarios illos *Aegyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesaniam libidinem, qui etiam Idola & imagines deperunt. Nota est fabula *Pigmalionis* apud <sup>u</sup> *Ovidium*; *Mundi* & *Paulini* apud *Agesippum* belli *Iud.* lib. 2. cap. 4. *Pontius C. Caesaris* legatus referente *Plinio* lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis *Atalanta* & *Helena* adeo libidine incensus, ut tollere eas vellet si natura rectorij permisisset, alius statuam bonae *Fortune* deperiit, (*Ælianus* lib. 9. cap. 37.) alius bonae deae, &c. Et ne qua pars probro vacet. \* *Raptus ad stupra*, (quod ait ille) & ne vos quidem a libidine exceptum. *Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita eius. *Hostius* quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarij motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verà gauderet, simul virum & sœminam passus, quod dictum foedum & abominandum. Ut verum planè sit, quod apud <sup>2</sup> *Plutarchum* *Gryllus Vlyss* obiecit. Ad hunc usq; diem apud nos neq; mas marem, neq; sœmina sœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut viles missos faciam, *Hercules imberbem* sectans socium, amicos deseruit &c. *Ve. stre libidines* intra suos naturæ fines coerceri non possunt, quin instar fluvij exundantes atrocem seditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos, inierunt viri & sœminæ infano bestiarum amore exarserunt, unde *Minotauri*, *Centauri*, *Sylvani*, *Sphinges*, &c. Sed ne confutando doccam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili <sup>†</sup> *Rodericus*, scripta velim) ne levissimis ingenijs & deprauatis mentibus foedissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that *Heroicall Love*, which is proper to men and women, is a frequent cause of melancholy, & deserves much rather to be called burning lust, then by such an honourable title. There is an honest love I confesse, which is naturall, *laqueus occultus captivans corda hominum, ut à mulieribus non possint seperiari*, a secret snare to captivate the hearts of men, as \* *Christopher Fonseca* proves, a strong allurements, and no man living can avoid it. <sup>a</sup> *Et qui vim non sensit amoris, aut lapis est, aut bellua*: He is not a man but a block a very stone, aut <sup>†</sup> *Numen aut Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

*Qui nunquam visa flagravît amore puella:*

for *semel insani vimus omnes*, dote we either young or old, as <sup>b</sup> he said, and none are excepted but *Minerva* and the *Muses*: so *Cupid* in <sup>c</sup> *Lucian* complains to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage, *ut materia appetit formam, sic mulier virum*. You knowe marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happines, when they live without iarring, scolding, lovingly as they should doe.

<sup>d</sup> *Fœlices ter & amplius,*

*Quos irrupta tenet copula, nec ullis*

*Divulsus querimonijs,*

*Suprema citius solvit amor die.*

Ggg

Thrice

<sup>1</sup> *Herodotus lib.*  
<sup>2</sup> *Euterpe uxores insignium*

*virorum non statim vita fun-*

*ctas tradunt cō-*

*diendas, ac ne*

*eas quidem sœ-*

*minas quæ for-*

*mosæ sunt, sed*

*quatruiduo ante*

*desuæctas, nec*

*cum iis salinarij*

*cōdabant, &c.*

*u* *Mei amor. 13.*

*x* *Seneca de ira.*

*l. 1. cap. 18.*

*y* *Nullus est*

*meatus ad quæ-*

*non pateat ad-*

*itus impudiciæ.*

*Clemens Alex.*

*pedag. lib. 3. c. 3.*

*†* *Seneca. 1. nat.*

*quæst.*

*z* *Tom. 1. Gryllo*

*†* *De morbi mu-*

*lium. l. 1. c. 19.*

*\* Amphitheat.*

*amor. cap. 4. in-*

*terpret. Curtio.*

*a* *Æneas Syl-*

*vius. Invenal.*

*†* *Terull. pro-*

*verb. lib. 4. ad-*

*versus Manç.*

*cap. 40.*

*b* *Chauver.*

*c* *Tom. 1. dial.*

*deorum Lucia-*

*nn. Amore non*

*ardens Muse.*

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Thrice happy they, and more then that,  
Whom bands of Loue so firmly ties,  
That without brawls till death them part,  
'Tis vndissolu'd and neuer dies.

As *Seneca* liued with his *Paulina*, *Abraham* & *Sara*, *Orpheus* & *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs haue it ingrauen on his tombe, he had lead his life with *Ennea* his deare wife 43 yeares, 8 months, and neuer fell out. There is no pleasure in this world comparable to it, tis *summum mortalitatis bonum*—<sup>\*</sup> *hominum Diuinæ voluptas, Alma Venus*—*latet enim in muliere aliquid, maius potentiusq, omnibus alijs humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; The husband rules her as head, but shee againe commands his heart, he is her servant, shee is onely ioy and content: no happinesse is like vnto it, no loue so great as this of man and wife, no such comfort, as † *Placens vxor*, a sweet wife:

<sup>\*</sup> *Lucretius.*† *Fonsæca.*† *Hor.*  
c *Propert.*

*Omnis amor magnus, sed aperto in coniuge maior.*

when they loue at last as fresh as they did at first,

† *Simonides*  
*græc.*

† *Charax*, *charo consenescit coniugi*, as *Homer* brings *Paris* kissing *Helena*, after they had beene married ten yeares, protesting withall, that he loued her as deare as hee did the first houre hee was betroathed. And in their old age when they make much of one another, saying as hee did to his wife in the Poet.

† *Ausonius.*

† *Vxor vivamus quod viximus, & moriamur,*  
*Servantes nomen sumpsimus in thalamo,*  
*Nec ferat vlla dies vt commutemur in ævo,*  
*Quin tibi sim inuenis, tuq, puella mihi.*  
Deare wife, let's liue in loue, and die together,  
As hitherto we haue in good will,  
Let no day change or alter our affections,  
But let's be young to one another still.

† *Geryon ami-*  
*ciue symbolum.*

Such should conjugiall Loue be, still the same, and as they are one flesh, so should they be of one minde, one consent, † *Geryon*-like, *coalescere in vnum*, haue one heart in two bodies, will and nill the same. A good wife, according to *Plutarch*, should be as a looking glasse, to represent their husbands face & passion: If he be merry, she should be merry: if he smile, shee should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue towards another.

<sup>\*</sup> *Propert. lib. 2.*

<sup>\*</sup> *Et me ab amore tuo deducet nulla senectus,*  
*Sive ego Tithonus, sive ego Nestor ero.*  
No age shall part my loue from thee sweet wife,  
Though I liue *Nestor* or *Tithonus* life.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Solomon Prov. 5. 17.* and he reioyceth with the wife of his youth, and shee is to him as the louing *Hinde*, and pleasant *Roe*, and he delights in her continually. But this loue of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply to one obiect, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after

after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*, it extends sometimes to corrivals, &c. begets rapes, incests, murders, *Marcus Antonius Compreſſit Fauſtinam ſororem, Caracalla Iuliam Novercam, Nero Matrem, Ciligula ſorores, Cineras Mirrham filiam, &c.* But it is confined within no tearmes, of blood, yeares; ſexe, or whatſoeuer elſe. Some furiously rage before they come to diſcretion or age. † *Quartella* in *Petronius*, neuer remembered ſhe was a maid; & the wife of *Bath* in *Chaucer* cracks,

Since I was twelue yeares old beſide,  
Husbands at Birke dooze had I ſide.

† *Aratines Lucretia* ſold her maiden-head a thouſand times, before ſhee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq; te celabo, non deerant qui vt integram ambirent.* *Rahab* that harlot began to be a profeſſed queane at ten yeares of age, & was but fifteene when ſhe hid the ſpies, as \* *Hugh Broughton* proues, to whom *Serrarius* the *Ieſuite*, *queſt. 6. in cap. 2. Iſue*, ſubſcribes. Generally women begin *pubeſcere* as they call it, or *catullare*, as *Iulius Pollux* cites, *lib. 2. cap. 3. onomaſt.* out of *Ariſtophanes*, & at ſoureteene yeares old, then they doe offer themſelues, and ſome plainly rage. † *Leo Afer* ſaith, that in *Africke* a man ſhall ſcarce finde a maid at 14 yeares of age, they are ſo forward, & many amongſt vs after they come into the teenes doe not liue without husbands, but linger. What pranks in this kinde the middle age hath plaid, is not to be recorded.

*Si mihi ſint centum lingue, ſint ora, centum,* no tongue can ſufficiently declare, every ſtory is full of men and womens inſatiable luſt, *Nero's, Heliogabali, Bonofii, &c.* \* *Calius Amphilenum ſed Quintius Amphelinam depereunt, &c.* They ney after other mens wiues (as *Ieremy cap. 5. 8.* complaineth) like fed horſes, or range like towne Bulls, as many of our great ones doe. *Solomons* wiſdome was extinguished in this fire of luſt, *Sampſons* ſtrength enervated, piety in *Lots* daughters quite forgot, grauity of Priethood in *Helies* ſonnes, reuerend old age in the Elders that would violate *Suſanna*, filiall duty in *Aſolo* to his ſtepmother, brotherly loue in *Ammon* towards his ſiſter. Humane, diuine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, ſhame, diſgrace, honour cannot oppoſe, ſtaue off, or withſtand the fury of it. *Omnia vincit amor, &c.* The ſcorching beams vnder the *Aequinoctiall*, or extremity of cold within the circle *Arctique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men. Of womens vnuatural, <sup>h</sup> inſatiable luſt, what country, what Village doth not complaine? Mother and daughter ſometimes dote on the ſame man, father and ſonne, maſter and ſeruant on one woman. — *Sed amor, ſed effrenata libido,*

*Quid caſtum in terris intentatumq; reliquit?*

What breach of vowes and othes, fury, dotage, madneſſe, might I reckon vp? Yet this is more tollerable in youth, and ſuch as are ſtill in their hot blood; but for an old foole to dote, to ſee an old leacher, what more odious, what can be more abſurd? and yet what ſo common? Who ſo furious?

† *Amare ea etate ſi oſceperint, multò inſaniunt acris,*

Some dote then more then euer they did in their youth. How many decrepite, hoarie, harſh, writhen, burſtenbellied and crooked, toothleſſe, bald, blear-

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† *Iunonem beatam iratam, ſi unquam meminerim me virginem fuiſſe.*

*Inſans enim parvibus inquinata ſum, & ſubinde maioribus me applicui, donec ad etatem perveni, ut Milo vitulum, inde taurum &c.*

† *Parnodiade, dial. 1<sup>a</sup> Interp. Cdiſ. Barthio ex Ital.*

\* *Anglico ſcriptur. concentu. g Epictetus cap. 42. mulieres ſtatim ab anno 14. movere incipiunt, &c. attere. Et ſi ſe ſimunt & exponunt. Levinus Lemnius.*

† *Lib. 3 fol. 126*

† *Catullus.*

h *De mulierum inexhauſta libidine luxur. inſatiabili omnes æque regiones conqueri poſſe exiſtimo Steph.*

† *Plautus.*

cyed, impotent, rotten old men shall you see flickering still in every place. One gets him a young wife, another a Curtisan, and when hee can scarce lift his legge ouer a sill, and hath one foot already in *Charons* boat, when he hath the trembling in his ioints, the gout in his feet; a perpetuall rheume in his head, a *continue cough*, \* *his sight fayles him*, *thicke of hearing*, *his breath stinkes*, all his moisture is dried vp and gone, may not spit from him; a very childe againe, that cannot dresse himselfe, or cut his owne meat, yet he will be dreaming of, and honing after wenches, what can be more vnseemely? worse it is in women then in men, when she is *atate decliuis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) shee doth very vnseemely seeke to marry, yet whilst she is <sup>i</sup> so old a crone, a beldaine, she can neither see, nor heare, goe nor stand, a meere <sup>k</sup> karcaffè, a witch, and can scarce feele; shee catterwaules, and must haue a stallion, a Champion, she must and will marry againe, & betroth her selfe to some young man, <sup>l</sup> that hates to looke on, but for her goods; abhorres the sight of her, to the preiudice of her good name, her owne vndoing, grieve of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. <sup>m</sup> It rageth with all sorts and conditions of men, yet is most euident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as liue idle and at ease, and for that cause (which our Divines call burning lust) this <sup>n</sup> *ferinus insanus amor*, this mad and beastly passion, as I haue said, is named by our Physitians, *Heroicall loue*, and a more honourable title put vpon it, *Amor nobilis*, as <sup>o</sup> *Savonarola* stiles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilisbi*, and defines it to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his *Mistris*, and troubles himselfe about it: desiring (as *Savonarola* addes) with all intention and eagernesse of minde, to compasse or inioy her, & as commonly *Hunters* trouble themselves about their sports, couetous their gold and goods, so is he tormented still about his *Mistris*. *Arnoldus Villanovanus* in his booke of Heroicall loue, defines it, <sup>r</sup> *a continuall cogitation of that which hee desires, with a confidence or hope of compassing it*: which definition his Commentator cavills at. For continuall cogitation is not the *genus*, but a symptome of loue, we continually thinke of that which we hate and abhorre, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this Heroicall loue be a disease: *Iulius Pollux Onomast. lib. 6. cap. 44.* determines it; They that are in loue are likewise sicke, *lascivus, salax, lasciuens, & qui in venerem furit, verè est egrotus*. <sup>s</sup> *Arnoldus* will haue it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his Commentator cap. 12. a species of madnesse, for many haue runne mad for women, *Esd. 4. 26.* but *Rhases* <sup>t</sup> *a melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes)

\* Oculi caligant, aures grauiter audiunt, capilli fluunt, cutis arefcit, flatus olet, tussis &c.

Cyprian.

† Lib. 8. epist.

Ruffinus.

i Hiatq; turpis inter aridas nates podex.

k Caduerosa adeo vt ab inferis reuerfa videri possit, vult adhuc catullire.

l Nam & matrimonii est deffectum senium.

Æneas Silvius.

m Quid toto

terrarum orbe

com munusque

civitas, quod

opidum, que

familia vocat a-

matorum exem-

plis Æneas Sil-

uius. quis trige-

simum annum

natus nullum

amoris causa

peregret insigni

facinus, ego de

me facio conie-

cturam quem a-

mor in mille pe-

ricula misit.

n Forestius, Pla-

to.

o Pract. vniuers.

Tract. 6. cap. 1.

Rub. 1. de agrit

cap. quod his

multis contingat

p Hec egritudo

est sollicitudo

melancholica, in

qua homo ap-

plicat sibi conti-

nuam cogitatio-

nem super pul-

chritudine ipsius

quam amat, ge-

stitum, morum.

q Animi forte

accidens quo

quis rem habere

nimia auiditate

concupiscit, vt ludos venatores, aurum & opes avari.

r Assidua cogitatio super rem desideratam, cum confidentia obtinendi, vt spe

apprehensum delectabile, &c.

s Morbus corporis potius quam animi.

t Amor est passio melancholica.

comes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, prognosticks, effects, that so it may be with more facilitie cured.

The part affected in the meane time as <sup>u</sup> *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator reiects. *Langius med. epist. lib. 1. cap. 24.* will haue this passion sited in the liuer, and to keepe residence in the heart, <sup>x</sup> to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart; *cogit amare iecur*, as the saying is. *Medium ferit per epar*, as *Cupid* in <sup>\*</sup> *Anacreon*, For some such cause belike *Homer* faines *Tityus* liuer (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, *For that young mens bowels thus enamored, are so continually tormented by loue.* *Gordonius cap. 2. part. 2.* <sup>a</sup> will haue the testicles an immediate subiect or cause, the liuer an Antecedent. But <sup>b</sup> properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis, c. 19. de morb. cerebri*, (who writes copiously of this Eroticall loue) place and reckon it amongst the affections of the braine. <sup>c</sup> *Melancthon de animi* confutes those that make the liuer a part affected, and *Guianerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Convivium Platonis*, will haue the <sup>d</sup> blood to be the part affected. *10. Frietagus cap. 14. noct. med.* supposeth all foure affected, heart, liuer, brain, blood, but the maior part concurre vpon the braine, <sup>e</sup> tis *imaginatio lesa*, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, hee may truely bee said to be melancholy. If it be violent, or his disease inveterate, as I haue determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

<sup>e</sup> Est corruptio imaginativæ & estimativæ facultatis, ob formam fortiter affixam, corruptumq; iudicium, ut semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vebemens ex corrupto iudicio estimativæ virtutis.

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u Ob calefactionem spirituum pars anterior capitis laborat ob conumptionem humiditatis  
x Affectus animi concupiscentialis a desiderio rei amate per oculos in mente conceptos, spirituum in corde & iecore incendens.  
y Odyss. & Metamor. 4. Ovid.  
z Quod talem carnificinam in adolescentum, visceribus amor ficiat inexplabilis.  
a Testiculi quoad causam continent: in operante antecedentem possunt esse subiectum.  
b Proprie passio cerebri est ob corruptam imaginationem.  
c Cap. de affectibus  
d Est in sanguine melancholico huiusmodi affectus

## MEMB. 2. SUBJECT. I.

Causes of Heroicall Loue, Temperature, full Diet, Idleneffe, Place, Climat, &c.



F all causes the remotest are starres. <sup>f</sup> *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. <sup>g</sup> *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures ♂ and ♀ are in coniunction, they are commonly lasciuious, & if women queanes, as the good wife of *Bath* confessed in *Chaucer*;

¶ I followed aye mine inclination,

By vertue of my constellation.

But of all those Astrologicall Aphorismes, which I haue euer read, that of *Cardan* is most memorable, for which howsoever he bee bitterly censured for it by <sup>†</sup> *Marinus Marsennus*, a malapert Frier, and some others (which

f Comment. in convivium Platonis. Irretuntur cito quibus nascentibus Venus fuerit in Leone, vel luna, Venerem vebementur aspexerit, & qui eadē complexionē sunt præditi.  
g Plei. umq; amatores sunt, & si femine meretrices, lib. de audiend. Poet.  
† Comment. in Genes. cap. 3.

he

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\* *Esse in hoc pa-*  
*ram a praeclara*  
*infamia (Iulini-*  
*ag, abero, vince-*  
*tamen amor ve-*  
*ritatis.*

† *Edi. Basil.*  
*1553. Cum*  
*Commentat.*  
*in Ptolomei qua-*  
*dripartitum.*  
c *Fol. 445. Basil.*  
*Editi. 1553.*

\* he himsef suspected yet me thinkes it is free, downe right, plaine and inge-  
nious. In his † eight *Geniture* or example, hee hath these words of himsef.  
♂ ♀ h, & ♀ h in ♀ *dignitatibus, assiduam mihi venerorum cogitationem pre-*  
*stabant, ita ut nunquam quiescam.* Et paulo post, *Cogitatio venerorum me*  
*torquet perpetuo, & quam facto implere non licuit, aut fecisse potentem puduit*  
*cogitatione assiduam mentitus sum voluptatem.* Et alibi, ob C & ♀ *dominium*  
*& hradiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; tur-*  
*pi libidini deditus & obscenus.* So farre *Cardan* of himsef, quod de se fatetur  
ideo, e *ut utilitatem adferat studiosis huiusce disciplinae.*

Aptiores ad masculinam venerem sunt quorum generi Venus est in signo  
masculino, & in Saturni finibus aut oppositione, &c. Ptolomeus in quadri-  
part. plura de his & specialia habet Aphorismata, longo proculdubio vsu con-  
firmata, & ab experientia multâ perfectâ, inquit commen. ntator eius Cardanus.  
Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte  
Veneris, de quorum decretis, Taisnerum, Iohan. de Indagine, Goclenium,  
cæterosq; si lubet, inspicias. Physitians divine wholly from the temperature  
and complexion, Phlegmatick persons are seldome taken according to *Fici-*  
*nus comment. cap. 9.* naturally melancholy lesse then they, but once taken they  
are neuer freed, though many are of opiniõ flatuõis or hypocondriacall me-  
lancholy are most subiect of all others to this infirmity. *Valsens* assigns  
their strong imagination for a cause, *Bodine* abundance of winde. Sanguine  
are soone caught, young folkes most apt to loue, and by their good wills,  
saith h *Lucian*, would haue about with every one they see: the colts evill is  
common to all complexions. *Theomestus* a young and lusty gallant acknow-  
ledgeth (in the † said Author) all this to be verified in him. *I am so amorously*  
*lygiuen, \* you may sooner number the Sea sands, and snowe falling from the*  
*skies, then my severall loues.* Cupid hath shot all his arrowes at me, *I am delu-*  
*ded with severall desires, one loue succeeds another, and that so soone, that be-*  
*fore one is ended, I beginne with a second, she that is last is still fairest, and shee*  
*that's present pleaseth me most: as an Hydra's head my loues increase, no Iola-*  
*us can helpe me. Mine eyes are so moist a refuge and sanctuary of loue, that they*  
*draw all beauties to them, and are never satisfied. I am in a doubt what fury of*  
*Venus this should be: Alas, how haue I offended her so to vex me, what Hip-*  
*politus am I?* Another in \* *Anacreon* confesseth that he had twenty sweet  
hearts in *Athens* at once, fisteene at *Corinth*, as many at *Thebes*, at *Lesbos*, &  
at *Rhodes*, twice as many in *Ionia*, thrice in *Caria*, 20000 in all: or in a word,  
ἐν πολλὰ πάντα, &c.

h *Dial. amorum.*

† *Citius maris*  
*fluctus & nives*  
*caelo delabentes*  
*numera: is quam*  
*amores incos.*

*Alii amores alii*  
*succedunt, ac*  
*priusquam desi-*  
*nant priores in-*  
*ciunt sequen-*  
*tes. Adeo humi-*  
*dis oculis meus*  
*inhabitat Aflus*  
*omnem formam*  
*ad se rapiens, ut*  
*nulla satiatare*  
*expleatur, que-*  
*nam hac ita ve-*  
*neris, &c.*

\* *Num. 32.*

*Folia arborum omnium si*

*Nosti referre cuncta,*

*Aut computare arenas*

*In equore universo,*

*Solum meorum amorum*

*Te fecero logistam.*

*Canst count the leaves in May,*

*Or sands ith' Ocean Sea,*

*Then count my loues I pray.*

His eyes are like a ballance, apt to propend each way, and to bee wayed  
downe with euery wenches lookes, his heart a weathercocke, his affection  
tinder

tinder, or *Napthe* it selfe, which every faire object, sweet smile, or mistis favour sets on fire. *Guianerius tract. 15. cap. 14.* referres all this to the hot temperature of the testicles, such as are very spermatick and full of seed, for which cause these young men, that be strong set, of able bodies, are so subiect to it. *Hercules de Saxonia*, hath the same words in effect. But most part, I say, such are aptest to loue that are young and lusty, liue at ease, staul-fedde, free from cares, like cattle in a ranke pasture, Idle and solitary persons.

*Mens erit apta capi tum quum latissima rerum,*

*Vt seges in pingui luxuriabit humo.*

The minde is apt to lust, and hot or cold,

As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime, ayre, and discipline if they concurre. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made *Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute themselues, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5.* *Molles Asiaici*, so are Turkes, Greekes, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitfull, plentifull, and delitious, as *Valence* in *Spaine*, *Capua* in *Italy*, (which *Hanibals* souldiers can witnesse) *Canopus* in *Egypt*, *Sibaris*, *Phæacia*, *Baia*, *Cyprus*, *Lampisacus*. In *Naples*, the fruits of the soyle & pleasant ayre enervate their bodies, and alter constitutions: Infomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but \* *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great City, as in *Rome*, *Venice*, *Florence*: where as some say, dwell 90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistis, fornications, adulteries, are no where so common: how should a man liue honest amongst so many provocations? Now if youth, greatnesse, liberty I meane, and that impunity of sin, which grandies take vnto themselues in this kinde shall meet, what a gappe must it needs open to all manner of vice, with what fury will it rage? For as *Maximus Tyrius* the Platonist obserues, *libido consequuta quam fuerit materiam improbam, & proruptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, profess it publikely and rather brag with *Proculus* (that writ to a friend of his in *Rome*, <sup>n</sup> what famous exploits he had done in that kind) then any way be abashed at it. <sup>o</sup> *Nicholas Saunders* relates of *Henry the 8th* (I knowe not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violarit*, He saw few faire maides that he did not desire, and desired fewer whom he did not enioy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to pmeaner men and women. *Solomon* of old had a thousand Concubines, *As-*

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*Qui calidum testicularum crism habent, &c.*

*k Ouid de arte,*

*† Gerbelius descrip. Græciæ.*

*Rerum omnium affluentia & loca mira opportu-*

*ritas. nullo non die hospites in*

*portas adveniebant Temp'o*

*Veneris mille meretrices se*

*prostituebant.*

*† Tota Cypri insula delitius in-*

*cumbit, & ob id tantum luxurie*

*dedita ut sit olim Veneri sa-*

*crata. Ortelius, Lampisacus olim*

*Priapo sacer ob vinum generosum, & loci delitias. Idem.*

*m Agri Neapolitani delectatio*

*elegantia, amantitas, vix intra*

*modum humanum consistere*

*videtur, unde &c. Leand. Albertus in Cam-*

*pania.*

*\* Lib de loud. urb. Neap'o*

*† Disputat. de morbis animi,*

*Reinoldo Interpret.*

*n Lampridius Quod decem*

*notis centum virgines fecisset*

*mulieres.*

*o Vita eius.*

*p If they containe themselves many*

*times tis not, virtutis amore*

*non deest voluntas sed facultas,*

*Suerius*

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q<sup>1</sup> in Muscovia.

*Suerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Xeriffes* of *Barbary*, & *Persian Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno forma præstantiorum* (saith *Iovius*) *pro imperatore, & quas ille linguit, nobiles habent.* They presse and muster vp wenches as we doe souldiers, and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high fed, and idle withall, it is almost impossible they should liue honest, not rage, and precipitate themselves into those inconveniences of burning lust.

r *Catullus ad Lesbiam.*

r *Otium & reges prius & beatas  
Perdedit vrbes.*

Idleness ouerthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

l *Hor.*r *Polit. 8. num.*28. *Uti napha**ad ignem, sic a-**mor ad illos qui**torpescunt otio.*† *Pausanias At-**ticens lib. 1. Ce-**phalus egregie**forme iuuenis**ab aurora rap-**tus, quod eius**amore capta es-**set.*u *In amatorio.*x *Principes ple-**rumq; ob licen-**tiam & adflu-**entiam diuitia-**rum, sicut passi-**onem solum in-**currere.*† *E Stabeo ser.*

62.

† *Amor otiose**cura est sollici-**tudinis.*y *Ardenter ap-**petit, qui otiosam**uiam agit, &**communiter in-**currit hæc passio**solitarios deliti-**ose viventes, in-**continentes, re-**ligiosos &c.*\* *Plutarch:**vit. eius.*† *Vine parant**animos Veneri-**z Sed nihil eru-**cæ faciunt, bul-**bique salaces.**Improba nec**prosit iam satu-**rea tibi. Ouid.*

† *Invidia vel amore miser torqueretur.----*

Thou shalt be

hailed a peeces with envy, lust, some passion or other. *Homines nihil agendo, male agere discunt;* 'Tis *Aristotles* Simile, r as a match or touchwood takes fire, so doth an idle person loue.

*Queritur Agistus quare sit factus adulter, &c.* why was *Agistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman a man, as † *Aurora* did *Cephalus*: No marvaile, saith u *Platarch*, *Luxurians opibus more hominum mulier agit*: She was rich, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to faigne all Shepherds Louers, to giue themselves to songs & dalliances, because they liued such idle liues. For Loue, as † *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca* describes it, *Iuuentû gignitur, luxu nutritur, ferijs alitur, otioq; inter læta fortuna bona*. Youth begets it, riot maintaines it, idleness nourisheth it &c. which makes *Gordonius* the Physitian *cap. 20. part. 2.* call this disease the proper passion of nobility. Now if a weake iudgement and a strong passion shall concur, how, saith *Hercules de Saxonia*, shall they resist? *Sauarola* appropriates it almost to y *Monkes, Friers, and religious persons*, because they liue solitary fare daintely, and doe nothing: and well hee may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that liues idley, and fares well, of what condition soeuer, not to bee in loue.

\* *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparell, euer in loue, but why? he was ouerdelicate in his diet, too frequent and excessiue in bankets. *Vbicunq; securitas, ibi libido dominatur*; lust and security domineere together, as S<sup>t</sup> *Hierome* averreth. All which the wife of *Bath* in *Chaucer* iustifies,

If for all to sicker, as cold engendreth hayle,

A liquozish tongue must haue a liquozish tayle.

Especially if they shall further it by choice Diet, as many times those *Sybarites* and *Phæaces* doe, feed liberally, and by their good will, eat nothing else but lasciuious meats. † *Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere aspersas, carduos hortulanos, lactucas, zerucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria,*

electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diuersorū generum; molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiæ rei veneriæ laboranti præscribunt, hoc quasi diascyriion habent in delitijs, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant,<sup>a</sup> vt ille ob *Creseida* suam, se bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exerceant, quī fieri possit, vt non miserè depereant,<sup>b</sup> vt non penitus insaniant? *Æstiuans venter citò despuat in libidinem.* Hieronymus ait. <sup>c</sup> Post prandia, *Callyroen da*, quis enim continere se potest? <sup>d</sup> *Luxuriosa res vinam*, fomentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*; lac veneris, *Aristophanes*. Non *Ætna*, non *Vesuvius* tantis ardoribus æstuant, ac iuueniles medulla vino plena, addit <sup>e</sup> *Hieronymus*: vnde ob optimum vinum *Lamias* olim *Priapo* sacer: & venerandi *Bacchi* socia, apud <sup>f</sup> *Orpheum* *Venus* audit, Hæc si vinum simplex, & per se sumptum præstare possit, nam— quo *me Bacche rapis tui plenum?* quam non insaniam, quem non furorem à cæteris expectemus? <sup>g</sup> *Gomelius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent. Et salaciores fieri fæminas ob esum *salis* contendit, *Venerem* idèò dicunt ab *Occano* ortam, & hinc facta mater *Salacea* *Oceani* coniux, verbumq; fortassè *salax* à *sale* effluxit. Mala *Bacchica* tantum olim in amoribus prævaluerunt, vt coronæ ex illis statuæ *Bacchi* ponerentur. <sup>h</sup> *Cubebis* in vino maceratis vuntur *Indi orientales*, ad *Venerem* excitandum, & <sup>i</sup> *Surax* radice *Africani*. *Chine* radix eosdem effectus habet, talisq; herba meminit *mag. nat. lib. 2. cap. 16.* <sup>j</sup> *Baptista Porta* ex *Indiâ* allata, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosque medicos occurrunt, quorum idèò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consilio effugiat.

<sup>a</sup> Petronius. Curavi me max  
cibus validioribus &c.  
<sup>b</sup> Vt ille apud  
Scenhiūm, qui  
post perionem,  
uxorem & qua-  
tuor ancillas  
proximo cubicu-  
lo cubantes,  
compressit.  
<sup>c</sup> Pers. Sat. 3.  
<sup>d</sup> Siracides,  
Nox, & amor,  
vinumq; nihil  
moderabile sua-  
dent.  
<sup>e</sup> Ep. ad Olimpiā  
<sup>f</sup> Hymno.  
<sup>g</sup> Hor. lib. 3. Od.  
25.  
<sup>h</sup> De sale lib. 1.  
cap. 21.  
<sup>i</sup> Garcias ab  
Horto aromati-  
lib. 1 cap. 28.  
<sup>j</sup> Surax radix  
ad coitum sum-  
me facit si quis  
comedat, aut  
infusionem bibat

membrum subito erigitur. I. eo Afer l. 9 cap. ult. <sup>†</sup> Quæ non solum ednibus sed & genitale tangentibus tantum valet, vt coire summe desiderant, quoties seire velint, possint, alios duodecies profecisse, alios ad 60 vices pervenisse refert.

## MEMB. 2. SUBSECT. 2.

*Other causes of Loue Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.*



Any such causes may be reckoned vp, but they cannot auaille, except opportunity be offered of time, place, and those other beautiful objects, or artificiall entisements, as kissing, conference, discourse, gestures concur, with such like lasciuious provocations.

*Kornmannus* in his booke de *Lineâ Amoris*, makes five degrees of lust, out of <sup>i</sup> *Lucian* *Torn. 4. dial. Amorin.*

<sup>i</sup> *Lucian* belike which he handles in five Chapters,

*Visus, Colloquium, Conuictus, Oscula, Tactus.*

Sight of all other, is the first step to this vnruely loue, though sometime it bee prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or wo-

man, they are in loue before they see them, and that meere by relation, as *Achilles Tatius* obserues. <sup>k</sup> *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of <sup>l</sup> *Leucippe* Sostratus faire daughter, was farre in loue with her, and out offame and common rumour, was so much incensed, that he would needs haue her to be his wife. And sometimes by reading they are so affected, As he in <sup>m</sup> *Lucian* confesseth of himself, *I neuer read that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* Such persons commonly faine a kind of beauty to themselves, and so did those three Gellewomen in <sup>o</sup> *Balthasar Castilio*, fall in loue with a young man, whom they neuer knew, but onely heard him commended: or by reading of a letter, for there is a grace cometh from hearing <sup>p</sup> as a morall Philosopher informeth vs, as well as from sight, and the species of loue are receiued into the Phantasie by relation alone, <sup>†</sup> *Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we loue those that are absent, saith *Philostratus*, & giues instance in his friend *Athenodorus*, that lou'd a maide at *Corinth* whom he neuer saw, *non oculi sed mens videt*, We see with the eyes of our vnderstanding.

But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues loue from sight, *ἔρως quasi ὁρασις*.

*Si nescis oculi sunt in amore duces,*

the eyes are

the harbingers of loue, and the first step of loue is sight, as <sup>†</sup> *Lilius Giraldus* proues at large, *hist. de or. syntag. 13.* they as two sluces let in the influence of that diuine, powerfull, soule-rauishing, and captivating beauty, which, as <sup>t</sup> *one saith, is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that lonely wound, which pierceth the soule it selfe* (*Eccles. 18.*) *Through it, loue is kindled like a fire.* This amazing, confounding, admirable, amiable Beauty, <sup>u</sup> *then which in all Natures treasure* (saith *Isocrates*) *there is nothing so maiestickall & sacred, nothing so diuine, lonely, pre-tious:* Tis natures Crowne, gold and glory, <sup>†</sup> *bonum si non summum de summis tamen non infrequent'er triumphans*, whose power hence may be discerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. Tis beauty in all things, which pleaseeth and allureth vs. Tis that which Painters, Artificers, Orators, all ayme at, as *Erismachus* the Physicion in *Plato* contends. <sup>x</sup> *It was beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perfectiues, rich furnitures, and so many rare inventions.* Whitenesse in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of gold, purple, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. <sup>y</sup> *And which is rich in Plants, delightfull in flowres, wonderfull in beasts, but most glorious in men,* doth make vs affect & earnestly desire it, as when we heare any sweet harmony, an elo-

quent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men, but most part for comelineffe of person, wee call them gods and goddesfes, diuine, ferene, happy, &c. And of all mortall men they alone (\* *Calcagninus* holdes) are free from calumny, *qui diuitijs, magistratu & gloriâ florent, iniuriâ laceffimus*, wee bacbite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are vnderferuing wee thiake, fortune is a step mother to vs, a parent to them. *We envy* (saith *Isocrates*) *wife, iust, honest, men, except with mutuall offices and kindnesfes, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serue them, then command others, and account our selues the more beholding to them, the more seruice they inioyne vs*, Though they bee otherwise vicious, vn honest: we loue them, fauour them, and are ready to doe them any good office for their<sup>a</sup> beauties sake, though they haue no other good quality beside. *Dic igitur O formose adolescens* (as that eloquent *Phavorinus* breakes out in † *Stobæus*) *dic Antiloque, suauius nectare loqueris; dic O Telemache, vehementius Vlisse dicis; dic Alcibiades utcunq; ebrius, libentius tibi licet ebrio ascultabimur*. Speake faire youth, speake *Antiloquus*, thy words are sweeter then *Nectar*, speake *O Telemachus*, thou art more powerfull then *Vlisses*, speake *Alcibiades* though drunke wee will willingly heare thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his golde and siluer plate, he was so farre from prosecuting so foule a fact, (though every man els condemned his impudence, and insolency) that he wished it had beene more; and much better (he loued him deere-ly) for his sweete sake. No worth is eminent in such lonely persons, all imperfections hid, for hearing, sight, touch &c. all our senses are captivated, *omnes sensus formosus delectat*. Many men haue beene preferred for their person alone, chosen Kings, as amongst the *Indians*, \* *Persians*, *Aethiopians* of old, the properest man of person the country could afford, was elected their Soveraigne Lord, *gratior est pulchro veniens e corpore virtus*; and so haue many other nations thought and done, as † *Curtius* obserues, *Ingens enim in corporis maiestate veneratio est*; for there is a maiesticall presence in such men, and so farre was beauty adored, amongst them, that no man was thought fit to raigne, that was not in all partes complete and supereminent. *Agis* King of *Lacedemon* had like to haue beene deposed, because hee married a little wife, they would not haue the royall issue degenerate. Who would euer haue thought that *Adrian the fourth*, an English monkes bastard (as \* *Papirius Massovius* writes in his life) *inops a suis relictus, squalidus & miser*, a poore forsaken child should euer come to be Pope of Rome. But why was it? *erat acri ingenio, facundiâ expeditâ, eleganti Corpore, facieq; leta ac hilaris*, he was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, he had in a worde, a winning looke of his owne, & that carried it, for that he was especially advanced. So *Saul* was a goodly person and a faire, *Maximinus* elected Emperour, &c. *O vis superba formæ*, a goddesse beauty is, whom the very gods adore, *nam pulchros dij amant*, she is *Amoris domina*, loues harbinger, loues loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate

\* Lib. de calumnia. Formosi Calumniâ vacantes, dolemus alios meliore loco positos fortunam nobis nouerimus illis, &c.

z Invidemus sapientibus, iustis, nisi beneficiis assidue amorem extorquent, solos formosos amamus & primo

velut affectu beneuolentia coniungimur & eos

iniquum Deos colimus, libentius is seruimus quam aliis imperamus, maior

remq; &c. a Formæ maiestatem Barbari vereantur, nec alii maiores quâ

quos eximia formæ natura donata est. Herod. lib. 5. Curtius, 6. Arist. Polit.

† Serm. 63. † Plutarch. vit. eius.

\* Brissonius Strabo.

† Lib. 5. magnorum operum non alios cavaces putant quam quos eximia specie natura donavit.

c Lib. de vitis pontificum Romæ.

† Secundus bas.

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epistle, as <sup>b</sup> Lucian, <sup>c</sup> Apuleius, Tiraquellus, and some other conclude. *Imperio digna forma*, Beauty deserues a Kingdome, saith *Abulensis paradox. 2. cap. 101.* immortality; and more haue got this honour and eternity for their beauty, then for all other vertues besides: and such as are faire are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heauen, *Hephestion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls Beauty for that cause a priuledge of Nature *Natura gaudetis opus*, <sup>h</sup> natures masterpeice, a dumbe cominent, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines, *Socrates*, a tyranny, which tyrannizeth ouer tyrants themselves, which made *Diogenes* belike call proper women Queenes, *quod facerent homines que preciparent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countesse, a Queene or a goddesse. Those intemperat young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtisan, as *Ælian* relates, for she was a most beautifull woman, in so much saith *Athenaus*, that *Apelles* and *Praxatiles* drewe *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will doe it, and voluntarily submit their soueraignty to a louely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1. *Esd. 4. 10.* as *Zerobabel* proued at large to king *Darius*, his princes and noble men. *Kings sit still and commande Sea & land, &c. all pay tribute to the king, but women make kings pay tribute, and haue dominion ouer them. When they haue got gold and siluer, they submit all to a beautifull woman, giue themselves wholly to her, gape and gaze on her, & all men desire her more then gold or siluer, or any pretious thing, they will leaue father and mother, and venture their liues for her, labour and trauell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no king so strong but a faire woman is stronger then he is. All things* (as <sup>†</sup> he proceeds) *feare to touch the king, yet I saw him & Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the King, and she tooke the Crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when shee was angry he flattered to be reconciled to her.* So beauty commands euen kings themselves, nay whole armies and kingdomes are captiuated together with their Kings: *Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur praelio.* And 'tis a great matter saith <sup>i</sup> *Xenophon*, and of which all faire persons may worthily brag, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he passeth his desire without any paines taking: God and men, Heauen and earth conspire to honour him, every one pitties him aboue others, if he be in need, <sup>l</sup> and all the world is willing to doe him good. <sup>m</sup> *Chariclea* fell into the hands of *Pyrats*, but when all the rest were put to the edge of the sword, shee alone was preferred for her person. <sup>n</sup> When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captiue, that shee

even

<sup>b</sup> Dial amorum  
 6 2. De magia.  
 Lib. 2. conuub.  
 cap. 27 Virgo  
 formosa est op-  
 pido Pauper a-  
 bunde est dotata  
 si Iocraes plures  
 ob formam im-  
 mortalitatem  
 adepti sunt quā  
 ob reliquas om-  
 nes virtutes.

<sup>g</sup> Lucian. Tom.  
 4. Charidemō:  
 qui pulchri,  
 meriti apud  
 Deos & apud  
 homines honore  
 affecti.  
<sup>h</sup> Mura com-  
 mentatio, quauis  
 epistola ad com-  
 mendandum ef-  
 ficacior.

<sup>†</sup> Lib 9. Var. hist.  
 tanta forme  
 elegancia ut ab  
 ea nuda &c.  
<sup>†</sup> 1 Esdras. 4. 15

<sup>†</sup> Esdras. 4. 29.  
<sup>y</sup> Origen. bom. 23  
 in Numb.

<sup>i</sup> In ipsos tyran-  
 nos tyrannidem  
 exercet.

<sup>k</sup> Illud certe  
 magnū ob quod  
 gloriari possunt  
 formosi, quod ro-  
 bustis necessari-  
 um sit laborare,  
 fortem periculis  
 se obicere, sapi-  
 entem, &c.

<sup>l</sup> Maiorem vim  
 habet ad com-  
 mendandum  
 forma, quam ac-  
 curate scripta e-  
 pistola. Arist.

<sup>m</sup> Heliodor. lib.  
 1.

<sup>n</sup> Knowles hist.  
 Turcica.

even captivated the grand *Senior* himselfe. So did *Rosamond* insult ouer King  
*Henry* the Second † ——— *I was so faire an object,*

*Whom Fortune made my King, my loue made subiect,*  
*He found by prooffe the priuiledge of beauty,*  
*That it had power to countermand all duty.*

It captiuates the very gods them selues, *Morosiora Numina,*  
 \* ——— *Deus ipse deorum,*

*Factus ob hanc formam bos, equus, imber, olor.*

and those *maligeny* are taken with it, as † I haue already proued. *Formosa barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod. lib. 5.*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens* & *Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to haue killed *Helen* with his owne hands, as being the sole cause of all these warres and miseries: but when he saw her faire face, as one amazed at her diuine beauty, hee let his weapon fall, and embraced her besides, hee had no power to strike so sweete a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect. Beasts them selues are moued with it. *Sinalda* was a woman of such excellent feature, ° and a Queene, that when she was, to be trodden on by wilde horses for a punishment, the wild beasts stood in admiration of her person, (*Saxo Grammaticus lib. 8. Dan. Hist.*) and would not hurt her. Inanimate creatures I suppose, haue a touch of it; when a drop of *Psyches* Candle fell on *Cupids* shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-cheeked *Adonis*, as an elegant † Poet of ours sets her out,

————— *the bushes in the way*  
*Some catch her necke, some kisse her face,*  
*Some twine about her legs to make her stay,*  
*And all did couet her for to imbrace.*

*Aer ipse amore inficitur*, as *Heliodorus* holds, the aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† *The wanton Aire in twenty sweet formes danc't*  
*After her fingers.* ——— and those lasciuious windes

staid *Daphne* when she fled from *Apollo*; ——— \* *nudabant corpora venti,*

*Obuiag, aduersas vibrabant flamina vestes.*

*Boreas Ventus* loued *Hyacinthus*, and *Orythia* *Erichthons* daughter of *Athens*: *vir rapuit, &c.* he tooke her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sonnes of her. That Seas and waters are inamored with this our beauty, is all out as likely as that of the ayre and windes; for when *Leander* swimm'd in the *Hellepont*, *Nep-tune* with his Trident did beat downe the waue, but

*They still mounted vp intending to haue kis'd him,*  
*And fell in drops like teares because they mist him.*

The † riuer *Alpheus* was in loue with *Arethusa*, as shee tells the tale her selfe † *Ouid. met. l. 5.*

————— *viridesq; manu siccata capillis,*  
*Fluminis Alpei veteris recitavit amores,*

*Pars ego Nymharum, &c.* ——— When our *Tame* & *Isis* meet,

H h h 3

*Oscula*

† Daniel in cō-  
 plant of *Rosa-*  
*mund.*

\* *Stroza filius*  
*Epig.*

† Sect. 2. memb.  
 1. subf. 1.

° *Stromatum l.*  
 2. post. capiam  
*Troiam cum*  
*impetu ferretur,*  
*ad occidendam*  
*Helenam* stupo-  
 re adeo pulchri-  
 tudinis corrup-  
 tus ut ferrum ex-  
 cideret, &c.

o *Tantæ forme*  
*fuit ut cū vin-*  
*ctaloris, feris*  
*exposita foret e-*  
*quorum calcibus*  
*obtexenda, ipsi*  
*iumentis admi-*  
*rationi fuit, le-*  
*dere noluerunt.*  
 p *Apuleius aur-*  
*asmo.*

\* *Shakespeare.*

† *Martialis.*  
 \* *Ouid. l. Met.*

\* Ieland.

† Augerianus.

\* *Oscula mille sonant, connexu brachia pallent,  
Mutuaq; explicitis connectunt colla lacertis.*

*Innachus* and *Pineus*, and how many louing riuers can I reckon vp, whom beauty hath enthral'd. I say nothing all this while of looking glasses, that haue beene rapt in loue, (if you will beleue † poets) when their Ladies and mistresses looked on to dresse them.

*Et si non habeo sensum, tua gratia sensum  
Exhibet, & calide sentio amoris onus,  
Dirigis huc quoties spectantia lumina, flamme  
Succendunt inopi saucia membra mihi.*

Though I no sense at all or feeling haue,  
Yet your sweet lookes doe animate and saue,  
And when your speaking eyes doe this way turne,  
Mee thinkes my wounded members liue and burne.

I could tell you such another story of a spindle that was fired by a faire ladies

\* lookes, or fingers, some say, I know not well whether, but fired it was by report. and of a cold Bath that suddenly smoked, and was very hot when naked *Calia* came into it, *Miramur quis sit tantus & unde vapor, &c.*

But of all the tales in this kinde, that is most memorable of † Death himselfe, when he should haue stroken a sweet young Virgin with his dart, hee fell in loue with the obiect. Many more such could I relate, which are to be beleueued with a poetick faith. So dumbe & dead creatures dote, but men are mad stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristanetus*, that spied a maide bathing her selfe by the sea side,

† *Soluta mihi sunt omnia membra——  
A capite ad calcera, sensusq; omnis perijt  
De pecclore, tam immensus stupor animum inuasit mihi.*

and as † *Lucian* in his *Images*, confesseth of himselfe, that he was at his mistresss presence void of all sense, immouable, as if he had seene a *Gorgons* head: which was no such cruel monster, (as † *Celius* interprets it, *lib. 3. cap. 9.* but the very quintessence of beauty, some faire creature, as without doubt the Poet vnderstood in the first fiction of it, at which the spectators were amazed.

† *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselves.

\* *They wait the sentence of her scornfull eyes;  
And whom she fauours liues, the other dyes.*

† *Heliodorus lib. 1.* brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time, for he thought it vnpossible for any man liuing to see her and containe himselfe. The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seeme but short, they will vnder take any toile or trouble, long iourneys, *Peneia* or *Atalanta* shall not ouergoe them, through Seas, Desarts, mountaines, and dangerous places, as they did to gaze on \* *Phyche*: many mortall men came farre and neare to see that glorious obiect of her age: *Paris* for *Helena*, *Corebus* to *Troia*,

— *illis Troiam qui forte diebus  
Venerat insano Cassandra incensus amore.*

King *Iohn* of *France* once prisoner in *England*, came to visit his old friends againe, crossing

† Si longe aspi-  
ciens hec vrit  
lumine diuos,  
atq; homines  
prope cui vrere  
lina nequit. Au-  
gerianus.  
† Idem Angeri-  
an.  
† Obsupuit mi-  
rabundus mem-  
brorum elegan-  
tiam &c. ep. 7.  
† Stobæus è gre-  
co.

† *Parum absuit  
quo minus saxū  
ex homine fac-  
tus sum, ipsi sta-  
tuis immobilio-  
rem me fecit.*  
† *Veteres Gor-  
gonis fabulā can-  
fuerunt, exi-  
mium forme de-  
cūs stupidos red-  
dens.*  
† *Hor. Ode. 5.*  
\* *Marlos Hero.*  
† *Aspiciūm vir-  
ginis sponte fu-  
git insanus fere.*  
† *impossibile  
exilium in vesti-  
mū eam aspice-  
re quis possit, &  
intrā temperan-  
tie metas se con-  
tinere.*  
† *Apuleius lib.*  
4. *Multi morta-  
les longis itine-  
ribus &c.*

sing the seas, but the truth is, his comming was to see the Countesse of Salis- bury the *Non-pereil* of those times, and his deare mistris. That infernall god *Plutus* came from hell it selfe, to see *Proserpina*. *Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the † *Gracian* gods left their heavenly mansions, for that faire lady, *Philo Dioneus* daughters sake, the Pa- ragon of *Greece* in those dayes, *eâ enim venustate fuit, ut eam certatim om- nes dij coniugem expeterent.*

† Nic. Gerbelius lib. 5. Achaia.  
\* 1. Secundus basiorum libro.

\* *Formosa diuis imperat puella.* They will not onely come to see, but as a Falkoner makes an hungry hauke, houer about, followe, giue attendance and service, spend goods, liues, & all their fortunes to at- taine, *were beauty under twenty lockes kept fast, Yet Loue breakes through and picks them all at last.*

When faire y *Hero* came abroad, the eyes, hearts, and affections of her spe- ctators were still attendant on her.

y Musæus. Illa autem bene mo- rata, per eadem quacunq; vaga- batur, Sequen- tem mentem ha- bebat, & oculos, & corda viro- rum.

† *Et medios inter vultus supereminet omnes, Perq; urbem aspiciens venientem numinis instar.*  
\* So farre about the rest faire *Hero* shin'd, And stole away the enchanted gazers mind.

† Homer.  
\* Alarfo.  
† Pernodidas- calo dial. 11 al. Lat. in. donat. a Gasp. Barthio Germano.

† When *Peter Aretines* *Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad viden- dam eam, &c.* was spread abroad, they came in (as they say) *thicke and three- fold* to see her, and howered about her gates, as they did of old to *Lais* of *Co- rinth*, and *Phryne* of *Thebes*,

\* *Ad cuius iacuit Gracia tota fores,*  
† Euery man sought to get her loue, some with gallant and costly apparell, some with an affected pace, some with musicke, others with rich gifts, pleasant discourse, multitude of followers, others with letters, vomes and promises, to commend themselves and to be gracious in her eyes. Happy was hee that could see her, thrice happy that enioyed her company. *Charmides* in *Plato* was a proper young man, in comelineffe of person, and all good qualities farre ex- ceeding others, whensoever faire *Charmides* came abroad they seem'd all to be in loue with him (as *Critias* describes their carriage) and were troubled at the very sight of him, many came neere him, many followed him wheresoever hee went, As those \* *formarum spectatores* did *Acontius*: if at any time he walked abroad; The *Athenean* lasses stared on *Alcibiades*, *Sapho* and the *Mitilean* women, on *Phaon* the faire. Such louely sights doe not onely please, entise, but ravish, and amaze. *Cleonymus* a delicate and tender youth, present at a feast with *Androcles* his vnckle maide in *Piræo* at *Athens*, when hee sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eate their meate, they sate all supper time gazing, glauncing at him, stealing lookes, and admiring of his beauty. Many will condemne these men that are so ena- moured, for fooles; but some againe commend them for it, many reiect *Pa- ris* iudgement, and yet *Lucian* approues of it, admiring *Paris* for his choice, he would haue done as much himselfe, & by good desert in his minde, Beau- ty is to be preferred <sup>a</sup> before wealth or wisdom. <sup>b</sup> *Athenæus* *Dipnosophist. lib. 13. cap. 7.* holds it not such idignity for the *Troians* and *Greekes* to contend ten yeares, to spend so much labour, loose so many mens liues for *Helens* sake

\* Propertius.  
† Vestrum splen- dore & elegan- tia, ambitione incessus, donis, canilenis &c. gratiam adipif- ci.  
z Præ ceteris corporis proceri- tate & egregia indole mirandus apparebat, cæte- ri autem capti eius amore vi- debantur, &c.  
\* Aristenetus epist. 10.  
† Tom 4. dial. meritr. respici- entes & adfor- mam eius obsti- pescentes.  
a In Charidemo. sapientie merito pulchritudo pre- fertur & opibus.  
b Indignum nihil est Troas fortes & Achivos tem- pore tam longo perpeffos esse tot labores.

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fake, c for so faire a Ladies sake.

*Ob talem uxorem cui præstantissima forma,  
Nil mortale refert.*

c *Digna quidem  
facies pro qua  
vel obiret Achil-  
les, & Priamus,  
belli causa pro-  
bunda fuit. Pro-  
per. lib. 2.*

† *Cæcus qui He-  
lene formam  
carperat.*

d Those muti-  
nous Turkes  
that murmu-  
red at *Maho-  
met*, whe they  
saw *Irene*, ex-  
cused his ab-  
sence. *Knowles*  
† *In laudem He-  
lene orat.*

\* *Apul. milis.*

\* *Secundus bas.*

13.

e *Curius lib. 5.*  
f *Conf. ff.*

That one woman was worth a kingdome, 100000 other women, a world it selfe. Well might † *Sterpsichores* be blinde for carping at so faire a creature, and a iust punishment it was. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthely prolonged and vnderaken<sup>d</sup> for her sake. The very gods themselves (as *Homer* and † *Isocrates* recorde) fought more for *Helena*, then they did against the Gyants. When \* *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to many men, were more pretious then seauen citi- ties, or so many Provinces. One such a kisse alone, would recouer a man if hee were a dying, \* *Suauiolum Stygia sic te de valle reducet, &c.*

Great *Alexander* married *Roxane*, a poore mans childe, onely for her per- son, 'twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not wepe, as<sup>f</sup> *Au- stin* did in commiseration of her estate; shee died for him, *me thinkes* (as hee said) *I could dye for her.*

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and soueraignty it is, and how farre such persons that so much admire, and dote vpon it, are to be iustified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Actiue and Passiue in this busi- nesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the object. † *As teares, it beginnes in the eyes descends to the breast*; It conuaies these beautilous rayes, as I haue said, vnto the heart. *Vt vi- di ut perij. & Mars videt hanc, visamq. cupit.* Shechem saw *Dinah* the daugh- ter of *Leah*, and defiled her. *Gen. 34.2. Jacob, Rachel. 29.17. for she was beau- tiffull and faire: David spied Bersheba a farre off, 2. Reg. 11.2. the Elders Su- sana, &c. were captivated in an instant. Viderunt oculi, rapuerunt pectora flamme,* *Ammon* fell sicke for *Thamars* sake, *2. Sam. 13.2.* The Beauty of *Ester* was such, that she found fauour not only in the sight of *Assuerus*, but of all those that looked vpon her. *Gerson, Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next vnto him, *spe- ciosus præ filijs hominum*, and they will haue it literally taken, his very person was such, that he found grace and fauour of all those that looked vp- on him. *Ioseph* was so faire, that as the ordinary Glossse hath it, *filiæ decurre- rent per murum, & ad fenestras*, they ranne to the top of the walles, and to the windowes to gaze on him, as wee doe commonly to see some great per- sonage goe by: as *Matthew Paris* describes *Matilda* the Empreffe going through *Cullin*.<sup>h</sup> *P. Morales* the Iesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* hee was enamou- red on her. <sup>k</sup> *Theseus* at the first sight of *Helen* was so besotted, that he esteem- ed himselfe the happiest man in the world if he might enioy her, and to

that

h *Lib de pul-  
chrit. Iesu &  
Marie.*

i *Antonius ubi  
venit in Asiam  
& vidit Cleopa-  
tram, eandem  
exarsit.*

k *Lucian Chari-  
demo, supra om-  
nes mortales fe-  
licissimum si hæc  
frui possit.*

that purpose kneeled downe, & made his patheticall praier vnto the Gods.  
 † *Charicles* by chance espying that curious picture of smiling *Venus* naked in  
 her temple, stood a great while gazing, as one amazed, at length he brake in-  
 to that mad passionate speech, *O fortunate God Mars, that wast bound in*  
*chaines and made ridiculous for her sake.* He could not containe himselfe, but  
 kissed her picture I knowe not how oft, and heartely desired to bee so disgra-  
 ced as *Mars* was. And what did he that his betters had not done before him?

—— atq; aliquis de dīs non tristibus optat

*Sic fieri turpis*——

When *Venus* came first to heauen,  
 her comelines was such, that (as mine author saith)<sup>1</sup> all the Gods came flocking  
 about, and saluted her, each of them went to *Iupiter*, and desired he might haue  
 her to be his wife. When faire *Antiochus* came in presence, as a candle in the  
 darke his beauty shined, all mens eyes (as<sup>m</sup> *Xenophon* describes the manner of  
 it) were instantly fixed on him, & moued at the sight, insomuch that they could  
 not conceale themselves, but that in gesture or looks it was discerned & ex-  
 pressed. Those other senses hearing, touching, may much penetrate and affect,  
 but none so much, none so forcible as sight. *Forma Briseis medys in armis*  
*movit Achillem*, *Achilles* was moued in the midst of a battle by faire *Briseis*,  
*Ajax* by *Tecmessa*, *Iudith* captiuated that great Captaine *Holofernes*; *Dal-*  
*lah*, *Sampson*; *Rosamund*,<sup>n</sup> *Henry* the second, *Roxolana*, *Solyman* the Magnifi-  
 cent, &c.

\* Νική τῷ κῷ σίνεσθ

Καὶ πῦρ καλὰ τῆς ὄψε

A fayre woman ouercomes fire and sword.

o Nought vnder heauen so strongly doth allure,  
 The sense of man and all his minde possesse,  
 As beauties loueliest bait, that doth procure  
 Great warriors erst their rigor to suppress,  
 And mighty hands forget their manlinesse,  
 Driuen with the power of an heart-burning eye,  
 And lapt in flowres of a golden tresse,  
 That can with melting pleasure mollifie  
 Their hardned hearts inur'd to cruelty.

† *Clitiphon* ingeniously confesseth, that he no sooner came in *Leucippes* pre-  
 sence, but that he did *corde tremere*, & *oculis lasciuus intueri*,<sup>q</sup> he was wou-  
 ded at the first sight, his heart panted, & he could not possibly turne his eyes  
 from her. So doth *Calyfiris* in *Heliodorus lib. 2.* *Isis* Priest, a reuerent old man  
 complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might  
 not hold his eyes off her, † *I will not conceale it, she ouercame me with her pre-*  
*sence, and quite assalted my continency, which I had kept vnto mine old age, I*  
*resisted a long time my bodily eyes, with the eyes of my vnderstanding; at last*  
*I was conquered, and as in a tempest carried headlong.* *Xenophiles* a Philoso-  
 pher, rayled at women downe right for many yeares together, scorned, ha-  
 ted, scoffed at them, comming at last into *Daphnis*, a faire maids company,  
 (as he condoles his mishap to his friend *Demaretus*) was farre in loue, and  
 quite ouercome vpon a sudden.

*Victus sum fateor à Daphnide, &c.*

\* *Sola hac inflexit sensus, animumq; labentem*

Iii

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† *Lucian* mor.  
 Iustum quid-  
 dam e suuibu-  
 dem exclamās.  
 O fortu amfme  
 decorum Mars  
 qui propter hanc  
 vincit suspi.  
 \* *Ouid.* lib. 3.  
 Met.

† *Omnes dī cō-*  
*plexi sunt, & in*  
*uxorem sibi pe-*  
*tierunt.* Nat.  
 Comes de Venē-  
 re.  
 m Vt cum lux  
 noctis affliget,  
 omnium oculos  
 incurrit: sic Au-  
 tiloquus, &c.

n Delevit om-  
 nes ex animo  
 mulieres.

\* Nam vincit  
 & vel ignem,  
 ferrumq; si qua  
 pulchra est. A.  
 naereon. 2.  
 o *Spencer* in  
 his Fairy  
 Queene.  
 p *Achilles* Ta-  
 tium lib. 1.  
 q *Statim at eū*  
*contemplatus*  
*sum, occidi, oculo-*  
*los à virgine a-*  
*vertere conatus*  
*sum, sed illi re-*  
*pugnabant.*

r *Pudet dicere,*  
 non celabo tamē  
 Memphim ve-  
 niens me vicit,  
 & continentia  
 expugnavi, quā  
 ad senectutem  
 usq; servāram,  
 oculis corporis,  
 &c.

† *Nunc primum*  
 circa hanc anx-  
 ius animi bereo.  
 Aristenetus, ep.  
 17.

\* *Virg.* En. 4.

*Impulit*

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† *Amarantodial.*† *Comasq; ad speculum disposit.*

*Imag. Polystrata, si illam a te intuearis, statim immobilis te faciet: si conspexeris eam non relinquetur facultas oculos ab ea amuendi, abducat te alligatum quocunq; voluerit, ut ferum ad se trahere ferunt adamantem.*  
 † *Plaut. Merc.*  
 u In the Knights Tale.

*Impulit* — I could hold out no longer. Such another mishap,

but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco ple-nus*, (so † *Prodromus* describes him) he was a leuere woman hater all his life, *facta & contumeliosa semper in sceminas profatus*, a bitter persecuter of the whole sexe, *humanas aspidēs & vīperas appellabat*, he forswore them all still, & mocked them wherefoeuer he came, in such vile tearmes, *ut matrem & sorores odisses*, that if thou had'st heard him, thou would'st haue loathed thine owne motner, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiaall and diuine look of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench, that he shaued off his bushye beard, painted his face, † curl'd his haire, wore a lawrell crowne to couer his bald pate, and for her loue besides was ready to runne mad. For the very day that he was married, he was so furious, *ut solis occasum minus expectare posset*, hee could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leaue taking, he would needs goe presently to bed. What young man therefore, if old men bee so intēperat can secure him selfe? Who can say I will not be taken with a beautifull obiect? I can, I will containe: No, saith † *Lucian*, of his mistris, shee is so faire, that if thou dost but see her, *she will stupefie thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether shee will her selfe, infect thee like a Basiliske. It holds both in men and women, *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience,

*Quam ego postquam vidi, non ita amari ut sani solent  
 Homines, sed eodem pacto ut insani solent.*

I lou'd her not as others loberly,  
 But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and † *Chaucer* of *Palamon*.  
 He cast his eye vpon *Emilia*,  
 And therewith he blent and cryed ha ha,  
 As though he had bin stroke vnto the harte.

If you desire to knowe more particularly what this Beauty is, how it doth *In-fluere*, how it doth fascinate (for as all hold, loue is a fascination) thus in brieue.

x *Ex debita totius proportionē aptaq; partium compositione.*  
*Piccolominius.*

\* *This comelinesse or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus Sophista's Daphnis and Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Aristenetes*, and *Philostratus* Epistles, *Balthasar Castilio, lib. 4. de aulico*, *Laurentius cap. 10. de melan.* *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, and absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it, for as *Seneca* saith, *Epist. 33. lib. 4. Non est formosa mulier cuius crux laudatur & brachium, sed illa, cuius simul vniversa facies admirationem singulis partibus dedit*; Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, and the face especially giues a lustre

lustre to the rest. The Face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower and though the other parts bee deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitjssuis ferox*, and of it selfe able to captivate.

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*Vrit te Glyceræ nitor,*

*Vrit grata protervitas,*

*Et vultus nimium lubricus aspici.*

y Hôr. Od. 19.  
lib. 1.

*Glyceræ's* too faire a face was it that set him on fire, to fine to bee beheld. When † *Charea* saw the singing wenches sweet lookes, he was so taken, that he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres*, *tædet quotidianarum harum formarum*, O faire face, I'le never loue any but her, looke on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worfe he is; — *vritq; videndo*, as in a burning glasse, the sunne beames are recollected in a center, the rayes of loue are proiected from her eyes. It was *Aeneas* countenance ravished *Queene Dido*, *Os humerosq; Deo similis*, he had an angelicall face.

† Ter. Eunuch.  
Act. 2. sen. 3.

*O sacros vultus Baccho vel Apolline dignos,*

*Quos vir, quos tutò sæmina nulla videt.*

z Petronius  
Carell.

— O sacred lookes befitting Maiestie,

Which neuer mortall wight could safely see.

Although for the greater part this beauty bee most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high browe like vnto the bright heauens, *cali pulcherima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a paire of cheekes of Vermilian colour, in which loue lodgeth, \* *Amor qui mollibus genis puellæ pernoctas*. A corall lip, *suaviorum delubrum*, in which

\* Sophocles An-  
tigone.

*Basia mille patent, basia mille latent,*

*gratiarum sedes gratissima*, a sweet smelling floure, from which Bees may gather hony, *Mellilege volucres quid adhuc causa thyma, rosasq; &c.*

† Jo. Secundus  
bas. 19.

*Omnes ad domine labra venite mee.*

*Illarosas spirat, &c.*

A white and round necke, that *via lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath, white and euen teeth, which some call the sale peece, a fine soft round pappe, giue an excellent grace, † *Quale decus tumidis Pario de marmore mammis?*

† Lacheus.

\* and make a pleasant valley *lactæum sinum*, betweene two chaulkie hills; Sotrioriantes papillulas, & ad pruritum frigidus amatores solo aspectu excitantes. Vnde is, &c. († *Forma papillarum quam fuit apta premi:*

\* Arandus. val-  
lis amenissima, &  
duobus monti-  
bus composita  
niveis.  
a Ovid.

Againe

*Vrebant oculos duræ stantesq; mamille.)*

A flaxen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpina crinem,* *Et crines nodantur in aurum.* *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medæ*) will haue *Iasons* golden haire, to be the maine cause of *Medæ's* dotage on him, *Castor* and *Pollux* were both yellowe hair'd, *Paris*, *Menelaus*, and most amorous young men, haue beene such in all ages, *mollis ac suaves*, as *Baptista Porta* inferres, † *Physiog. lib. 2.* louely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd. *Pulchricoma Venus*, and *Cupid* himselfe was yellow hair'd: for so *Psyche* spy-

† Fol. 77. Dap-  
les bilares am-  
tores &c.

4:8 ed him asleepe, *Bryseis, Polixena, & flavicomae omnes,*  
 ——— and *Hero the faire,*  
*Whom young Apollo courted for her haire.*

b When Cupid  
 slept. *Casarem  
 auream habentem,  
 ubi Psyche  
 vidit. mollemq;  
 ex ambrosia cer-  
 vicem inspexit,  
 crines crispas,  
 purpureas genas  
 candidasq; &c.*  
*Apuleius.*

c In laud m  
 calui: *splendida  
 coma quifq; a-  
 dulter est, allicit  
 aurea coma.*

c *Venus ipsa  
 non placeret co-  
 mis nudata ca-  
 pite spoliata, si  
 qualis ipsa Ve-  
 nus cum fuit  
 virgo omni gra-  
 tiarum choro  
 stipata, & toto  
 cupidinum po-  
 pulo concinnata,  
 balsmo suo cin-  
 cta, cinnama  
 fragrans, & bal-  
 sama, si calva  
 processerit, pla-  
 cere non potest  
 Vulcano suo.*

f Arand. *capilli  
 vetia cupidinis  
 sylva cecidit, in  
 qua nidificat  
 Cupido, sub cuius  
 umbra amores  
 mille modis  
 exercent.*

† *Epist. 72. Vbi  
 pulchram tibi,  
 bene compatiū,  
 tenuemq; pedem  
 vidi.*

\* *Theod. Pro-  
 dromus Amor,  
 lib. 1.*

d *Plautus Cas.*

\* *Claudius op-  
 time rem agit.*

c *Fol. 5. Si ser-  
 vum viderint,  
 aut flatorem al-  
 tius cinctum, aut  
 pulvere perfu-  
 sum, aut histrio-  
 nem in scenam  
 traductum, &c.*

† *Me pulchra fateor cavere forma, verum  
 luculenta --- nostra est. Petronius Catal. de Priapo.*

*Leland* commends *Guithera King Arthures* wife, for a faire flexen haire : so *Paulus Aemilius* sets out *Clodeneus* that louely King of *France*. c *Synesius* holds euery effeminate fellow or adulterer is faire hair'd : and *Apuleius* adds that *Venus* herselfe, Goddesse of Loue, cannot delight, c *Though shee come accompanied with the Graces, & all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cynamom and Bawme, yet if shee be bauld or bad hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian Ladies* at this day, to counterfeit yellow haire so much, great women to Calamistrate and curle it vp, vibrantes ad gratiam crines, & quot orbibus in captiuitatem flexos: to adorne their heads with spangles, pearles, and flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, † *the hairees are Cupids nets, to catch all commers, a brushie wood, in which Cupid builds his nest, and vnder whose shadowes, all Loues a thousand senerall wayes sport themselves.*

A little hand, pretty little mouth, small, fine, long fingers, *Gratia qua digitis-* tis that which *Apollo* did admire in *Daphne*, ——— *laudat digitosq; manusq;* a streight and slender body: a small foot, and well proportioned legge, hath an excellent lustre, \* *Cui totum incumbit corpus uti fundamento aedes. Clearchus* vowed to his friend *Anyander* in † *Aristinatus*, that the most attractive part in his Mistris, to make him loue and like her first, was her pretty legge and foot: a soft and white skinne, &c. haue their peculiar graces, d *Nebula haud est mollior ac huius cutis est, adepol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes,

——— *nudus membra Pyracmon*, a martiall hirsute face pleaseth best, a blacke man is a pearle in a faire womans eye, and is as acceptable as \* lame *Vulcan* was to *Venus*; for hee being a sweaty fuliginous blacke smyth, was dearely beloued of her, when faire *Apollo*, nimble *Mercury* were reiected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* obserues) *sordibus calent* (As many men are more moued with kitchin wenches, and a poore market maid, then all these illustrious Court and City Dames) will sooner dote vpon a slaue, a seruant, a durt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked legges or armes, *thorosaq; brachia* † &c. though he be all in ragges, obscene and durty, then vpon a Noble Gallant; *Nireus, Ephestion, Alcibiades*, or those embroidered Courtiers full of silke & Gold. ‡ *Iustines* wife, a Citizen of *Rome*, fell in loue with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Empreffe doted on a Fencer.

Not one of a thousand falls in loue, but there is some peculiar part or other which pleaseth most, and inflames him about the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desiderable & pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controuersie was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles;

† *Me pulchra fateor cavere forma, verum luculenta --- nostra est. Petronius Catal. de Priapo.* ‡ *Galen.* † *Calcagninus Apologia.*  
*Que pars maxime desiderabilis, alius frontem, alius genas, &c.*

for suppose they had her where they would, what would they \* first seeke?  
Yet this notwithstanding I doe easily grant, *neq; quis vestrum negaverit opi-*

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\* Interfemini.

† Amoris lami.

duces, iudices, &amp;

indices qui mo-

mento in amos

sanant, in amos

in amos cogunt.

oculatiſſimi cor-

poris excubito-

res, quid non a-

gunt? quid non

angunt?

g Hensius.

h Sunt enim o-

culi præcipue

pulchritudinis

sedes lib. 6.

i Ocelli carm.

17. cuius &amp; Lip-

sius epist. quest.

lib. 3. cap. 11.

meminit ob ele-

gantiam.

(*videt igne meantes,*  
*Sydeibus similes oculos*)  
which are Loues Fowlers, & *Aucupium amoris*, the shooing hornes, the hooks  
of Loue (as *Araundus* will) the guides, touchstone, Iudges, that in a moment  
cure mad men, and make sound folkes mad, the watchmen of the body, what doe  
they not? How vex they not? All this is true, and ( which *Athenens lib. 13.*  
*dip. cap. 5.* and *Tatius* hold) they are the chiefe seats of Loue, as *James Lernu-*  
*tius* hath facetely expressed in an elegant Ode of his,

*Amorem ocellis flammeolis heræ*

*Vidi infidentem, creante posteri:*

*Fratresq; circumludibundos,*

*Cum pharetrâ volitare & arcu &c.*

I saw Loue sitting in my Mistris eies

Sparkling, beleiue it all posterity,

And his attendants playing round about

With bowe & arrows ready for to fly.

*Scaliger* calls the eyes, *k Cupids arrowes*, the tongue, the lightning of Loue; the  
pappes, the tents: *1 Balthasar Castilio*, the causes, the chariots, the lampes of  
Loue,

k Cynthia prima

suis miserum me

cepit ocellis, con-

tactum nullis

ante cupidinibus

Propert. l. 1.

— *amula lumina stellis,*

*Lumina quæ possent sollicitare Deos.*

Eyes emulating starres in light,

Entising Gods at the first sight.

Loues Orators, *n Petronius.*

*O blandos oculos, & ô facetos,*

*Et quâdam propriâ notâ loquaces,*

*Illic est Venus, & leues amores,*

*Atq; ipsa in medio sedet voluptas.*

O sweet and pretty speaking eyes,

Where *Venus* loue and pleasure lies.

Loues Torches, Touch-box, Napthe and Matches, *p Tibullus.*

*Illius ex oculis quum vult exurere divos,*

*Accendit geminas lampades acer amor.*

Tart loue when he will set the Gods on fire,

Lightens the eyes as Torches to desire.

*Leander* at the first sight of *Hero's* eyes, was incensed, saith *Museus.*

*Simul in oculorum radijs crescebat fax amorum,*

*Et cor fervebat invicti ignis impetu,*

*Pulchritudo enim celebris immaculata femina,*

*Acutior hominibus est veloci sagittâ.*

*Oculus verò via est, ab oculi ictibus*

*Vulnus dilabatur, & in præcordia viri manat.*

Loues torches ganne to burne first in her eyes,

And set his heart on fire, which neuer dies:

For the faire beauty of a Virgin pure,

Is sharper then a dart, and doth inure

p De Sulpitio

l. 4.

q Pulchritudo

ipsa per oculos

radios in pectus

amentis dima-

nans amate rei

formam inculp-

sit. Tatius lib. 5.

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A deeper wound, which pierceth to the heart,  
By th' eyes, and causeth such a cruell smart.

† *Iacob. Cornelius* r A moderne Poet brings in *Ammon* complaining of *Thamar*,

us *Ammon* tra.  
god. *Abt.* 1. sc. 7.

† *Rose* *formosa*  
rum oculis nas-  
cuntur, & bila-  
ritas vultus ele-  
gantiae corona.  
*Philostratus* de-  
litiis.

† *Epist.* & in de-  
litiis, Abi & op-  
pugnatione me-  
linque, quam

flamma non ex-  
tinguit, nam ab  
amore ipsa flid-  
mascenti incen-  
diuntur: quæ cor-  
porum penetra-  
tio, quæ tyran-  
nis hæc &c.  
† *Læchens* *Pan-  
thea*.

— & me fascino

*Occidit ille risus & forma lepos,  
Ille nitor, illa gratia, & verus decor,  
Illa emulantes purpuram, & rosas gena,  
Oculiq; vincitq; aurio nodo coma.*---

It was thy beauty, 'twas thy pleasing smile,  
Thy grace and comeliness did me beguile,  
Thy rose-like cheekes, and vnto purple faire  
Thy louely eyes, and golden knotted haire.

† *Philostratus Lemnius* cries out on his Mistris *Basiliske* eyes, *ardentes faces*, those two burning glassees, they had so inflamed his soule, that no water could quench it, *what a tyranny* (saith he) *what a penetration of bodies is this? thou drawst with violence, and swallowest me vp, as Charybdis doth Saylers, with thy rockie eyes, he that falls into this gulse of Loue, can never get out.* The strongest beames of Beauty, are still darted from thy eyes,

† *Nam quis lumina, tanta, tanta  
Posset luminibus suis tueri,  
Non statim trepidansq; palpitansq;  
Præ desiderij aestuantis aurâ &c.*

For who such eyes with his can see  
And not forthwith inamor'd be.

And as men catch dotrels, by putting out a leg or an arme, with those mutu-  
all glances of the eyes they first inueagle one another. Of all eyes (by the  
way) blacke are most amiable, entising, and fairest, which the Poet obserues in  
commending of his Mistris,

u *Ouid* amorû  
lib. 2. eleg. 4.

† *Scut.* *Herculis*

u *Spectandam nigris oculis, nigroq; capillo.*  
which *Hesiod* admires in his *Alcmena*

† *Cuius à vertice ac nigris oculis,  
Tale quiddam spirat ac ab aure à Venere.*  
From her black eyes, & from her golden face  
As if from *Venus* came a louely grace.

and \* *Triton* in his

\* *Calceagninus*  
dial.

x *Flid.* 1.

y *Hist.* lib. 1.

*Milene* — *nigra oculos formosa mihi.*

x *Homer* vseth that Epithete of Oxceyed, in describing *Iuno*, because a round  
blacke eye is the best, and farthest from black, the worse: Which y *Polidore*  
*Virgil* taxeth in our Nation, *Angli ut plurimum cæcis oculis*, wee haue gray  
eyes for the most part. *Baptista Porta Physiognom. lib. 3.* put gray colour vpon  
children; they be childish eyes, dull and heavy. Many commend on the other  
side *Spanish* Ladies, and those z *Greeke* Dames at this day, for the blacknesse  
of their eyes, as *Porta* doth his *Neapolitan* young wiues. *Sueton* describes  
*Iulius Cesar* to haue beene *nigris vegetisq; oculis micantibus*, of a black quick  
sparkling eye; and although *Averroes* in his *Colliget* will haue such persons  
timorous, yet without question they are most amorous.

Now last of all, I will shew you by what meanes Beauty doth fascinate, be-  
witch, as some held, and worke vpon the Soule of a man by the Eye. For cer-  
tainely I am of the Poets minde, Loue doth bewitch and strangely change vs.

*Ludit*

z *Sands* *relati-*  
on fol. 67.

*a* Ludit amor sensus, oculos perstringit, & aufert  
 Libertatem animi, mira nos fascinat arte.  
 Credo aliquis demon subiens præcordia flammam  
 Concitat, & raptam tollit de cardine mentem.

Loue mocks our senses, curbs our liberties,  
 And doth bewitch vs with his Art and rings,  
 I thinke some Diuell gets into our entrals,  
 And kindles coales, and heaues our soules from the hinges.

*Heliodorus lib. 3.* proues at large, <sup>b</sup> that Loue is witch-craft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in vs, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus. Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioyne eye to eye, and so drink and suck in Loue betweene them, for the beginning of this disease is the Eye. And therefore he that hath a cleere eye, though hee be otherwise deformed, by often looking vpon him, will make one mad, & tie him fast to him by the eye. *Leonard. Varius lib. 1. cap. 2. de fascinat.* telleth vs, that by this interview, <sup>c</sup> the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he sends forth, and many men haue those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightness is such, they compell their spectators to looke off, and can no more endure them then the Sunne beames, <sup>d</sup> *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Sauour CHRIST, and <sup>e</sup> *Peter Morales* of the Virgin Mary, whom *Nicephorus* describes likewise to haue beene yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eyes, carry certaine spirituall vapours with them, and so infect the other party, and that in a moment. I knowe, they that hold *visio fit intra mittendo*, will make a doubt of this, but *Ficinus* proues it from bleare eyes, <sup>f</sup> *That by sight alone, make others bleare eyed: & it is more then manifest, that the vapour of the corrupt bloud doth get in together with the rayes, and so by the contagion, the spectators eyes are infected.* Other arguments there are of a Basiliske, that kils a farre off by sight, as that *Epheſian* did of whom <sup>g</sup> *Philostratus* speakes, of so pernicious an eye, hee poysoned all hee looked steddily on: and that other argument, *menstruæ fæminæ*, out of *Aristotles Problems*, *morboſæ Capiuaccius* addes, and <sup>h</sup> *Septalius* the Commentator, that contaminates a looking-glasse with beholding it. <sup>i</sup> So the beames that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the bloud. To this effect shee complained in <sup>i</sup> *Apuleius*, Thou art the cause of my grieve, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, & therefore pittie me that am now ready to dye for thy sake. *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*. <sup>k</sup> *Lycias* he stares on *Phædrus* face, and *Phædrus* fastens the balls of his eyes vpon *Lycias*, and with those sparkling rayes, sends out his spirits. The beames of *Phædrus* eyes are easily mingled with the beames of *Lycias*, and spirits are

<sup>b</sup> Amor per oculos, naves, poros influens, &c. Mortales tum summopere fascinantur quando frequentissimo intuitu actum dirigentes, &c. Ideo si quis nitore polleat oculorum, &c. <sup>c</sup> Spiritus puriores fascinantur oculus à feradios emittit, &c. <sup>d</sup> Lib. de pulebris. <sup>e</sup> Lib. 2. cap. 23. colore vitium referente, crinita, flavas, acerbis oculis. <sup>f</sup> Lippi solo intuitu alios lippos faciunt, & patet una cum radio vaporè corrupti sanguinis emanare, cuius contagione oculus spectantis inficitur. <sup>g</sup> Vita Apollonis. <sup>h</sup> Comment. in Aristot. Probl. <sup>i</sup> Sic radius à corde percipientis missus, regimen proprium reperit, cor vulnerat, per oculos & sanguinem inficit, & spiritus, subtili quadam vi. Castil. lib. 3. de aulico. <sup>k</sup> Lib. 10. Causa omnia & origo omnis presentis doloris tutee, Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum viscerum medullis commouent incendium, ergo misere tui causa pereuntis.

<sup>k</sup> *Lycias* in *Phædrus* vultum inibat, *Phædrus* in oculis *Lycias* scintillas suorum desiguit oculorum cumq; scintillis, &c. Sequitur *Phædrus* *Lycias*, quia cor sumptit spiritum, *Phædrus* *Lycias*, quia spiritus propriam sedem postulat. Verum *Lycias*, &c.

ioyned

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ioyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels; and that which is a greater wonder, Phædrus bloud is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus, and mine owne selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my ioy, my soule, my life. Phædrus followes Lycias, because his heart would haue his spirits, and Lycias followes Phædrus, because hee tones the seat of his spirits, both follow, but Lycias the earnestest of the two: The riuer hath more need of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is truched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blinde man loues, that neuer saw? Wee read in the liues of the fathers, a story of a childe that was brought vp in the wildernesse, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely womē wandring in the woods: he asked the old man what creatures they were, he told him, *Fayries*. After a while talking *obiter*, the Hermite demanded of him, which was the pleasantest sight that euer he saw in his life, hee readily replied, the two † *Fayries* he spied in the wildernesse. So that without doubt, there is some secret loadstone in a beautifull woman. 'Tis true indeed of naturall and chaste loue, but not of this Heroicall passion, or rather brutish burning lust, of which we treat, we speake of wandring, wanton, adulterous eyes, which as <sup>l</sup> he saith, lye still in wait, as so many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze & glote, as wanton Louers' doe one upon another, & with a pleasant eye-conflict, participate each others soules. Hence you may perceauē how easily, and how quickly we may be taken in loue; since at the twinkling of an eye, Phædrus spirits may so pernitiouly infect Lycias blood. <sup>m</sup> Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath receaued them, but egge him on,

<sup>n</sup> *Idq̃, petit corpus mens vnde est saucia amore,*

& we may manifestly perceauē a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controu. Ficinus, Cardan, Libanius de cruentis cadauer, &c.*

## MEMB. 2. SUBSECT. 3.

*Artificiall allurements of Loue, causes and provocations to lust. Gestures, Cloathes, Dowre, &c.*



Naturall beauty is a stronger loadstone of it selfe, as you haue heard, a great temptation, and pierceth to the very heart, but much more when those artificiall entisements and provocations of Gestures, Cloathes, Jewels, Pigments, Exornations, shall bee annexed vnto it, those other circumstances, opportunity of time and place shall concur, which of themselues alone were all sufficient, each one in particular to produce this effect. It is a question much controuerted by some wise men, *forma debeat plus arti an nature?* Whether naturall or artificiall obiects bee more powerfull

† *Demosia inquit que in hac Erebo nuper accurrebant.*

<sup>l</sup> *Castilio de aulico l. 3. fol. 2. 8. Oculi ut milites in insidiis semper reuehant, & subito ad visum sagittas emittunt &c.*  
<sup>m</sup> *Nec mirum si reliquos morbos, qui ex contagio ne nascuntur consideremus pestem, pruritum, scabiem, &c.*  
<sup>n</sup> *Lucretius.*

<sup>o</sup> In Beauty, that of fauour is preferred before that of Colours, and decent motis is more then that of flavour *Bacon's Essayes.*

powerfull, but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus*, in beggery, as a Iewel on a dung hill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Chariclia*, though shee were in beggers weeds: yet as it is vsed, artificiall is of more force, and much to be preferred.

*Sic dentata sibi videtur Agle,*

*Emptis os sibus Indicoq; cornu,*

*Sic quæ nigrior est cadente moro,*

*Cerussata sibi placet Lychoris.*

So toothlesse *Agle* seemes a pretty one,

Set out with new bought teeth of *Indy* bone,

So foule *Lychoris* blacker then berry,

Her selfe admires, now finer then cherry,

*John Leri*us the *Burgundian* cap. 8. *hist. navigat. in Brasil*, is altogether on my side. For whereas (saith he) at our comming to *Brasile*, we found both men and women naked as they were borne, without any couering, so much as of their priuities, and could not be perswaded by our Frenchmen that liued a yeare with them, to weare any: *Many will thinke that our so long commerce with naked women, must needes be a great provocation to lust*, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciuiousnesse, then our womens cloathes. *And I dare boldly affirme* (saith hee) *that those glittering attires, counterfeit colours, head-gears, curled haire, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, and all those other countrements, wherewith our countrey women counterfeite a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferiour vnto them in Beauty. I could evince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His countrey-man *Montagne* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in brieffe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward ornaments, then such as Nature hath provided. Is it true that those faire sparkling eyes, white neck, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselves are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall be added; it must needes bee farre more forcible then it was, when those curious needle-workes, variety of colours, Jewels, spangles, pendants, lawne, laces, tiffanies; faire and fine linnen, embroyderies, calamistiations, oyntments, &c. shall bee added, they will make the veriest doudy otherwise a Goddesse, when Nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust; but an *adulterous eye*, as *Peter* tearmes it 2; 2. 14. a wanton, a rolling lasciuious eye; A wandering eye, which *Isay* taxeth, 2. 16. *Christ* himselfe, and the Virgin *Mary*, had most beautifull eyes, as amiable eyes as any persons; saith 9 *Baradith*, that euer liued, but withall so modest, so chaste; that whosoever looked on them, was freed from that passion of burning lust; if we may beleue 1 *Gerson* and 1 *Bonauenture*, there was no such Antidote against it, as the Virgin *Maries* face. Tis not the eye, but carriage of it, as they vse it, that causeth such effects, when

p Multi tacite  
opinatur con-  
meri cum illud  
ad o frequens  
cum barbaris,  
nudis ac presen-  
tim cum fami-  
nis, ad libidinem  
provocare, at  
minus multo no-  
xia illorum nu-  
ditas quam no-  
strarum semi-  
narum cultus.  
Ausim assene-  
rare splendorem  
illum cultus,  
fucos &c.

q Hymn. euan-  
gel lib. 6 cap. 6.  
r Germ. de con-  
cep. orig. phisog-  
nomia virginis  
omnes motus ad  
castitatem.  
13. sens. d. 3. q 3.  
mirum, virgo  
formosissima; sed  
a nemine con-  
pita.

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† Met. 10.

*Pallas, Iuno, Venus*, were to win *Paris* fauour for the golden apple, as it is elegantly described in that pleasant Enterlude of † *Apuleius*. *Iuno* came with maiesty vpon the stage, *Minerua* grauity, but *Venus*, dulce *subridens constitit amene*, & *gratissima Gratia* deam propitiantes &c. came in smiling with her gracious Graces and exquisite musicke, as if she had danced, & *nonnunquam saltare solis oculis*, and which was the maine matter of all, shee danced with her rolling eyes; They were the Brokers and Harbingers of her sute. So she makes her bragges in a moderne Poet,

† Rosamonds  
complaint, by  
Sam. Daniel.

† *Aeneas* Sylv.

u *Heliodor.* li. 2.

*Rodophe* *Thra-*

*cia* tam inuolun-

tate fascino in-

structa, tam ex-

acte oculis intu-

ens attraxit, ut

si in illam quis

incidisset fieri

non posset quin

caperetur.

x Lib 3. de pro-

videntiâ. *Animi*

sensu & oculi, &

omnis improba

cupiditas per o-

cellos tanquam

canales introit.

† *Buchanan.*

† Soone could I make my brow to tyrannize,  
And make the World doe homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with priuate lookes, winking, glances and smiles, as so many dialogues they make vp the match many times, & vnderstand one anothers meanings, before they come to speake a word. † *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to giue each other entertainment, before euer they had conference: he asked her good will with his eye, shee did *suffragari*, and gaue consent with a pleasant looke. That † *Thracian Rodophe* was so excellent at this dumbe rhetorick, that if she had but looked vpon any one almost (saith *Calisiris*) she would haue bewitched him, and hee could not possibly escape it. For as † *Saluianus* obserues, the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscence gets into our hearts. They reueale our thoughts, and as they say, *frons animi Index*, but the eye of the countenance,

† *Quid procacibus intueri ocellis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificiall and reciprocall, those counter-smiles, are the dumbe shewes and prognosticks of greater matters, which they most part vse, to inueagle and deceiue; Though many sound louers againe are so frequently mistaken. For if they see but a faire maide laugh, or shew a pleasant countenance, vse some gracious words or gestures, they apply it all to themselves, as done in their fauour, Sure she loues them, shee is willing, coming, &c.

*Stultus quando videt quod pulchra puellula ridet,  
Tum fatuus credit se quod amare velit.*

When a foole sees a faire maide for to smile,  
He thinks she loues him, 'tis but to beguile.

They make an art of it as the Poet telleth vs,

y *Ouid. de arte  
amandi.*

y *Quis credat, discunt etiam ridere puella,*

*Queritur atq; illis hac quoq; parte decor.*

Who can beleue? to laugh maides make an Art,  
And seeke a pleasant grace in that same part.

And 'tis as great an entisement as any of the rest.

z *Perf. 3. Sat.*

z *subrisit molle puella,*

*Cor tibi ritè salit.*

a *Vel centum  
Charites videre  
putaret, Musæus*

of *Hero.*

b *Hor. Od. 22.*

lib. 1.

She makes thine heart leape, with a pleasing gentle smile of hers.

b *Dulce ridentem Lalagen amabo,*

*Dulce loquentem,*

I loue *Lalage*

as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistris, being well pleased, she gaue so sweete a smile.

It

It wonne *Ismenius*, as hee <sup>c</sup> confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so louingly the second time I saw her, that I could not chuse but admire her. And *Galla's* sweet smile quite ouercame † *Faustus* the Shepherde,

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*Me aspiciens moris blandè subrisit ocellis.*

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poore tottered wench, when I knew her first, said *Corbile, pannosa & lacera*, but now she is a stately piece indeed, hath her maides to attend her, braue attires, mony in her purse &c. and will you know how this came to passe? by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all &c. Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant; too credulous to beleue that euery light, wanton sutor, who sees or makes loue to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as hee meanes nothing lesse, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shewes, and amongst the rest, an vpright, a comely grace, curtesies, gentle salutations, cringes, a mincing gait, a decent and an affected pace, are most powerfull enticers, and which the Prophet *Esaia* a courteor himselte, and a great obseruer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not affect by such meanes?

*Whilest nature deckes them in their best attires,*

*Of youth and beauty which the World admires,*

† *Vrie* ——— *voce, manu, gressu, pectore, fronte, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall concur: (for to speake as it is, Loue is a kind of legerdemaine, meere juggling, a fascination) When they shew their faire hand, fine foot and leg withall, *magnum sui desiderium, nobis relinquunt*, saith <sup>d</sup> *Balthasar Castilio lib. 1.* they set vs a longing, and so when they pull vp their petty-coates, and outward garments, as vually they doe, to shew their fine stockings, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be seene) 'tis but a springe to catch Woodcocks; and as <sup>c</sup> *Chrysostome* telleth them downe-right, though they say nothing with their mouthes, they speake in their gait, they speake with their eyes, they speake in the carriage of their bodies. And what shall wee say otherwise of that baring of their necks, shoulders, naked breasts, armes and wrists, to what end are they, but onely to tempt men to lust.

† *Nam quid lacteolos sinus, & ipsas*

*Præ te fers sine linteo papillas?*

*Hoc est dicere, posce, posce, trado,*

*Hoc est ad Venerem vocare amantes.*

There needs no more as <sup>\*</sup> *Fredericus Matenesius* well obserues, but a crier to goe before them so dressed, to bid vs looke out, a trumpet to sound, or for defect a fowgelder to blowe.

y Looke out looke out and see;

What obiekt this may bee,

That doth perstring mine eye.

A gallant Lady goes,

In rich and gaudy clothes,

But whether away God knowes,

K k k 2

looks

<sup>c</sup> *Enstathius l. 5.*

† *Marinian.*

† *Tom. 4. merit.*

*dial. Exornando*

*scriptam eleganter, facilem &*

*bilarem se gerendo erga cur-*

*etios, videndo sua*

*ue ac blandum,*

*quid &c.*

† *Angerianus*

*d'Elis forte*

*vestimentum de*

*industria eleue-*

*tur, ut pedum ac*

*tibiarum pars a-*

*liqua conspicia-*

*tur, dum templū*

*aut locum ali-*

*quem adierit.*

<sup>c</sup> *Sermone, quod*

*non semina viris*

*cobabitent.*

*Non loquuta es*

*lingua, sed lo-*

*quuta es gressu*

*non loquuta es*

*voce, sed oculis*

*loquuta es clari-*

*us quam voce.*

† *Iouianus Pon-*

*tanus Baiar. lib.*

*1. ad Hermionē.*

<sup>\*</sup> *De luxu vestitiū*

*discurs. 6. Nihil*

*aliud deest nisi*

*ut præco vos*

*præcedat, &c.*

y If you can tel

how you may

sing this to the

tune a Sow-

gelder blowes

— looke out, &c. & *que sequuntur*,

or to what end and purpose. But to leaue all these phantastickall ruptures, I'll prosecute mine intended Theame. Nakednesse, as I haue said, is an odious thing of it selfe, *remedium amoris*, yet it may bee so vsed in part, and at such times, that there can be no such entilement as it is.

*c Nec mihi cincta Diana placet, nec nuda Cythere,  
Illa voluptatis nil habet, hac nimium.*

*e Ausonius Epig.  
28.*

*f Plin. lib. 33. c.  
10. Campaspe  
nudam picturus  
Apelles amore  
eius illaqueatus  
est.*

*g In Tyrrhenis  
convitiis nude  
mulieres mini-  
strabant.*

*† Euseb. 7. lib. 2.  
\* Amatoria mi-  
centes vidit, &  
in ipsis comple-  
xibus audit, &c.  
emerit inde Cu-  
pido in pectus  
Virginis.  
h Spartian.*

David so espied *Bersheba*, the Elders *Susanna*: *Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius* in *Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nude puellæ administrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lasciuious queanes to dance Friskin in that fashion, saith *Curtius lib. 5.* and *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *Tuscans* at some set banquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib. 3. c. 96.* confirms of such other bawdy Nations. *Nero* would haue filthy pictures still hanging in his chamber, which is too commonly vsed in our times, and *Helioabalus, Etiam coram agentes, ut ad venerem incitarent*: So things may be abused. A seruant maide in *† Aristanetus*, spied her Master and Mistresse through the key hole \* merrily disposed, vpon the sight she fell in loue with her Master. *Antoninus Caracalla* obserued his mother in law with her breasts amorously laid open, he was so much moued, that he said, *Ab si liceret*, O that I might; which she by chance ouer hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation he married her: this obiekt was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

When you haue all done, *veniunt à veste sagittæ*, the greatest prouocations of lust are from our apparell. God makes, they say, man shapes, and there is no motiue like vnto it, a filthy knaue, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and tricked vp, that it may make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxurie aucupium*, one calls it, the first snare of lust, *i Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrimis deplorandum*, saith *† Matenescus*, and with teares of blood to be deplored. Not that comelines of clothes is therefore to be condemned, and those vsuall ornaments: there is a decency and *decorum* in this as well as in other things, fit to be vsed, becomming seuerall persons, and befitting their estates, hee is onely phantastickall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaued: but when they are so new fangled, so vnstaid, so prodigious in their attires, beyond their meanes and fortunes, vnbefting their age, place, quality, condition, what should we otherwise thinke of them? Why doe they adorne themselues with so many colours of hearbs, flowres, curious needle workes, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets & tires of seuerall fashions, decke themselues with pendants, bracelets, eare-rings, chaines, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, ribbands

*i De immo-  
mulier, culcu.  
† Discurs. 6. de  
luxu vestium.*

ribbands; why doe they make such glorious shewes with their scarfes, feathers, fannes, masks, furies, laces, tiffanies, ruffles, falls, cals, cuffes, damaskes, veluets, tinsels, cloth of gold, siluer, tiffue? with colours of heauens, starres, planets, the strength of mettals, stones, odors, flowres, birds, beasts, fishes, and whatsoeuer *Africke, Asia, America*, sea, land, art, and industry of man can afford? Why doe they vse and couet such nouelty of inuentions; such new fangled tyres, and spend such inestimable summes on them? To what end are those crisped, false haire, painted faces, as <sup>k</sup> the *Satyrist* obserues, such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neroes Poppea*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawke in pruning? <sup>l</sup> *Dum moliuntur, dum comuntur, annus est*, <sup>A\*</sup> *Gardner takes not so much delight and paines in his garden, an horseman to dresse his horse, scoure his armour*, a *Marriner* about his ship, a *Merchant* his shop and shopbooke, as they doe about their faces, and all those other parts: such setting vp with cokes, streightning with whale-bones; why is it but as a day-net catcheth larkes, to make young men stoupe vn to them. *Philocharus* a gallant in *Aristanetus*, aduised his friend *Poliænus*, to take heed of such entisements, † for it was the sweet sound and motion of his *Mistress* spangles and bracelets, the smell of her oyntments, that captiuated him first, *Illafuit mentis prima ruina mee.* *Quid sibi vult pixidum turba*, saith <sup>m</sup> *Lucian*, To what vse are pinnes, pots, glasses, oyntments, irons, combes, bodkins, setting sticke, why bestow they all their patrimonies and husbands yearely revenues on such fooleries † bina patrimonia singulis auribus; why vse they dragons, waspes, snakes, for chaines, inamelled Iewels on their neckes, eares, dignum potius foret ferro manus istas religari, at q̃ utinam monilia verè dracones essent, they had more need some of them bee tied in *Bedlam* with iron chaines, haue a whip for a fanne, and haire cloathes next to their skins, instead of wrought smocks, haue their cheeks stigmatized with a hot iron, I say, some of our *Iesabells*, in steed of painting, if they were well serued. But why is all this labour, all this cost; preparation, riding, running, farre fetched, and deare bought stuffe? <sup>n</sup> *Because* forsooth they would be faire and fine, and where nature is defectiue, supply it by art, *Sanguine quæ vero non rubet, arte rubet*, (*Ouid*) and to that purpose they annoint and paint their faces, to make *Helen of He-cuba* — *paruamq; exortamq; puellam* — *Europen*; To this intent they crush in their feet and bodies, hurt and crucifie themselues, sometimes in lax cloathes, an hundred yardes I thinke in a gowne, a fleecue, and sometimes againe so close, *ut nudos exprimant artus*. ° Now long tailles and traines, and then short, vp, downe, high, lowe, thicke, thinne, &c. now little or no bandes, then as big as cart wheelles, now loose bodies, then great fardigalls and close girt, &c. Why is all this, but with the whore in the *Prouerbs*, to intoxicate some or other:

*Quod pulchros Glycere sumas de pixide vultus;*

*Quod tibi composita nec sine lege come,*

*Quod niteat digitis adamas, Beryllus in aure,*

*Non sum diuinus, sed scio quid cupias.*

O *Glycere* in that you paint so much,

Your haire is so bedeck't in order such,

K k k 3

<sup>k</sup> *Petronius*  
fol. 95. quo spe-  
ctant flexæ co-  
me, quo facies  
medicamine as-  
trita, & oculo-  
rum molis pe-  
tulantia, quò in-  
cessus tam com-  
positus &c.

<sup>l</sup> *Ter.*  
\* *Pet. Aretine.*  
*Hortularius* non  
ita exerce. ut  
visendis hortis,  
eques equis,  
armis, naut. in-  
vibus &c.  
† *Epist. 4.* *Sonius*  
armillarum be-  
ne sonantium,  
odor unguento-  
rum &c.

<sup>m</sup> *Tom 4. dial.*  
*Amor. vascula*  
*plena multe in-*  
*felicitatis, om-*  
*nem maritorum*  
*opulentiam in*  
*hec impendunt,*  
*dracones pro*  
*monilibus ha-*  
*bent, qui vitiā*  
*verè dracones*  
*essent.* *Lucian.*  
† *Ouid. epist.*  
*med. Iasoni.*  
† *Seneca.*

<sup>n</sup> *Castilio de au-*  
*lic. lib. 1. Mulie-*  
*ribus omnibus*  
*hoc imprimis in-*  
*uolū est, ut for-*  
*mosæ sint, aut si*  
*re ipsa non sint,*  
*videantur tamē*  
*esse, & si qua*  
*parie natura de-*  
*suit, artis suppe-*  
*tias adiungunt,*  
*vnde illæ facies*  
*unctiones, dolor*  
*& cruciatus in*  
*artandis corpo-*  
*ribus, &c.*  
o *Modò cauda-*  
*tas tunicas, &c.*  
*Bosius.*

With

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With rings on fingers, bracelets in your eare,  
Although no Prophet, tell I can, I feare.

to be admired, to bee gazed on, to circumvent some nouice? as many times they doe, that in stead of a Lady he loues a cap and feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, (as *Cherea* describes his mistris in the † Poet) a painted face, a russe-band, faire and fine linnen, a coronet, a flowre. \* (*Naturæq; putat quod fuit artificis*,) a wrought waste-coate he dotes on, or a pied petticoat, in stead of a proper woman. For generally as with rich furred conies, their cases are farre better then their bodies. T'is too commonly so,

† Ter. Euauch.  
Act. 2. Scen. 3.  
\* Stroza filius.

p Ouid.

p *Auferimur cultu, & gemmis, auroq; teguntur  
Omnia, pars minima est ipsa puella sui.*

With gold and Jewels all is couered,  
And with a strange tire we are wonne,  
(While she's the least part of her selfe)  
And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not be seene but by torch or candle-light, and come abroad with all the preparation may bee, when they haue no businesse but onely to shew themselves,

*Spectatum veniunt, veniunt spectentur ut ipsæ*

† For what is beauty if it be not seene,  
Or what is't to be seene if not admir'd,  
And though admir'd, vnlesse in loue desir'd?

† S. Daniel.  
q Lib. de villi-  
m. s. Frasco in-  
cessu, obtutu la-  
civo, calamistrata,  
cincinnata,  
fucata, recens lo-  
ta, purpurata,  
pretiosaq; ami-  
cti pallio spi-  
rans vnguenta,  
ut iuuenum ani-  
mos circūueniat.  
r Orat. in ebrios.  
Impudentes se  
m: sculorum a-  
spectibus expo-  
nunt insolenter  
comas iactantes,  
trahunt tunicas  
pedibus colliden-  
tes, oculosq; petri-  
lanti, risu effuso,  
ad tripudium in-  
sanientes, omnem  
adulescentum in-  
temperantiam  
in se provocan-  
tes; idq; in tem-  
plis memorie  
martyrum con-  
eratis, pomariis  
civitatis offi-  
cinam fecerunt  
impudentie.  
† Hymno Ven-  
ri dicato.

why doe they goe with such a counterfeite gate, which q *Philo Iudæus* repre- hends them for, and vse (I say it againe) such gestures, apish, ridiculous, vnde- cent attires, vse those perfumes and oyntments in publike, flocke to heare ser- mons so frequent, is it for deuotion? or rather as *Basil* tels them, to meet their sweet-hearts, and see fashions; for as hee saith, commonly they come so provided to that place, with such gestures and tires as if they should goe to a dancing-schoole, a stage-play or baudie-house, fitter then a Church.

When such a shee Priest comes her Masse to say,  
Twenty to one they all forget to pray.

They make those holy Temples consecrated to Godly martyrs, & religious uses, the shops of impudence, denncs of whores and theewes, and little better then brothell-houses. When wee shall see these things daily done, their husbands bankrupts, if not cornuto's, their wiues light huswiues, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we thinke other- wise, what is their end, but to deceiue and inueagle young men? As tow takes fire, such enuising obiects produce their effects, how can it bee otherwise? When *Venus* stood before *Anchyses* (as *Homer* faines in one of his Hymnes) in her costly robes, hee was instantly taken,

*Cum ante ipsum staret Iouis filia, videns eam  
Anchises, admirabatur formam, & stupendas vestes,  
Erat enim induta peplo, igneis radijs splendoris,  
Habebat quoq; torques fulgidos, flexiles halices,  
Tenerum collum ambiebant monilia pulchra,  
Aurea, variegata.*

When

When *Venus* stood before *Anchises* first,  
 He was amaz'd to see her in her tires,  
 For she had on a hood as red as fire,  
 And glittering chaines, and Ivy twisted spires,  
 About her tender necke were costly brüches,  
 And necke laces of gold, inamell'd ouches.

So when *Medea* came in prelence, attended by her Nymphes and Ladies, as she is described by *Apollonius*.

*Cunctas verò ignis instar sequebatur splendor,  
 Tantum ab aureis simbris resplendebat iubar,  
 Accenditq; in oculis dulce desiderium,  
 A lustre followed them like flaming fire,  
 And from their golden borders came such beames,  
 Which in his eyes provok'd a sweet desire.*

Such a relation wee haue in *Plutarch*, when the Queenes came and offered themselves to *Anthony*, <sup>u</sup> with diuers Presents, and enticing ornaments, Asiaticke allurements, with such wonderfull ioy and festiuitie, they did so inueagle the Romanes, that no man could containe himselfe, all was turned to delight and pleasure. The women transformed themselves to *Bacchus* shapes, the men children to *Satyrs* and *Pans*; but *Anthony* himselfe was quite besotted with *Cleopatra's* sweet speeches, philters, beauty, pleasing tires: for when she sailed along the riuer *Cydnus*, with such incredible pompe in a gilded ship, her selfe dressed like *Venus*, her maides like the *Graces*, her Pages like so many *Cupids*, *Anthony* was amazed, and rapt beyond himselfe. *Heliodorus lib. 1.* brings in *Dameneta* stepmother to *Cnemon*, whom she saw in his scarfes, rings, robes and coronet, quite mad for the loue of him. It was *Indiths* *Pantofles* that rauished the eyes of *Olofernes*. And *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly loue her. If these outward ornaments were not of such force, why doth <sup>z</sup> *Naomi* giue *ruth* counsell how to please *Booz*? and *Indith* seeking to captiuate *Olofernes*, washed and anoynted her selfe with costly oyntments, dressed her haire, and put on costly attires? The riot in this kinde hath bin excessiue in times past, no man almost came abroad, but curled and annointed,

<sup>b</sup> *Et matutino sudans Crispinus amomo,*

*Quantum vix redolent duo funera,*

one spent as

much as two funeralls at once, and with perfumed haire, <sup>c</sup> *& rosa canos odorati capillos Assyriaq; nardo*. What strange things doth <sup>d</sup> *Sueton* relate in this matter of *Caligulas* riot? and *Pliny lib. 12. & 13.* Read more in *Dioscorides*, *Vlmus*, *Arnoldus*, *Randoletius de fuco & decoratione*, for it is now an art, as it was of old, (so <sup>e</sup> *Seneca* records) *officina sunt odores coquentium*. Women are bad, and men worse, no difference at all betwixt their and our times, <sup>f</sup> *Good manners*, as *Seneca* complaines, are extinct with wantonnesse, in triking up themselves men goe beyond women, they weare harlots colours and doe not walke, but iet and dance, *hic mulier, hæc vir*, more like Players, Butterflies, Baboons, Apes, Antickes then men. So ridiculous moreouer we are in our attires, and for cost so excessiue, that as *Hierome* said of old, *Vno filo villarum insunt pretia, vno lino decies sestertium inseritur*, 'tis an ordinary thing to put a thousand Oakes, or an hundred Oxen into a sute of apparell,

<sup>r</sup> *Argonaut l. 4.*

<sup>\*</sup> *Vit. Antonij.*  
<sup>u</sup> *Regia domo ornatus, certantes, seje ac formam suam Antonio offerentes.*  
<sup>e</sup> *c. Cum ornatus & incredibili pompa per Cydnum fluvium navigaret aurata puppi, ipsa ad similitudinem Veneris ornata, puella Græciæ similes, pueri Capidinihus.* *Antonius ad visum stupefactus.*  
<sup>x</sup> *Lib. de li. prop.*  
<sup>y</sup> *Amictum Chlamyde & coronis, quum primum aspexit Cnemonem, ex potestate mentis excidit.*  
<sup>z</sup> *Ruth. 3. 3.*  
<sup>a</sup> *Cap. 9. 5.*  
<sup>b</sup> *Iuven. Sat. 6.*  
<sup>c</sup> *Hor. lib. 2. od. 11.*  
<sup>d</sup> *Cap. 27.*  
<sup>e</sup> *Epist. 90.*  
<sup>f</sup> *Quicquid est boni moris leuitate extinguitur, & politura corporis, mulieres munditias antecessimus, colores meretricios viri sumimus teneo & molli gradu suspendimus gradum, non ambulamus, nat. que lib. 7. cap. 31.*

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to weare a whole Mannor on his backe. What with shooc-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing Jewels in his shoocs, a common thing in our times, not for Emperours and Princes, but almost for scruingmen & tailers: all the flowres, starres, constellations, gold & pretious stones doe condescend to set out their shoocs. To repress the luxurie of those *Romane* matrons, there was *g lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtesan in *Florence*, is no whit inferior to a Queene, if our Geographers say true, and why is all this? *why doe they glory in their Jewels* (as <sup>h</sup> he saith) or exult and triumph *in the beauty of cloathes*, *why is all this cost? to incite men the sooner to burning lust*. They pretend decency and ornament, but let them take heed, least while they set out their bodies, they doe not damne their soules, 'tis <sup>i</sup> *Bernards* counsell: *shine in Jewels, stinke in conditions, haue purple robes, and a torne conscience*. Let them take heed of *Esaies* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earrings, vailles, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweet favours, they become not bald, burnt, and stinke vpon a sudden. And let maides beware, as <sup>k</sup> *Cyprian* adviseth, *least while they wander too loosely abroad, they loose not their virginities*: and like *Egyptian* temples, seeme faire without, but proue rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, <sup>k</sup> *To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tied to their haire, to subiect themselves to their husbands*. If they would doe so, they should bee comely enough, *cloath themselves with the silke of sanctity, damaske of devotion, purple of piety and chastity, and so painted, they shall haue God himselfe to be a suiter*: Let whores and queanes pranke vp themselves, <sup>m</sup> *let them paint their faces with minion and cerusse, they are but fuell of lust, and signes of a corrupt soule*: if ye be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your loue and desire. *Mulier recte olet ubi nihil olet*, then a woman sinells best, when shee hath no perfume at all, no crowne, chaine or iewell (*Guinnarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wife mans eye and iudgement they get by their plainenesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many layes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife be-like, that was dressed like a May Lady, and as most of our Gentlewomen are, was more solicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest (as *Cato* said) and haue the commonwealth turned topsie turvie, then her tires marred)

g *Lin. l. 4. de c. 4.*  
h *Quid exultas in pulchritudine parui, quid gloriaris in gemmis ut facilius inuites ad libidinum incendium.*  
Mat. *Bossus de immoder. mulie. cultu.*

i *Epist. 113 fulgent. monilibus, moribus sortent, purpurata vestis, confectia pan-nosa, cap. 3. 17.*  
k *De virginali habitu. dum ornari cultibus dum enari virgines volunt, desinunt esse virgines.*  
Clement *Alex. andriani lib. de pul. br. anime, ibidem.*

l *Lib. 2. de cultu mulierum, oculos depictos verecundia, inferentes in aures sermonem dei, annectentes eribus iugum Christi, caput maritis subicientes, sic facile & satis eris ornate: vestis vos serico probitatis, byssino sanctitatis, purpura pudicitie, taliter pigmentate: e deum habebitis amatorem.*

m *Suas habent Romane lasciuas, purpurissa, ac cerussa ora perungant, fomenta libidinum, & corrupte mentis indicia, vestrum o ramentu deus sit, pudicitia virtutis studium.*  
Bossus.  
Plautus.

n *Sollicitiores de capitis sui decore quam de salute, inter pestinem, & speculum diem perdunt, conciniores, esse malunt quam honestiores: rempud. minus turbati curant quam comam.* Seneca.

And

And shee did nought but bragge of her fine robes and Jewels, and provoked the *Romane* Matron to shew hers. *Cornelia* kept her in talke til her children came from schoole, and these said she are my jewels, and so deluded and put off a prowd, vaine, phantasticall huswife. How much better were it for our matrons to doe as she did, to goe ciuilly and decently, ° *Honestæ mulieris instar quæ utitur euro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, and when they need it, then to consume it in riot, begger their husbands, prostitute themselues, inueagle others, and peradventure damne their owne soules. How much more would it bee for their honour and credit? Thus doing, as *Hierome* said of *Blesilla*, *P. Furius* did not so triumph ouer the *Gaules*, *Papyrius* of the *Samnites*, *Scipio* of *Numantia*, as shee did by her temperance; pullâ semper veste, &c. they should insult & domineere ouer lust, folly, vaine-glory, all such inordinate, furious and vnruely passions.

° *Lucian.*

*P. Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphauit, ac illa se vincendo in hac parte.*

But I am ouer tedious, I confesse, and whilst I stand gaping after fine clothes, there is another great allurements (in the worlds eye at least) which had like to haue stolne out of sight, and that is mony, *ueniunt à dote sagittæ*, mony makes the match; † *Μονὴν ἀγρευὲν ἐλέπουσιν*. 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beauctious ornaments, and those good parts Art and Nature can afford, they care not for honesty, bringing vp, birth, beauty, person; but for mony.

† *Anacreon, 4. Solus intuentur aurum.*

\* *Canes & equos (ô Cyrne) querimus*

*Nobiles, & à bonâ progenie,*

*Malam vero uxorem, malig. patris filiam*

*Ducere, non curat vir bonus,*

*Modo ei magnam dotem afferat.*

Our dogges and horses still from the best breed,

We carefully seeke, and well may they speed.

But for our wines, so they proue wealthy,

Faire or foule, we care not what they be.

† *Affer rectum si vis vivere modicum, Theognis.*

If she be rich, then she is faire, fine, absolute and perfect; then they burne like fire, they loue her dearly, like pig and pye, and are ready to hang themselues if they may not haue her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a peece of good; and though shee be an old crone, and haue neuer a tooth in her head, neither good conditions nor good face, a naturall foole, but only rich, shee shal haue twenty young gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young louely maid will cast away her selfe vpon an old, doting, decrepit dizard,

† *Bis puer effæto, quamvis balbutiat ore,*

*Prima legit rara tam culta rosæta puella,*

† *Chaloner. lib. 9. de repub. Ang.*

That is rheumaticke and gouty, hath some twenty diseases, perhaps but one eye, one leg, neuer a nose, no haire on his head, wit in his braines, no honesty; if he haue land or mony, she will haue him before all other suiters,

‡ *Dummodo sit dives barbarus ille placet.*

‡ *Uxorẽm ducit Danaen, &c. Ouid.*

If she be rich, he is the man, a fine man, and a proper man, *Gelasimus de Monte*

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† Epist. 17. formam spectant alii per gratias, ego pecuniam &c. ne mihi negotiū facessē.

† Qui caret argento frustra vitur argumento.

† Iuvenalis.

† Tom. 4. meritis, multos amatores reiecit, quia pater eius nuper mortuus ac domum usque factus bonorum omnium.

† Lib. 3. cap. 14. quis nobilium eo tempore, sibi aut filio aut nepoti, uxorem accipere cupiens, oblata sibi aliquā propin quarum eius non acciperet obuiis manibus? quatum turbam accie rat ē Normannia in Angliam eius rei gratia, u Alexander Gaguinus Sar-mat. Europ. des-cripse.

x Tom 3. annal,

y Libido statim deseruiū, fastidium cepit, & quod in ea tan-topere admauit aspernatur, & ab ægitudine liberatus in angorem incidit.

*aureo*, Sr Giles Gooscap shall haue her. And as *Philemasium* in † *Aristenetis* told *Emmusus*, atsq; *argento omnia vana*, hang him that hath no mony, 'tis to no purpose to talke of marriage without meanes, \* trouble me not with such motions, let other s doe as they will, *il e be sure to haue one shall maintaine me fine and braue*. Most are of her minde, † *De moribus vltima fiet Questio*, for his conditions, she shall enquire after them anoither time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters. *Etheclēs* a Senators sonne, *Melissus* a Merchant, &c. but she forooke them all for one *Passius* a base, hirsute, bald pated knaue; but why was it? *Hus father lately died, & left him sole heire of his goods and lands*. This is not amongst you dult-wormes alone, poore snakes that will prostitute their soules for money, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud vpstart domineering Bishop of *Elye*, in the times of *Richard* the first, Viceroy in his absence, as † *Nubrigensis* relates it, to fortifie himselfe, and maintaine his greatnesse, *propin quarum suarum connubijs, plurimos sibi potentes, & nobiles devincire curauit*, married his poore kinswomen (which came forth of *Normandy* by droues) to the chiefest nobles of the land, and they were glad to accept of such matches, faire or foule, for themselves, their sonnes, nephews, &c. *Et quis tam præclaram affinitatem sub spe magna promotionis non optaret?* Who would not haue done as much for mony and preferment? as mine author addes: *Vortiger* king of *Brittaine*, married *Romēna* the daughter of *Hengist* the *Saxon* Prince, his mortall enemy, but wherefore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lithuania*, 1386, was mightily enamored on *Hedinga*, insomuch that he turned Christian from a Pagan, and was baptized himselfe by the name of *Vladislaus*, & all his subjects for her sake, but why was it? she was daughter and heire of *Poland*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empreffe, but, saith x *Zonaras*, ob regnum, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, *quos sæda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soone fired, burne vehemently for a while, yet out in a moment, so are al such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, & instead of loue, comes hate; for ioy, repentance, and desperation it selfe. *Franciscus Barbarus* in his first booke *dere uxoria* cap. 5. hath a story of one *Philip* of *Padua* that fell in loue with a common whore, and was now ready to runne mad for her; his father hauing no more sonnes, let him enioy her, y but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another. Such event commonly haue all these louers, and he that so marries, or for such respects, let him looke for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasyphæ*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

## SVESECT. 4.

*Importunity and opportunity of time, place, conference, discourse,  
singing, dancing, musicke, amorous tales, obieets,  
kissing, familiarity, tokens, presents,  
bribes, promises, proteſtations,  
teares, &c.*



ALL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, caliance, discourse, singing, dancing, amorous tales, obieets, presents, &c. which as so many Syrens steale away the hearts of men and women. For as *Tatius* obserues lib. 2. *It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme to be much averse, then call her mistress, take her about the neck and kisse her, &c.* But this cannot be done, except they first get opportunity of liuing, or comming together, ingresse, egress and regresse; letters and commendations may doe much, outward gestures, and actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruicing man by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant lones a Dowdie, many Ladies dote vpon their men, as the Queene in *Aristo* did vpon the dwarfe, many matches are so made in hast, and they compelled as it were by necessity so to loue, which had they beene free, come in company of others, seen that variety which many places afford, or compar'd them to a third, would neuer haue looked one vpon another. Or had not that opportunity of discourse and familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obieets, they are fatally driuen on, and by reason of their hot blood idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancie or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the \* *Comedie*, and in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one vpon another.

It was the greatest motive that *Potiphars* wife had to dote vpon *Ioseph*, & *Clitiphon* vpon *Leucippe* his vnkles daughter, because the plague being at *Bizance*, it was his for time for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius lib. 2.* (which though it be but a fiction, is grounded vpon good obseruation, and doth well expresse the passions of louers) he had opportunity to take her by the hand, and after a while to kisse, and handle her pappes, &c. <sup>b</sup> which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib. 1.* when hee came first to *Sosthenes* house, and late at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, armes halfe bare, \* *Nuda pedem, discincta sinum, spoliata lacertos,* after the Greek

*z De puella volun-  
tate periculum facere solis  
oculis non est satis,  
sed efficacius aliquid agere oportet,  
ibiq; etiā machinam altissimam  
adhibere: itaq; manus tangere,  
digitos conſtingere, atq; interſpirare,  
si hæc agentem equo se animo feret,  
neg facta huiusmodi aspernabitur,  
tum vero dominam appellare,  
eiusq; collum suaviare.*

\* Hungry dogs will eat dirty puddings.

\* *Shakeſpeare.*

*a Tatius lib. 1.*

*b In mammarum atrectu, non alce nanda inest incunditas, & atrectatus, &c.*

\* *Mantuan.*

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fashion in those times, \*—*nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phæbus*, ( which moued him much ) was euer ready to giue attendance on him, to fill him drinke, her eies were neuer off him, *rogabundæ oculi*, those speaking eies, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that she had gotten a little opportunity, *she came and drinke to him, and withall trod upon his toes, and would come and goe, and when she could not speake for the company, shee would wring his hand,* and bluish when she met him: and by this meanes first shee overcame him ( *bibens amorem hauriebam simul* ) shee would kisse the cup and drinke to him, and smile, and drinke where hee dranke on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet &c. *Ipsam mihi videbar forbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in † *Aristanetus*, met a faire maid by chance, a meere stranger to him, he looked back at her, she looked backe at him againe, and smil'd withall.

\* *Ille dies lethæ primus, primusq; malorum*

*Causa fuit*——

it was the sole cause of his farther acquaintance, and loue that vndid him.

\* *O nullistutum credere blanditijs.*

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, & not be in loue, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, liue at ease, and cannot tell otherwise how to spend their time.

when as I say, *nox, vinum, & adolescentia*, youth, wine, and night shall concur, 'tis a wonder they be not all plunged ouer head and eares in loue, for youth is *benigna in amorem, & prona materies*, a very combustibile matter,

*Napthe* it selfe, the fuell of loues fire, and most apt to kindle it. If there be seauen serants in an ordinary house, you shall haue three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Liuing*

at † *Rome*, saith *Aratines Lucretia*, *in the floure of my fortunes, rich, faire, young, and so well brought vp, my conversation, age, beauty, fortune, made all the world admiré and loue me.* Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene by day, but as

\* *Castilio* noteth, in the night, *Diem ut glis odit, tædarum lucem super omnia mavult*, She hates the day like a dormouse, and aboue all things loues torches and candle light, and if she must come abroad (in the day, she couets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent mende*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib. 3. de sale gen: c. 22.* giues instance in a *Florentine* Gentleman, that was so deceaued with a wife, shee was so radiantly set out with rings and iewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man tooke her to be a goddesse (for he neuer saw her but by torch light) but after the wedding solemnities, when as hee viewed her the next morning without her tires, and in a cleare day, she was so deformed, a leane, yellow, riueld, &c. such a beastly creature in his eyes, that he could not indure

to

\* Ouid. i. Met.  
c. M. ius a c. u.  
b. i. a. u. i. 7. co.  
ram a. u. i. s. for.  
t. i. u. i. a. Te.  
nu. i. a. i. j. e. l. l. re.  
i. u. i. a. u. i. s. re.  
d. i. g. n. u. i. a. m.  
p. r. e. s. i. t. & h. i. b. e. n. s.  
p. e. d. e. m. p. r. e. s. i. t.  
m. u. i. t. u. e. c. o. m. p. r. e. s. s. i. o. n. e. s. c. o. r. p. o. r. u. m.  
l. a. b. i. u. m. c. o. m. m. i. x. t. i. o. n. e. s. , p. e. d. u. m. c. o. m. m. i. x. t. i. o. n. e. s. , &c.  
E. x. h. i. b. i. t. e. o. d. e. m. l. e. r. o. &c.  
i. t. E. n. l. 4. R. e. s. p. x. i. c. e. s. p. u. i. t. e. t. i. l. l. i. b. e. r. t. i. o. n. e. s. , &c.  
\* King A. i. a. 4.

\* *Propertius.*

d Ouid. amor.  
lib. 2. eleg. 2.

† *Rome* v. i. u. i. s. f. l. o. r. e. f. o. r. t. u. n. e. , & c. o. u. l. e. n. t. i. e. m. e. e. , æ. t. a. s. , f. o. r. m. a. , g. r. a. t. i. a. c. o. n. u. e. r. s. a. t. i. o. n. i. s. m. a. x. i. m. e. m. e. f. e. c. i. u. n. t. e. x. p. e. t. i. b. u. s. , &c.  
e De aulico lib. 1. fol. 63.

† *Prædult. vini mercatorum panni.*

to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as *Turkie* see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib. gent.* and *Bohemus* relate of these old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroom comes in, & vnties the knot, and must not see her at all by day light, till such time as hee is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans*, *Danes*, *French* and *Brittaines*, the continent of *Scandia* and the rest, wee assume more liberty in such cases, we allow them as *Bohemus* saith, to kisse coming and going, & modo absit lasciuia, in cauponam ducere, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Alehouse and Tauerne together. And 'tis not amisse, though *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vn-ruly feasts. <sup>i</sup> A young pituanted, trimbearded fellow, saith *Hicrom*, will come with a company of complements, and hold you up by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lasciuious song, a fourth singles you out to dance, <sup>k</sup> one speakes by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes, and scarce can a man lue honest, amongst feasting and sports, or at such great meetings. For as he goes on, <sup>l</sup> she walkes along, and with the ruffling of her cloths, she makes men looke at her, her shooes creeke, her pappes tied up, her waste pulled in to make her looke small, she is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarrzes, to shew her naked shoulders, and as if she would not be seen, she couers that in all hast, which voluntary she shewed. And not at Feasts, Playes, Pageants, and such assemblies, <sup>m</sup> but as *Chrysostome* obiects, these trickes are put in practise, at Seruicetime in Churches, and at the Communion it selfe. If such dumb shewes, signes, and more obscure significations of Loue can so moue, what shall they doe that haue full liberty to sing, dance, kisse, coll, to vse all manner of discourse & dalliance? What shall he doe that is beleagred of all sides?

† *Quem tot, tam rosea petunt puellæ,  
Quem culta cupiunt nurus, amorq;  
Omnis undiq; & undecunq; & vsq;  
Omnis ambit amor, Venusq; Hymenq;.*

After whom so many *Rosie maydes* enquire,  
Whom dainty Dames and louing wights desire,  
In every place, still, and at all times sue,  
Whom Gods and gentle Goddesses doe wooe;

How shall he containe? The very Tone of some of their voices, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuat a young man; but when a good wit shall concurre, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselues cannot so inchant. <sup>n</sup> *P. Iovius* commends his *Italian* Country-women, to haue an excel-

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f *Busbeq. epist.*  
g *Paranymphi* a  
in cubiculum  
adducta capill  
ad cutem refe-  
rebat, sponsus  
inde ad eam in-  
gressus cinguli  
soluebat, nec  
prius spon(am  
aspexit interdū  
quam ex illa fa-  
ctus esset pater.  
h *Serm. cont.*  
concup.  
i *Lib. 2. epist.*  
ad filium, &  
virginem, &  
matrem viduam  
epist. 10. dabit  
tibi barbatulus  
quispiam manū,  
sustinetabit las-  
sam, & pressis  
digitis aut ten-  
tabitur aut ten-  
tabit, &c.  
k *Loquatur ali-*  
us nitibus, &  
quicquid metuit  
ducere, significa-  
bit assensibus.  
Inter has tantas  
voluptatum il-  
lecebras etiam  
ferreas mentes  
libido domat.  
Difficile inter e-  
pulas seruatur  
pudicitia.  
l *Clamore vesti-*  
um ad se iur-  
nes vocat, capil-  
li fasciatis com-  
primuntur crif-  
pati, cingulo pe-  
ctus arctatur,  
capilli vel in  
frontem, vel in  
aures desunt,  
palliolum inter-  
dum cadit, ut  
nudi humeros,  
& quasi videri  
noluerit, festi-  
nans celat, quod  
volens detexerit  
m *Serm. contra*  
concubin. In  
sancto & reve-  
rendo sacramen-  
torum tempore  
multas occasio-  
nes, ut illis pla-  
ceant, quicquid  
vident, prebent

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faculty in this kinde, about all other nations, and amongst them the *Florentine* Ladies: some prefer *Roman & Venetian* Curtifans, they haue such pleasing tongues, and such<sup>o</sup> elegancy of speech, that they are able to ouercome a Saint, *Pro facie multis vox sua lena fuit.*

† Pont. Baia. l. 1.  
o R. e. s. s. bland a  
cano, discunt  
cantare puelle,  
pro facie &c.  
Ouid. 3. de arte  
amandi.  
† Epist. lib. 1.  
Cum loquitur  
Lais, quanta O  
dij boni, voc. i  
eius dulcedo.  
† Aristenetus  
lib. 2. epist. 5.  
Quam suauiter  
canit, verbum  
audax dixi, om  
nium quos vidi  
formosissimus,  
utinam amare  
me dignetur.  
p. Imagines, si  
cantantem au  
dieris ita demul  
cere, ut paren  
tum & patrie  
statim obliuiscaris.  
q. Edyl. 18. neq;  
sane vlla sit Cy  
tharam pulsare  
nouit.  
x. Puellam Cy  
thara canentem  
vidimus.

*Tantâ gratiâ vocis fumam conciliabat*, saith *Petronius* in his fragment of pure impurities, I meane his *Satyricon*, *tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*, Shee sang so sweetly, that shee charmed the Aire, and thou wouldst haue thought thou hadst heard a comfort of *Syrens*. O good God, when *Lais* speaks, how sweet it is! *Philocolus* exclaimes in *Aristenetus*. To heare a faire young Gentlewoman play vpon the *Virginals*, *Lute*, *Viall*, and sing to it, must needs be a great entisement. *Parthenis* was so taken, O sister *Harpedona*, shee laments, I am vndone, † how sweetly he sings, I le speake a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would loue mee againe! If thou didst but heare her sing, saith *P. Lucian*, thou wouldst forget father and mother for sake all thy friends and fellow her. *Helena* is highly commended by *q. Theocritus* the Poet, for her sweet voice and musick, none could play so well as shee, and *Daphnis* in the same *Edyllion*.

*Quàm tibi os dulce est, & vox amabilis ô Daphni,  
Iucundius est audire te canentem, quam mel lingere.*  
How sweet a face hath *Daphne*, how louely a voice!  
Hony it selfe is not so pleasant in my choice.

A sweet voice and musick are powerfull intifiers,

*Centum luminibus cinctum caput Argus habebat,*

*Argus* had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complaines in *Tatius* of *Leucippes* sweet tunes, he heard her play by chance vpon the *Lute*, and sing a pretty song to it in commendation of a rose, and that ranished his heart. It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

—† Delectabatur enim

*Animus simul formâ, dulcibusq; verbis*

It was *Cleopatra's* sweet voice, and pleasant speech, which inueagled *Anthony*, about the rest of her entisements.

*Verba ligant hominum, ut Taurorum cornua funes,* as Bulls hornes are bound with ropes, so are mens hearts with pleasant words. Her words burne as a fire, *Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine ouercame *Edward* the fourth,

† *Omnibus vnâ omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches,  
Some for shape, some for fairenesse,  
Some for that she can sing or dance,  
Some for gentlenesse, or for dalliance.

† *Parnodiasca-*  
*lo dial. Ital. La-*  
*tin. In'erp. Iasp.*  
*Barthio Germ.*  
*Fingebam bone-*  
*statem plusquam*  
*virginis vestalis*  
*intuebar oculis*  
*uxoris, addebat*  
*gestus, &c.*

† *Peter Aretines* *Lucretia* telleth as much and more of her selfe. I counterfeited honesty, as if I had beene *virgo virginissima*, more then a vestall virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signes and motions vpon all occasions, that my spectators and auditors were straped, enchanted, fastned all to their places, like so many stocks & stones. Many silly Gentlewomen are fetched ouer in like sort, by a company of

of

of gullies and swaggering companions, riming *Coribantiasmi*, *Thrasonean Rhodomantes* or *Bombomachides*, that haue nothing in them but a few players ends and complements, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens trauels, braue aduentures, and such common triviall newes, ride, dance, sing old ballet tunes and weare their clothes in fashion, with a good grace, a fine sweet Gentleman, a proper man, who could not loue him? Shee will haue him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toyes, *Amedis de Gaul*, *Palmarin de Oliua*, the *Knight of the sunne*, &c. or hearing such tales of louers, descriptions of their persons, lasciuious discourses, such as *Astyanassa*, *Helena's* waiting woman, by the report of *Suidas*, writ of old, *de varijs concubitus modis*, and after her, *Philenis* & *Elephantine*, must needs set them on fire, with such like pictures, as those of *Aratine*, or wanton objects in what kinde soeuer; no stronger engine then to heare or read of loue toyes, fables and discourses (x one faith) and many by this meanes are quite mad. This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to see Comœdies, or to heare amorous tales. *Ismenius* as hee walked in *Sophones* garden, being now in loue, when hee saw so many y lasciuious pictures, *Thetis marriage*, and I know not what, was almost beside himselfe. And to say truth, with a lasciuious object who is not moued, to see others dally, kisse, dance? and much more when he shall come to be an Actor himselfe.

To kisse and to be kised, which amongst other lasciuious prouocations, is as a burden in a song, and a most forcible battery, as infectious † *Xenophon* thinkes, as the poison of a spider; a great allurements, a fire it selfe, *proœmium* aut *anticœnium*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

<sup>z</sup> *Venus quintâ parte sui nectaris imbuir.*

A strong assault, that conquers Captaines, and those all commanding forces,

(<sup>a</sup> *Domasq, ferro sed domaris osculo*)

† *Aretines Lucretia*, when she would in kinnesse overcome a suter of hers, and haue her desire of him, tooke him about the necke and kissed him againe and againe, and to that, which she could not otherwise effect, shee made him so speedily and willingly condescend. And 'tis a continuall assault, alwayes fresh, and ready to begin as at first, *basium nullo sine terminatur, sed semper recens est*, and hath a fiery touch with it.

— <sup>d</sup> *Tenta modo tangere corpus,*

*Iam tua mellifluo membra calore fluent.*

Especially when they shall be lasciuiously giuen, as he feelingly said, & me *pressulum deosculata Fotis: Catenatis lacertis, † Obtorto valgitèr labello.*

\* *Valgijs suavis,*

*Dum semulco suauio,*

*Meam puellam suauior,*

*Anima tunc agra & saucia.*

*Concurrat ad labia mihi.*

The soule & all is moued, <sup>f</sup> *Iam pluribus osculis labra crepitabant, animarum quoq, mixturam facientes, inter mutuos complexus animas anhelantes:*

<sup>g</sup> *Hæsimus calentes,*

*Et transfudimus hinc & hinc labellis,*

*Errantes animas, valete cure.*

† *Tom. 4. dial. meru.*

u *Amatorius sermo veemens vehementis cupiditatis incitatio est, Tatiuss l. 1.*

x *Æneas Syluius. Nulla machina validior quam lectio lascivæ historie.*

y *sepe etiam in iudijs modi fabulis ad furorem incenduntur.*

y *Eustathius l. 1. Picture pavat animam ad Venem &c.*

*Horatius ad res veneras intemperatior traditur nam cubiculos sic specula dicitur habuisse disposita ut quocumq, respexisset imaginem coitus referrent.*

*Suetonius vit. eius. † Osculum ut phylangium inficit.*

z *Hor. a Hensius.*

† *Applico me ille proximus, & spisse deosculata sagum peto.*

b *Petronius Cataleſt.*

c *Catullus ad Lesbiam, d: mihi basta mille, deinde centum, &c.*

d *Petronius.*

e *Apuleius lib. 10. & Cataleſt.*

† *Petronius.*

\* *Apuleius.*

f *Petronius.*

g *Petronius.*

*Prolecos ad Circen.*

g *Petronius.*

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They breath out their foules and spirits together with their kisses,saith <sup>h</sup> *Balthasar Castilio*, change hearts and spirits, and mingle affections as they doe kisses, & it is rather a connection of the mind, then of the body, And although these kisses be delightfome and pleasant, *Ambrosian* kisses,

<sup>h</sup> *Animus coniungitur, & spiritus etiam non per osculum effluit, alternatim se in vniūq; corpus infundit. Animæ potius quam corporis connectio.*

<sup>i</sup> *Lucian. Tom 4*  
<sup>†</sup> *Catullus,*  
<sup>†</sup> *Non dat basia dat Nera ne-ctar, dat rores animæ saucolentes, dat nardum, Thymumq; Cinnamomumq; & mel, &c. Secundus. bas. 4.*

<sup>k</sup> *Eustathius l. 4*  
<sup>†</sup> *Catullus.*  
<sup>\*</sup> *Buchanan.*  
<sup>l</sup> *Ouid. art. am. Eleg. 7. 8.*

<sup>m</sup> *Ouid.*  
<sup>n</sup> *Cum capita liment solibus morsuiculis, & cum mamillarum pressuraculis, Lip. o. l. ant. lec. lib. 3.*

<sup>†</sup> *Tom. 4. dial. metret.*

<sup>p</sup> *Apuleius Miles. 6. Et unum blandientis lingue admulsum longe mellitum & post lib. 1. 1.*  
<sup>Arctius eam complexus cepi iuuiari, iamq; pavidus patens oris inbalitus cinnamæno, & occursantis lingue illius neclareo &c.</sup>

<sup>\*</sup> *Lib. 1. aduers. Iovin. cap. 30.*  
<sup>q</sup> *Oscula qui sumpsit, si non & cetera sumpsi, &c.*

<sup>†</sup> *Suaviolūm dulci dulcius Ambrosiā,* such as *Gany-medes* gaue *Iupiter*, *Neclare suavius*, sweeter then \* *Neclare*, Balsome, hony, *Oscula merum amorem stillantia*, Loue dropping kisses; for

The Gilliflowre, the Rose is not so sweet,  
 As sugred kisses be when Louers meet.

Yet they leaue an irksome impression,

<sup>†</sup> *Vt mi ex Ambrosiā mutatum iam foret illud Suaviolūm, tristi tristius Helleboro.*

At first Ambrose it selfe was not sweeter,

At last blacke Hellebor was not so bitter.

They are deceiptfull kisses. \* *Quid me mollibus implicas lacertis?*

*Quid fallacibus osculis inescas? &c.*

Why do'st within thine armes me lap,

And with false kisses me intrap?

They are destrūctiue, and the more the worse.

<sup>1</sup> *Et quæ me perdunt, oscula mille dabit.*

They are the bane of these miserable Louers. There bee honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, *vestall* virgin kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing, are proper gifts of Nature to a man: but these are too lasciuious kisses, <sup>m</sup> *Implicuit q; suos circum mea colla lacertos, &c.* too continueate, and too violent, <sup>n</sup> *Brachia non hederæ, non vincunt oscula conche.*

o they cling like Ivy, close as an Oyster, bill as Doves, metetricious kisses, biting of lips, *cum addita nento: Tam impresso ore* (saith <sup>†</sup> *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoq; & mammas attrectantes, &c.* such kisses as she gaue to *Gyton*, *innumera oscula dedit non repugnantī puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses: as those that <sup>p</sup> he spake of, *Accepturus ab ipsa Venere, 7. suavia &c.* with such other obscenities, that vaine louers vse, which are abominable and pernicious. If as *Peter de Ledesmo cas. conf.* holds, every kisse a man giues his wife after marriage, be *mortale peccatum*, a mortal sinne, or that of \* *Hierome, Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quæst. 154. artic. 4. contactus & osculum sit mortale peccatum*, what shall become of all such q inmodest kisses and obscene actions, the forerunners of brutish lust, if not lust it selfe? what shall become of them, that often abuse their owne wiues? But what haue I to doe with this?

That which I ayme at, is to shew you the progresse of this burning lust: to epitomise therefore all this which I haue hitherto said, with a familiar example out of that elegant *Museus*: Obserue but with me those amorous proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

*Oblique intuens inde nutibus,—*

*Nutibus mutuis inducens in errorem mentem puellæ.*

*Et illi e contra nutibus mutuis iuuenis  
 Leandri quod amorem non renuit &c. Inde  
 Adibat in tenebris tacite quidem stringens  
 Roseos puella digitos, ex imo suspirabat  
 Vehementer—— Inde  
 Virginis autem bene olens collum osculatus,  
 Tale verbum ait amoris iclus stimulo,  
 Preces audi & amoris miserere mei, &c.  
 Sic fatus recusantis persuasit mentem puella,  
 With becks and nods he first beganne,  
 To try the wenches minde,  
 With becks and nods and siniles againe  
 An answer he did finde.  
 And in the darke he tooke her by the hand,  
 And wrong it hard, and sighed grieuously,  
 And kissed her too, and wo'd her as he might,  
 With pittie me sweet heart, or else I dye,  
 And with such words and gestures as there past,  
 He wonne his Mistris fauour at the last.*

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the loues of *Ismenius* and *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Leucippe*; and in that notable tale in *Petronius* of a Souldier and a Gentlewomaman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetoricke as Louers vse to doe, ——— *placitone etiam pugnabis amori, &c.* at last *frangi pertinetiam passa est*, he got her good will, not onely to satisfie his lust, † but to hang her dead husbands body on the crosse, which hee watched, instead of the theeues that was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

† Corpus placitū  
 mariti sui tollit  
 ex arca, atq; illi  
 que vacabat  
 cruci adfigi.

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wrastringes, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not haue women learne to write. Many such prouocations are vsed when they come in presence, † they will and will not.

*Malō mea Galatea petit lasciuia puella,  
 Et fugit ad salices & se cupit ante videri.*

My Mistris with an apple wooes me,  
 And hastely to couert goes,  
 To hide her selfe, but will be seene  
 With all her heart before God knowes.

*Hero* so tripped away from *Leander* as one displeased,  
 a Yet as she went full often lookt behinde,  
 And many poore excuses did she finde,  
 To linger by the way, ———

but if he chance to ouertake her, she is most averse, nice and coy,  
*Denegat & pugnat sed vult super omnia vinci,*

M m m

† Noui ingenium  
 mulierum, o'unt  
 ubi vult, ubi  
 nolūt cupiunt ul-  
 tro. Ter. Eunuco.  
 act. 4. sc. 7.

a Marlo,

Shee

She seemes not wonne, but wonne she is at length,  
In such warres women vse but halfe their strength,

Sometimes they lye open and are most tractable and comming apt, yeelding and willing to embrace, to take a greene gowne, to play and dally, at such seasons, and to some, as they spy their aduantage; & then coy, close againe, not a looke, not a smile, not a kisse for a kingdome. <sup>b</sup> *Aretines* Lucretia was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull and faire yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a sutor lou'd me dearely (saith she) and the <sup>c</sup> more he gaue mee, the more eagerly he wooed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see me, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him onely I aymed at) I personated mine owne seruant to bring in a present from a *Spanish* Count, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. <sup>d</sup> *Comes de monte Turco* my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Pheasant, a few partridges, &c. (all which she bought with her owne money) commends his loue and seruice to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you. With all she shewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter, but onely to circumuent him. <sup>e</sup> By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend, himselfe, and venture his dearest blood for my sake.* *Philinna* in <sup>f</sup> *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him, would not vouchsafe him her company, but kissed *Lamprias* his corriuall, at the same time & before his face, but why was it? to make him (as she telleth her mother that chid her for it) more iealous; to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other tricks she vsed besides this (as she there confesseth) for she would fall out with and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of louers is the reuuing of loue; and according to that of *Aristinatus*, *incundiores amorum post iniurias delitiae*, loue is increased by iniuries, as the sun beames are more gracious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* informes *Crisis* in the said *Lucian*, <sup>h</sup> *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, please him, &c. and that he perceauce once he hath you sure without any corriuall, his loue will languish, and hee will not care so much for you. Hitherto (saith <sup>i</sup> he) can I speake out of experience; *De-*

<sup>b</sup> Parnodiadiscalodial Ital. Latin donat. à Gasp. Barthio Germano, quam natura, & arie erant formosissimi, isto tamen astutano spiritiosior videbatur, quod enim oculis cupitum egre prebetur, multo magis affectus humanos incendit.

<sup>c</sup> Quò maiori- bus me donis propitiabat, eo peioribus illorum modis tractabā, ne basium impetraret, &c.

<sup>d</sup> Comes de monte Turco Hippinus, has de Venatione sua partes misit, insitque peramanter orare, ut hoc qualecunque donū suo nomine acciperet.

<sup>e</sup> His artibus hominem ita excantabam, ut promittebat ad omnia paratus, &c.

<sup>f</sup> Tom. 4. dial. meriti.

<sup>g</sup> Relicto illo, egre ipsi interim faciens, & omnino difficilis.

<sup>h</sup> Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec periurat, non est habendus amator, &c. To- tus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit, se solum habere, elanguescit illico amor suus.

*mophaunt* a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abijt verbis me infectatus*, at first he went his waies all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loued me most dearly, I should haue all hee had, and that hee would kill himselfe for my sake. Therefore I aduise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly *insolentes enim sunt hoc cum sentiunt*, 'twill make them prowd and insolent, but now and then reiect them, estrange thy selfe, & *si me audies semel atq; interim exclude*, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you shall make him mad, come off roundly, stand to any conditions, and doe whatsoener you will haue him. These are the ordinary practices; yet in the said *Lucian*, *Melissa* mee thinkes, had a tricke beyond all this, for when her suiter came coldly on, to stirre him vp, shee writ one of his coriurals names and his owne in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be stucke vpon a post, for all gazers to behold, and lost in the way where he vied to walke; which when the silly nouice perceaued, *statim vt legit credidit*, instantly apprehended it was so, came rauing to me, &c.<sup>k</sup> and so when I was in despaire of his loue, foure months after I recovered him againe. *Eugenia* drew *Timocles* for her *Valentine*, and wore his name a long time after in her bosome; *Camena* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first; *Fallicianus* ouertooke *Calia* by the high way side, offered his seruice, thence came farther acquaintance, and thence came loue. But who can repeat halfe their deuises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristanetus*? They will deny and take, stiffly refuse and yet earnestly seeke the same, repell to make them come with more eagernes, fly from you if you follow, but if you be auerse, as a shaddow they will follow you againe, and haue a thousand such seuerall intisements. For as he saith.

*Non est forma satis, nec que vult bella videri,*

*Debet vulgari more placere suis.*

*Dicta, sales, lusus, sermones, gratia, risus*

*Vincunt nature candidioris opus.*

'Tis not enough though she be faire of hewe,

For her to vse this vulgar complement,

But pretty toyes and iests, and sawes and smiles,

Are farre beyond what beauty can attempt.

<sup>u</sup> For this cause belike *Philostratus* in his Images, makes diuerse loues, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engins in their hands, as *Propertius* hath prettily painted them out, lib 2. & 29. and which some interpret, diuers entisements, or diuerse affections of Louers, which if not alone, yet ioyntly may batter and ouercome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as <sup>x</sup> *Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Gar-

*i Venientem videris ipsum de-  
nub inflamatum  
& proius insa-  
nientem.*

*k Et sic cum fe-  
re de illo despe-  
rassem, post men-  
ses 4. ad me re-  
diit.*

*t Petronius Ca-  
tal.*

*u Imagines de-  
orum, fol. 327.*

*varios amores  
facit, quos aliqui  
interpretantur  
multiplices affe-  
ctus, & illece-  
bras, alios puel-  
los, puellas, ala-  
tos, alios poma-  
neca, alios sa-  
gittas, alios la-  
queos, &c.*

*x Epist. lib. 3.  
vita Pauli Ere-  
mite.*

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den, and set a young Curtelan to dally with him, y she tooke him about the necke and kissed him, and that which is not to be named, manibusq; attrere, &c. and all those entisements which might be vsed, that whom Torments could not, Loue might batter and beleager. But such was his constancy, shee could not ouercome, and when this last engine would take no place, they left him to his owne wayes. At <sup>2</sup> Barclye in Glocestershire, there was in times past a famous Nunnery (saith *Gualterius Mapes*, an olde Historiographer, that liued 400 yeares since) Of which there was a noble and a faire Lady Abbesse: Godwin that subtile Earle of Kent, trauellling that way, (seeking not her but hers) leaues a nephew of his, a proper young Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till he had deflowred the Abbesse, and as many besides of the Nunnes as he could: and leaues him with all rings, iewels, girdles, and such toyes to giue them still, when they came to visit him. The young man willing to undergoe such a businesse, playd his part so well, that in short space hee got up most of their bellies, and when he had done, told his Lord how he sped.<sup>a</sup> His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and begges the Lands to his owne vse. This story I doe therefore repeat, that you may see of what force these entisements are, if they be opportunely vsed, & how hard it is euen for the most auerse and sanctified soules to resist such allurements. *Iohn Major* in the life of *Iohn* the Monke, that liued in the daies of *Theodosius*, commends the Eremite to haue beene a man of singular continency, and of a most austere life; but one night by chance the Diuell came to his Cell in the habit of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, <sup>b</sup> The old man let her in, and after some common conference of her mishap, shee began to inueagle him with lasciuious talke and iests, to play with his beard, to kisse him, and doe worse, till at last she quite ouercame him. As he went to addresse himselfe to that businesse, she vanished on a suddaine, and the Diuels in the aire laughed him to scorn. Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites be not sufficient, there bee many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust, *A † circle of which the Diuell himselfe is the center.* <sup>c</sup> Many women that vse it, haue come dishonest home, most indifferent, none better. <sup>d</sup> Another reatimes it the companion of all filthy delights and entisements, and 'tis not easily told what inconueniencies come by it, what scurrile talke, obscene actions, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings,

————— (vt *Gaditana canoro*  
*Incipiat prurire choro, plausuq; probata*  
*Ad terram tremulâ descendant clune puella,*  
*Irritamentum Veneris languentis)*—————

y *Meretrix speciosa cepit delicatius stringere, colla complexibus & corpore in libidinem concitato &c.*  
<sup>2</sup> *Camden* in *Glocestershire*. hinc præfuit nobilis & formosa *Abbatissa*, *Godwinus* comes in dolo subilis, non ipsam, sed sua cupiens reliquit nepotem suum, forma elegantissimum tanquâ infirmum donec reuenteretur, instruit &c.

a *Ille impiger regem adit Abbatissam & suâ to prægnantes edocet, exploratoribus missis probat, & iis eiectis à domino suo manerium accipit.*

b Post sermones de casu suo suauitate. sermonis conciliat animû hominis manûq; inter colloquia & risus ad barbam protendit, & palpare cepit cervicem suam, & osculari, quid multa? capium ducit misticem *Christi*. Cimplexura evanescit, demones in aere monachum vi-runt.

† *Chorea circularis, cuius centrû diabolus.*

c Multæ inale impudice domû rediere, plures ambiguè, melior nulla.

d *Turpium deliciarum comes est externa saltatio, neq; cerè facile dictu que mala hinc visus hauriat, & que pariat colloquia, monstrosos, inconditos gestus, &c.* e *Iuv. Sat. 11,*

That

That it will make the Spectators mad. When that Epitomizer of † Trogus had to the full described and set out King Ptolomies riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fiddling and dancing; *the King was not a spectator onely, but a principall Actor himselfe*. A thing neuertheless frequently vsed and part of a Gentlewomans bringing vp, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. Tis the next way their Parents thinke, to get them husbands, they are compelled to learne, and by that meanes, *Incestos amores De tenero meditantur vogue*; 'Tis a great allurement as it is often vsed, and many are vndone by it. *Thais* in *Lucian*, inueagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him sweare to giue her what shee would aske, *John Baptists* head in a platter. s *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced on a greene, and was so much enamoured with the obiect, that h he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippas* a noble gallant in † that greeke *Aristenetus*, seeing *Panareta* a faire young Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could thinke of nothing but *Panareta*, hee came rauing home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine Panareta! I haue seene old and new Rome, many faire citties many proper women, but neuer any like to Panareta, they are drosse, dowie all to Panareta, O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely Panareta!* When *Xenophon* in *Symposio* or Banquet, had discoursed of loue, and vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, hee shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. *First Ariadne dressed like a bride came in and tooke her place, by and by Dionysius entred. dancing to the Musicke. The spectators did all admire the young mans carriage, and Ariadne her selfe was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with loue, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him againe, and kissed with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and loue complements passed betweene them; which when they saw, faire Bacchus and beautifull Ariadne so sweetly and so vnfainedly kissing each other, so really embrasing, they swore they loued indeed, and were so inflamed with the obiect, that they beganne to rouse up themselues, as if they would haue flowne. At the last when they saw them still, so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wiues. What greater motiue can there bee to this*

† Iustin lib. 10.  
Adiuntur in-  
strumenta luxu-  
rie, tympana &  
tripudia, nec tam  
spectator rex,  
sed nequitie  
magister, &c.  
† Hor. li. 5. od. 6.  
g Hauarde vira  
eius.

h Of whom  
he begat Willi-  
am the Conque-  
ror, by the same  
token shee  
tore her smock  
dow ne, laying  
&c.

† Epist. 26. quis  
non miratus est  
saltantem? quis  
non vidit & a-  
mauit? veterem  
& novam vidi  
Romam. sed tibi  
similem non vidi  
Panareta, felix  
qui Panareta  
fruiuit, &c.

i Principio Ari-  
adne velut spo-  
sa prodiit, ac sola  
recedit, prodians  
illico Dionysius  
ad numeros can-  
tante tibia salta-  
bat, admirati  
sunt omnes sal-  
tantem iuuentem,  
ipsaq; Ariadne,  
ut vix potuerit  
conquiescere, spe-  
rea vero curre-  
bat Dionysius eam  
assequitur, &c.

¶ Ut autem sur-  
rexerit simul Ari-  
adne, licet  
batq; spectare  
gestus oculanti-  
um, & inter se  
complacentiis,  
qui autem spe-  
clabant, &c.  
Ad extremum  
videntes eos mu-  
tuis amplexibus  
implicatos &

iam iam ad thalamum iuuiros, qui non duxerant uxores, iurabant uxores se ducturos, qui autem duxerant, confectis aquis incitatis,  
ut iidem fruerentur, domum festinantes.

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burning lust? What so violent an oppugner? Not without a good cause therefore so many graue men speake against it, *Use not the company of a woman*, saith *Syracides* S. 4. *that is a singer or a dancer, neither heare, lest thou be taken in her craftinesse.* *In circo non tam cernitur quàm discitur libido.*

† *Hedus* holdes, lust in theaters is not scene, but learned. *Gregory Nazianzen* that eloquent diuine (\* as he relates the story himselfe) when a noble friend of his solemnly inuited him with other Bishops, to his daughter *Olympia's* wedding, refused to come; † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it vnfit to be a spectator, much lesse an Actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, remoued many of them from the Senate. But these, you will say, are lasciuious dances, 'tis the abuse that causeth such inconuenience, and I doe not well therefore to condemne, speake against, or innocently to accuse the best and pleasantest thing (so \* *Lucian* calls it) *that belongs to mortall men.* You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderatly and soberly vsed, I am of *Plutarchs* minde, *that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be reiected and contemned.* I subscribe to \* *Lucian*, 'tis an elegant thing, which cheareth vp the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe. *Salust* discommends singing and dancing in *Sempronia*, not that she did sing or dance, but that shee did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folks. Many will not allow men and women to dance together, because it is a prouocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines, forbid the drinking of wine, for that it makes some men drunke.

*Nil prodest quod non ledere possit idem,*

*Ignem quid uilius* —

I say of this as of

all other honest recreations, they are like fire, good and bad, and I see no such inconuenience, but that they may so dance, if it be done at due times, and by fit persons. Let them take their pleasures, and as <sup>1</sup> he said of old, *young men and maides flourishing in their age, faire and louely to behold, well attired, and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curtesie, then a caper, &c.* and it was a pleasant sight. Our greatest Counsellours, and staid Senators, at some times dance, as *David* did before the arke. The greatest Souldiers, as \* *Quintilianus*, † *Amilius Probus*, \* *Celius Rhodiginus* haue proued at large, still vse it in *Greece*, *Rome*, and the most worthie Senators, *cantare, saltare, &c.* In this our age it is in much request in those countries, as in all ciuill common-wealthes, † amongst the *Barbarians* themselues nothing so pretious, all the World allowes it.

† *Diuitias contemno tuas rex Cræse, tuamq;*

*Vendo Asiam, unguentis, flore, mero, Choreis.*

† *Plato* in his common-wealth, will haue dancing-schooles to be maintained, that young folkes might meet, be acquainted, see one another, and be scene; nay

† Lib. 4. de commendationibus.

\* Ad Anysum ep. 57.

† Intempestiuu enim est, & à nuptijs abhorrens inter saltantes podag. iuuen. videre senem, & Episcopum.

\* Rem omnium in mortaliu vita optimam innocenter acquirere k Que honesta voluptatem respicit, aut corporis exercitium, continent non debet.

\* Elegantissima res est, que & mentem acuit, corpus exercet, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulceras.

† Ouid. l Apuleius. 10. Paelli, pællæq; virenti floresces ætacula, forma conspicui, veste nitidi, incessu gratiosi, grecanicam saltantes pyrrhicam, dispositis ordinationibus, decoros ambitus interrahant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadru cuneati, nunc in dè separati, &c.

n Lib. 1. cap. 11. † Vit. Epaminonde.

\* Lib. 5.

† Read P. Martyr Ocean Decad. Benzo, Lerijs, Haclut, &c. † Angerianus Erotopædium. m 10. Leg. τῆς γὰρ τοιαύτης συνουσίας ὄψεως, &c.

huius causa oportuit disciplinam constitui, ut tam pueri quàm puellæ choreas celebrent, spectenturq; ac spectent. &c.

more

more, he would haue them dance naked, and laughs at those that laugh at it. But *Eusebius præpar. Evangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. grec. affect.* worthily lash him for it, and well they might: for as one saith, *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust.* There is a meane in all things, this is my censure in brieft. Dancing is a pleasant recreation of body and minde, if tempestiuelly vsed; a furious motiue to burning lust, if abused. But I proceed.

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If these allurements doe not take place, for \* *Simierus*, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeite, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

n *Aspectus eximius nudorum corporum, tam mores quam summas irritare solet ad enormes lasciuie appetitus.*

\* *Camden. Annal. A. 1578. fol. 276. Amatoris facetus & illecebris exquisitissimus.*

——— † *mihi Delphica tellus*

*Et Claros & Tenedos, Pataraeq, regia seruit,  
Iupiter est genitor*———

*Delphos, Claros and Tenedos serue me,  
And Iupiter is knowne my Sire to be.*

† *Met. 1. Ouid.*

The poorest swaines will doe as much,

\* *Molle pecus niuei sunt & mihi vallibus agni.* I haue a thousand sheepe, good store of cattle, and they are all at her commande,

——— † *Tibi nos, tibi nostra supellex,*

*Ruræ seruierint.*———

her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her withall his heart, and her alone, and that as soone as euer his father diéd (a very rich man and almost decrepit) he would make her his wife. The maide by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke hee will euer care for thee being a poore wench, <sup>b</sup> that may haue his choice of all the beauties in the Citty, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter belecue him not: the maide was abash't, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, and batchelours too sometimes, to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an olde maide of 45 yeares, <sup>c</sup> she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

\* *Erasmus egl. mille mei Siculis errant in montibus agni. Virg. † Lecheus.*

a *Tom 4. merit. diol. amare se iurat & lachrimatur, dictiq, uxorem me ducere velle, quum pater oculos clausisset.*

b *Quum dotem alibi multo maiorem aspiciet, &c.*

c *Deierauit illa secundum supra trigefimum ad proximum Decembrem completurum se esse. † Ouid.*

† *Fallere credentem res est operosa puellam,* 'tis soone done, no such great mastery, *Egregiam verò laudē, & spolia ampla,*——— And nothing so frequent as to bely their estates, to preferre their suites, and to aduance themselues. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to cracke; forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloues, iewels, &c. in such a chest, scarlet, golden, tissue breeches, &c. when there is no such matter;

or

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or make any scruple to giue out, as he did in *Petronius*, that he was master of a ship, kept so many seruants, and to personate their part the better, take vpon them to be Gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scauingers, or prick-louse Tailers to attend vpon them for the time, sweare they haue great possessions, ° bribe, lye, cog, and foist how dearly they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutches, Princeesse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

o Nam donis  
vincitur omnis  
amor, Catullus, l.  
1. eleg 5.

*The heads of Parrats, tongues of Nightingales,  
The braines of Peacocks, and of Estriches,  
Their bath shall be the iuyce of Gilliflowres,  
Spirit of Roses, and of Violets,*

*The milke of Vnicornes, &c.*

as old *Vulpone* courted *Calia* in

d Fox, att. 3.  
sc. 3.

the d Comœdy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres to be welcome, and for better entertainment. The conclusion is, they meane nothing lesse,

p Catullus.

*P Nil metuunt iurare, nihil promittere curant.*

*Sed simul ac cupide mentis satiata libido est,*

*Dicta nihil metuere, nihil periuria curant.*

Oathes, vowes, promises, are much protested,

But when their minde and lust is satisfied,

Oathes, vowes, promises, are quite neglected.

q Periuuria ridet  
amantum Iupiter,  
& venas  
irrita ferre iu-  
bet, Tibul. lib. 3.  
6.

c In Philebo. pe-  
ierantibus his  
dii soli ignoscunt  
r Carul.

f Lib. 1. de con-  
temnendis amo-  
ribus.

g Dial. Ital. ar-  
gentum ut pa-  
leas proiciebat.

Biliofum habui  
amatorem qui  
supplex flexis  
genibus, &c.

Nullus recens  
allatus terræ

fructus nullum  
cupediarum ge-  
nus tam carum

erat, nullum vi-  
num Creticum  
pretiosum, quin

ad me ferret il-  
lico, credo alte-  
rum oculum pig-  
nori daturus,

&c.

h Post musicam  
opiperas epulas,  
& tantis iura  
mentis, donis

&c.

When Louers sweare *Venus* laughs, *Venus hac periuria ridet.* q *Iupiter* smiles, & pardons it withall, as c *Plato* giues out, for of all periury, that alone for loue matters is forgiuen by the Gods. If promises, lyes, oathes, and protestations will not auaile, they fall to bribes, tokens, gifts, and such like feates.

r *Plurimus auro conciliatur amor*: as *Iupiter* corrupted *Danae* with a golden showre, they will raine, Chickines, Florens, Crownes, Angells, all manner of coines and stampes in her lappe. And so must hee certainly doe that will speed, make many feasts, banquets, inuitations, send her some present or other euery foot. *Summo studio parentur epulae* (saith f *Hædus*) & crebrae fiant largitiones, he must bee very bountifull and liberall, seeke and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, & household seruants, he must insinuate himselfe, and surely will, to all, of all sorts, messengers, porters, carriers, no man must bee vnrewarded, or vnre-

spected. I had a suiter (saith s *Arctines Lucretia*) that when he came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his fuming, I brought him vpon his knees: If there had beene an excellent bit in the market, any nouelty, fish, fruit, or fowle, muskadell, or malmsey, or a cuppe of neat wine in all the city, it was presented presently to mee, though neuer so deare, hard to come by, yet I had it: the poore fellow was so fond at last, that I thinke if I would I might haue had one of his eyes out of his head. A third suiter was a Marchant of *Rome*, and his manner of woing was with exquisite musicke, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods and lands, *pro concubitu solo*,

h Nei-

Neither was there euer any Coniurer I thinke, to charme his spirits that v-  
sed such attention, or mighty words, as he did exquisite phrases, or Generall  
of an army so many stratagems to winne a citty, as he did trickes and deu-  
ses to get the loue of me. Thus men are actiue and passiue, and women not  
farre behinde them in this kinde. *Audax ad omnia femina, quæ vel amat vel*  
odit:

\* For halfe so boldly there can non  
Sweare and lye as women can.

They will cracke, counterfeit and collogue as well as the best, with handker-  
chiefs, and wrought nightcaps, purses, poesies, and such toyes, as hee iustly  
complained

*Cur mittis violas? nempe ut violentius vrar,*  
*Quid violas violis me violenta tuis, &c.*

Why dost thou send me Violets my deare,

To make me burne more violent I feare,

With Violets too violent thou art,

To violate and wound my gentle heart.

When nothing else will serue, the last refuge is their teares. *Hæc scripsi (testor*  
*amorem) mixta lachrymis & suspirijs,* twixt teares and sighs I write this (I  
take loue to witnesse) saith \* *Chelidonia* to *Philonius*. *Aretines* *Lucretia*,  
when her sweet heart came to towne † wept in his bosome, that he might bee  
perswaded those teares were shed for ioy of his returne. *Quintilla* in *Petronius*  
when nought would moue, fell a weeping, and as *Balthasar Castilio* paints  
them out, *u* To these Crocodiles teares, they will adde sobbes, fiery sighs, & sor-  
rowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad,  
these fiends are ready to meet you at every turne, with such a sluttish neglected  
habit, dejected looke, as if they were now ready to dye for your sake, and how  
saith he, shall a young novice thus beset, escape? But belecue them not.

\* *animam ne crede puellis,*

*Namq; est fameinâ tutior vnda fide.*

Thou thinkest peraduenture  
because of her vowes, teares, smiles, and protestations she is solely thine, thou  
hast her heart, hand, and affection, when as indeed there is no such matter, as  
the † *Spanish* *Baud* said, *gaudet illa habere unum in lecto, alterum in portâ,*  
*tertium qui domi suspiret,* she will haue one sweet heart in bed, another in the  
gate, a third sighing at home, a fourth &c. Euery young man she sees & likes  
hath as much interest, and shall as soone inioy her as thy selfe. On the other  
side, which I haue said, men are as false, let them sweare, protest, and lye;

\* *Quod vobis dicunt, dixerunt mille puellis.*

They loue some of  
them those eleuen thousand Virgins at once, and make them belecue each  
particular, he is besotted on her, or loue one till they see another, and then her  
alone: like *Milo's* wife in *Apuleius*, lib. 2. *Si quem conspexerit speciose forme*  
*iuuenem, venustate eius sumitur, & in eum animum intorquet.* 'Tis their  
commo complement in that case, they care not what they sweare, say, or doe.  
One while they slight them, care not for them, rayle downe right and scoffe  
at them, and then againe they will runne mad, hang themselves, stab and kill,  
if they may not enioy them. Henceforth therefore

— *nulla viro iuranti femina credat,*

let not maiides be-  
lieue them. These tricks and counterfeit passions are more familiar with wo-  
men, *finem hic dolori faciet aut vitæ dies, miserere amantis,* quoth *Phædra* to  
*Hippolitus*. *Ioessa* in *Lucian*, told *Pythias* a young man, to moue him the

Nnn

more

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*h* *Nunquam a-*  
*liquis umbrati*  
*conuicator tan-*  
*ta attentione,*  
*tamq; potenti-*  
*bis verbis usus*  
*est, quam ille ex-*  
*quisitis mihi di-*  
*ctis &c.*

\* *Chancer.*

*f* *At crudele ge-*  
*nus nec tutum*  
*famina nomen*  
*Tibull. l. 3. eleg. 4*  
*et Iovianus Por.*

\* *Aristenetus*  
*lib. 2. epist. 13.*

† *Suauiter fle-*  
*bam, ut persua-*  
*sum haberet la-*  
*chrymas præ-*  
*gaudio illius re-*  
*dutus mihi emi-*  
*nare.*

*u* *Lib. 3. his ac-*  
*cedunt vultus*  
*subrilis, color*  
*pallidus, gene-*  
*bundæ vox, igni-*  
*ta (aspiris, la-*  
*chrymæ prope*  
*innumerabiles.*

*Ille se statim*  
*umbræ offerunt*  
*tanto squalore et*  
*in omni fere di-*  
*verticulo, tanta*  
*macie, ut illas*  
*lamiam mori-*  
*bundas putes.*

\* *Petronius.*

† *Cælestina, act.*  
*7. Barthio inter-*  
*pret. omnibus*  
*aridit, & a*  
*singulis amarissè*  
*solum dicit.*

x *Ouid.*

*b* *Tom 4. dial.*  
*merit tu vero*  
*aliquando me-*  
*rere afficeris,*  
*ubi audieris me*  
*à me ipsa laque-*  
*tui causa suffo-*  
*catam aut in*  
*puteum præci-*  
*pitalam.*

\* *Seneca Hip-*  
*pol.*

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more, that if he would not haue her, shee was resolu'd to make away her selfe. *There is a Nemesis, & it cannot choose but griene & trouble thee, to heare that I haue either strangled, or drowned my selfe for thy sake.* Nothing so common to this sex, as oathes, vowes, & protestations, & as I haue already said teares, which they haue at command, for they can so weepe, that one would thinke their very hearts were dissolued within them, and would come out in teares, their eyes are like rocks, which still drop water, *diariae lachrymae & sudoris in modum turgeri promptae*, saith *c Aristanetus*, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children *d* weepe and cry they can both together.

*c* Epist. 20. l. 2.  
*d* Matrone  
flet duobus oculis,  
moriales  
quatuor, virgines  
vna, me, uir-  
ces nullas.  
*y* Ouid.

*y Neve puellarum lachrymis moueare memento,  
Vt flerent oculos erudiere suos.*

Care not for womens teares I counsell thee,

They teach their eyes as much to weep, as see.

And as much pitty is to bee taken of a woman weeping, as of a Goose going bare-foot. When *Venus* lost her sonne *Cupid*, she sent a Cryer about, to bid euery one that met him take heed.

*z* Imagines deorum  
fol. 332. e  
*Moschi amore  
fugiuo, quem  
Politiatus La-  
tinum fecit.*  
*a* Lib. 3. mille  
vix anni suffice-  
rent ad omnes  
illas machina-  
tiones, dolosq;  
commemorandos,  
quos viri &  
mulieres ut se  
in vicem circum-  
veniant, excogi-  
tare solent.

*z Si flentem aspicias, ne mox fallare, caueto,  
Sin arridebit, magis effuge, & oscula si fors  
Ferre volet, fugito, sunt oscula noxia, in ipsis  
Suntq; venena labris, &c.*

Take heed of *Cupids* teares, if cautelous,

And of his smiles and kisses I thee tell,

If that he offer't, for they be noxious,

And very poyson in his lips doth dwell.

*a* A thousand yeares, as *Castilio* conceaues, will scarce serue to reckon up those allurements and guiles, that men and women vse to deceaue one another with.

## SVBSECT. 5.

*Bawdes, Philters causes.*



Hen all other engines fayle, that they can proceed no farther of themselves, their last refuge is to flye to Bawds, Panders, Magicall Philters, & receipts, rather then fayle, to the Diuell himselfe.

*Flectere si nequeunt superos, Acheronta mouebunt.*

And by those indirect meanes many a man is ouercome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are euery where so common, and so many, that as he said of old *Croton*, *b omnes hic aut captantur, aut captant*, either inueagle, or bee inueagled, we may say of most of our Citties, there be so many professed, cunning Bawds in them. Besides bawdry is become an art, or a liberall science, as *Lucian* calls it, & there be such tricks and subtleties, so many nurles, old women, Panders, letter carriers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stylus sufficiat*, one saith, ——— *trecentis versibus*

*b* Petronius.

*†* Plautus.

*Suas impuritas traloqui nemo potest.*

*c* Tritemius.

Such occult notes, *c* Steganography, Polygraphy, *Nuntius animatus*, or magneticall telling of their mindes, cunning conveyances in this kinde, that  
neither

neither *Iuno's* Iealofie, nor *Danaes* custody, nor *Argo's* vigilancy can keepe them safe. 'Tis the last and common refuge to vse a <sup>d</sup> Bawds helpe, an old woman in the businesse, as <sup>e</sup> *Myrrha* did when she doted on *Cyniras*, & could not compasse her desire, the old Iade her Nurse was ready at a pinch, *dic, inquit, opemq; me sine ferre tibi— & in hac mea (pone timorem) Sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as <sup>f</sup> *Calestina* said, let him or her be neuer so honest, watched, and reserued, 'tis hard but one of these old women will get access: and scarce shall you finde, as <sup>f</sup> *Austin* obserues, in a Nunnery a maide alone, if she cannot haue egressse, before her window you shall haue an old woman, or some prating Gossip tell her some tales of this *Clarke*, and that *Monke*, describing, or commending some young Gentleman or other vnto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the towne seru'd one euening, & I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters doe Plummes, Apples, and such like fruits) mother (quoth he) can you tell where I dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell: with that she rose vp and went before me; I tooke her for a wise woman, and by and by she led me into a by lane, and told me there I should dwell; I replied againe I knewe not the house, but I perceaued on a sudden by the naked queanes, that I was now come into a Bawdy house, & then too late I beganne to curse the treachery of this old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to bee Bawd to his owne wife. No sooner shall you land or come on shore, but as the Comickall Poet hath it,

*h* Morem hunc meretrices habent;  
Ad portum mittunt seruulos, ancillulas,  
Si qua peregrina navis in portum aderit,  
Rogant cuiatis sit, quod ei nomen fiet.  
Post ille extemplo sese adplicent.

These white Diuells haue their Panders, Bawds and Factors in every place to to seeke about, and bring in customers, to tempt and way-lay nouices & silly trauellers. And when they haue them once within their clutches, as *Ægidi- us Maserius* in his Comment vpon *Valerius Flaccus* describes them, i with promises and pleasant discourse, with gifts, tokens, and taking their opportu- nities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himselfe would swallow, they make such strong assaults and batteries, that the Goddesse of *Virginity* cannot withstand them: giue gifts, and bribes to moue *Penelope*, and with threats able to terrifie *Sufanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepey rods with which their soules touched descend to hell, this the glew or lime with which the wings of the minde once taken cannot fly away; the Diuells ministers to al- lure, entice, &c. Many young men and maids without all question are in- veagled by these *Eumenides*, and their associates. But these are triuiall and well knowne. The most flye, dangerous, and cunning Bawdes, are your kna- uish Physicians, Empricks, Masse Priests, Monkes, Iesuits, & Friers. Though it be against *Hippocrates* oath, some of them will giue a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keepe downe their pappes, hinder conception, procure lust, make them able

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d *Caui eleg. 5.*  
lib. 1. *Veni in*  
*exilium caliza*  
*lena meum.*  
e *Ouid. 10. met.*  
f *Parnobol.*  
*Barthii.*  
f *De vit. Exem.*  
c. 3. *ad fororem*  
*Vix aliquam re-*  
*clusum cuius*  
*temporis solam*  
*inuenies, ante*  
*cuius fenestram*  
*non anus garu-*  
*la, vel angigeru-*  
*la mulier sedet,*  
*q. a. cam fabulis*  
*occupet, numeri-*  
*bis pascit, huius*  
*vel illius mona-*  
*chi, &c.*  
g *Agreste olus*  
*anus vendebat,*  
*& rogo inquam*  
*mater nunquid*  
*scis ubi ego ha-*  
*buiem? delectata*  
*illa urbanitate*  
*tam stulti, &*  
*quid nisi quia*  
*inquit consur-*  
*vexit, & cepit*  
*me precedere;*  
*divinam ego pu-*  
*tabam, &c. nu-*  
*das video mere-*  
*trices, & in lu-*  
*panam me ad-*  
*ductum, se. d. ex-*  
*ecratus, anicula*  
*insidias,*  
h *Plautus Me-*  
*nech.*  
i *Promissis cuer-*  
*berant, molliunt*  
*dulciloquis &*  
*opportunitatem*  
*appropinquantes*  
*lucos ingruunt*  
*quos vix Lucre-*  
*tia vitaret, escā*  
*parat quam vel*  
*satur Hippoli-*  
*tus sumeret, &c.*  
He sane sunt  
virge soporiferæ  
quibus contacte  
anime ad Orcū  
descendunt, hoc  
gluten quo com-  
pacte mentium  
ale evolare ne-  
queunt, demonia  
ancille, que sol-  
licitant, &c.

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with Satyrions, and now and then step in themselves. No Monastery so close, house so priuate, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physick. Now as for Monkes, Confessors, & Friers, as he said,

k *En. S. 10. 10.*

*Non audeat Stygius Pluto tentare quod audeat  
Effrenis Monachus, plenae fraudis annus.*

That *Stygian* Pluto dares not tempt or doe,  
What an old Hag or Monke will vndergoe:

Either for himselfe to satisfie his own lust, for another, if he be hired thereto, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egress and regresse, and corrupt God knowes how many. They can such trades some of them, practise Physicke, vse exorcismes, &c.

l *Chaucer in  
the wife of  
Bathes tale.*

<sup>1</sup> That whereas was wont to walke an Elfe,  
There now walkes the Limiter himselfe,  
In every bush and vnder every tree,  
There needs no other Incubus but he.

m *H. Stephani  
Apol. Herod.  
lib. 1. cap. 21.*

<sup>m</sup> In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wiues to counterfeit themselves possessed, that their husbands might giue them free access, and were so familiar in those daies with some of them,

n *Bale. Puella  
in lectis dormire  
non poterant.*

that, as one <sup>n</sup> obserues, *wenches could not sleepe in their beds for Necromanticke Friers*: and the good Abbess in *Bocace* may in some sort witnesse, that rising betimes, mistooke and put on the Friers Breeches instead of her vaile

† *Idem Iosephus  
lib. 18. cap. 4.*

or hat. You haue heard the story, I presume, of † *Paulina*, a chaste matrone in *Agesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her beleue it was their God *Anubis*. Many such pranks are played by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, cittizens, Schollers, Gallants, and women themselves. *Proteus*-like in all formes, and disguises, they goe abroad in the night, to inescate and beguile young women, or to haue their pleasure of other mens

o *Liber edit. Au  
gust. Vindelico-  
rum Ao 1608.*

wiues: And if we may beleue some relations, they haue wardropes of seuerall suits in their Colleges for that purpose. Howsoeuer in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication; there are no verier Bawds or whoremasters in a countrey, v *Whose soules they should gaine to God, they sacrifice to the Diuell*. But I spare these men for the present.

p *Quorum ani-  
mas lucrari de-  
bent deo, sacrifici-  
cant diabolo.*

The last battering engins, are Philters, Amulets, Spells, Charms, Images, and such vnlawfull meanes, if they cannot preuaile of themselves by the help of Bawds, Panders, and their adherents, they will fly for succour to the Diuell himselfe. I knowe there be those that deny the Diuell can doe any such thing, (*Crato lib. 2. epist. med.*) and many Diuines, there is no other fascination then that which comes by the eyes, of which I haue formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5*. It was giuen out of old that a *Thessalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought vp, and quallified, these, quoth she, were the Philters which inueagled King *Philip*. Those the true charms, as *Henry* to *Rosamund*,

† *M. Drayton  
Her. epist.*

† *One accent from thy lippes the bloud more warmes*

Then

*Then all their Philters, exorcismes, and charmes.*

With this alone *Lucretia* braggies in † *Aretine*, shee could doe more then all Philosophers, Astrologers, Alcumists, Necromancers, Witches, and the rest of that crew. As for Hearbs and Philters, I could neuer skill of them, *The sole philter that ever I vsed, was kissing & embracing, by which alone I made men rauen like beasts stupified, and compelled them to worship mee like an Idoll.* In our times 'tis a common thing, saith *Erastus* in his booke *de Lamijs*, for Witches to take vpon them the making of these Philters, *¶ to force men and women to loue and hate whom they will, to cause tempests, diseases, &c.* by Charmes, Spels, Characters, Knots. *St Hierome* proues that they can doe it, (as in *Hilarius* life, *epist. l. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the loue of him, which maid was after cured by *Hilarian*. Such instances I finde in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* vsed Philters to inueigle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run madde for loue. But of all others, that which † *Petrarch* *epist. fam. lib. 1. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great grieve and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, ouer which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to knowe the true cause of this madde passion, and whence it proceeded, it was revealed to him in fine, *that the cause of the Emperours mad loue lay vnder the dead womans tongue.* The Bishop went hastily to the carcasse, and tooke a small ring thence; vpon the remoueall, the Emperour abhorr'd the Corse, and instead \* of it, fell as furiously in loue with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaued, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a \* Temple by it, where after he was buried, and in which city all his posterity euer since vse to be crowned. *Marcus* the Hereticke is accused by *Irenaeus* to haue inueigled a young maid by this meanes; and some writers speake hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humfrey Duke of Glocester* to bee her husband. *Sycinius Emilianus* summoned † *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africke*, that he being a poore fellow, had bewitched by Philters *Pudentilla* an ancient rich matron to loue him, and being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48. occult. philos.* attributes much in this kinde to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3. saith*, 'tis an ordinary practise at *Fez* in *Africke*: *Præstigiatores ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, performed in this kind. But *Erastus*,

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† *Parnodidascalo dial. l. i. al. latin. sacl. à Gist. Barthio. Plus possum quàm omnes Philosophi, Astrologi, Necromantici, &c. sola saliva inungens i. amplexu & basibus tam furiose furere, tam bestialiter obstupescere coegi, ut in illar Idolime adorarent.*  
 q Sage omnes sibi arroganti notitiam, & facilitatem in amore alliciendi quos velint, odia inter coniuges ferendi, tempestates excitandi, morbos infligendi, &c.

† *Idem refert Hen. Kormanus de mir. mort. lib. 1. cap. 14. Perditæ amant mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore.*  
 \* *Et inde totus in Episcopum furere, illum coherere.*  
 † *Aquisgranum vulgo Aix. Immenso sumptu templum edificauit, &c.*  
 † *Anolog. Quod Pudentillam viduam ditem & proceliaris ætatis feminam cantaminibus in amorem sui pellexisset.*  
 † *Philosopheus, Tom. 3.*

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*Wierus*, and others, are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib.3. de Lamys cap.37.*) not by Charmes, Incantations, Philters, but the Diuell himselfe; *lib.5. cap.2.* he contends as much; So doth *Freitagius noc.med. cap, 74.* *Andreas Cifalpinus cap. 5.* and so much *Sigismundus Schereczius cap.9. de hirco nocturno*, proue at large. † *Vnchast women by the helpe of these Witches, The diuels kitchen maids, haue their Lones brought to them in the night, and carried back againe by a phantasme flying in the Ayre in the likenesse of a Goat. I haue heard (saith he) diuerse confesse, that they haue beene so carried on a Goats back to their sweet-hearts, many miles in a night.* Others are of opinion, that these feats, which most suppose to be done by charmes and Philters, are meerely effected by naturall causes, as by *Mala insana*, Mandrake roots, Mandrake<sup>f</sup> apples, pretious stones, dead mens clothes, candles, *mala Bacchica, panis porcinus, Hippomanes*, a certaine haire in a \* Wolfes taile, &c. of which *Rhasis, Dioscorides, Porta, Wecker, Rubens, Mizaldus, Albertus* treat: a swallowes heart, dust of a Doves heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obuoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius obseruat. medicinal. lib. 4.* &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in *Vitruvius, Ouid, Strabo*, that made all such mad for loue that dranke of it, or that hot Bath at † *Aix in Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue, to make them louers all that wash in it. But heare the Poets owne description of it.

*Vnde hic feruor aquis terrâ erumpentiibus vda?*  
*Tela olim hic ludens ignea tinxit amor,*  
*Et gaudens stridore nouo, feruete perennes*  
*Inquit, & hæc pharitra sint monumenta meæ.*  
*Ex illo feruet, rarusq; hic mergitur hospes,*  
*Cui non titillet pectora blandus amor.*

These aboue named remedies haue happily as much power, as that Bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales Comes*, Loue toyes and dalliance, pleasantnesse, sweetnesse, perswasions, subtilties, gentle speeches, and all witchcraft to enforce loue, was contained. Read more of these in *Agrippa de occult. philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quest. 7. Delrio tom. 2. quæst. 3, lib. 3. Wierus, Pomponatius, cap. 8. de Incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.*

## MEMB. 3. SUBSECT. I.

*Symptomes or signes of Loue Melancholy, in body,  
 Minde, good, bad, &c.*



*S*ymptomes are either of Body or Mind; of body, palenesse, leanness, drines, &c. *x Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes Louers: *fecit amor maciem*, Loue causeth leanness. *y Avicenna de Ilisbi cap. 23.* makes hollow eyes, drinesse, *Symptomes of this disease, to goe smiling to themselves, or acting, as if they saw*

*or heard some delectable obiect Valleriola lib. 3. obseruat. c. 7. Laurentius c. 10.*

*x Ouid. Facit hunc amor ipse colorem, Met. 4. y Signa eius profunditas oculorum privatio*

*lacrymarum, inspiria, sepe vident sibi, ac si quid delectabile viderent, aut audirent.*

*Ælianus*

*Ælianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliuer* 463  
as much, *corpus ex angue pallet, corpus gracile, oculi caui*, leane, pale,

— *ut nudis qui presit calcibus anguem*,  
hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor*,  
they pine away, and looke ill with waking, cares, sighes,

*Et qui tenebant signa Phebeæ facis*

*Oculi, nihil gentile nec patrum micant.* With groanes, grieffe,  
sadnesse, dulnesse, — \* *Nulla iam Cereris subit*

*Cura, aut salutis* —

want of appetite, &c.

A reason of all this, <sup>2</sup> *Iason Pratenfis* giues, because of the distraction of the spi-  
rits, the Liuer doth not performe his part, nor turnes the alimēt into bloud as  
it ought, and for that cause the members are weake for want of sustenance, they  
are leane and pine, as the hearbes in my garden doe this month of May for  
want of raine. The Greene sicknesse therefore often happeneth to young wo-  
men, a Cacexia, or an euill habit to men, besides their ordinary sighs, com-  
plaints and lamentations, which are too frequent. As drops from a Still,

— *ut occluso stillat ab igne liquor*,

doth Cupids fire

prouoke teares from a true Louers eyes, — † *ignis distillat in undas.*

*Testis erit largus qui rigat ora liquor*, with many such like pas-  
sions. When *Chariclia* was enamored on *Theagines*, as <sup>a</sup> *Heliodorus* sets her  
out, she was halfe distracted, and spake she knew not what, sighed to her selfe,  
lay much awake, and was leane vpon a sudden: and when she was besotted on  
her sonne in law, † *pallor deformis, marcentes oculi*, &c. she had vgly palenes,  
hollow eyes, restless thoughts, short winde &c. <sup>b</sup> *Eurialus* in an Epistle sent  
to *Lucretia* his Mistris, complaines amongst other grieuances, *tu mihi &*  
*somni, & cibi usum abstulisti*, thou hast taken my stomacke and my sleep from  
me. So he describes it aright.

His sleepe, his meat, his drinke is him bereft,

That leane he wareth, and dry as a shaft,

His eyes hollow and grisly to behold,

His hew pale and ashen to unfold,

And solitary he was euer alone,

And waking all the night making none.

*Theocritus Edyl. 2.* makes a fayre maide of *Delphos* in loue with a young man  
of *Minda*, confesse as much.

*Vt vidi ut insanū, ut animus mihi malè affectus est,*

*Miseræ mihi forma tabescebat, neq; amplius pompam*

*Vllam curabam, aut quandò domum redieram*

*Novi, sed me ardens quidam morbus consumebat,*

*Decubui in lecto dies decem, & noctes decem,*

*Defluebant capite capilli, ipsaq; sola reliqua*

*Os & cutis.* —

No sooner seene I had, but mad I was,  
My beauty fayl'd, and I no more did care  
For any pomp, I knew not where I was,  
But sick I was, and euill I did fare,  
I lay vpon my bed ten dayes and nights,  
A Sceleton I was in all mens sights.

† *Seneca Hippol.*

<sup>2</sup> *Seneca Hippol*

*De morbis ce-*

*rebri de eroi, a-*

*more. Ob spiritum*

*um distractionē,*

*hepar officio suo*

*non fungitur,*

*nec verit ali-*

*mentum in sin-*

*guinem, ut debet*

*Ergo membra*

*debilia, & penu-*

*ria alibilis succi*

*marcescunt,*

*squalentq; ut*

*berbe in vorto*

*meo loc mense*

*Maio Zerifæ,*

*ob imbrum de-*

*fectum.*

† *Amator. Em-*

*blem. 3.*

<sup>a</sup> *Lib 4. Animo*

*ervat, & quid-*

*vis obuium lo-*

*quitur, vigilas*

*absq; causa susti-*

*net, & succum*

*corporis subitò*

*amisse.*

† *Apuleius.*

† *Chaucer in*

*the Knights*

*tale.*

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c Virg. 2. Æn.  
d Dum vaga  
passim sidera  
fulgent, nume-  
rat longas telu-  
cus horas, & sol-  
licito nixus cu-  
bilo suspirando  
viscera rumpit.  
e Saltebat cre-  
bro tepidum cor  
ad aspectum Is-  
menes.  
f Gordonus c.  
20. amittunt se-  
pe cubum, po-  
tū, & inace-  
tatur inde totum cor-  
pus.  
1 Ouid. Epist. 12.  
† Jdem. Met. 4.  
g Ter. Eunuch.  
Dii boni quid  
hæc est? adcone  
homines mutari  
ex amore, ut non  
cognoscas eun-  
dem esse.  
h Ad eius namē  
rubebat, & ad  
aspectum pulsus  
variabatur. Piu-  
tarch.  
† Epist. 13.  
† Barck. lib. 1.  
Oculi modico  
ivemore erra-  
bant.  
i Pulsus eorum  
velox & inor-  
dinatus, si muli-  
er quam amat,  
forte transat.  
k Signa sunt  
cessatio ab omni  
opere insueto.  
privatio somni,  
suspiria crebra,  
rubor cum sit  
sermo de re a-  
mata, & com-  
motio pulsus.  
l Si nascere vis  
an homines su-  
specti tales sint,  
tangeito eorum  
arterias.  
m Amor facit  
inequales, inor-  
dinatos.  
n Ita nobilis cu-  
iusdam uxore  
quā subolfacere  
adulteri amore  
fuisse correptā et  
quā maritus &c

All these passions are well expressed by <sup>c</sup> that Heroicall Poet in the person of Dido.

*At non infelix animi Phanissa, nec unquam  
Solvitur in somnos, oculisq; ac pectore amores  
Accipit, ingeminant cura, rursusq; resurgens  
Sevit amor, &c.* —

Vnhappy Dido could not sleepe at all,

But lyes awake, and takes no rest:

And vp she gets againe, whilst care and grieve,

And raging loue torments her brest.

*Accius Sanaſarius Egloga 2. de Galatea*, in the same manner faines his *Lycoris* tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting.

And *Eustathius* in his *Ismenus* much troubled, and <sup>c</sup> panting at heart, at the sight of his mistress, he could not sleepe, his bed was thornes. <sup>f</sup> All make leanesse, want of appetite, want of sleep ordinary Symptomes, & by that means they are brought often so low, so much altered and changed, that as <sup>g</sup> hee iested in the Comœdie, one can scarce knowe them to be the same men.

*Attenuant iuvenum vigilata corpora noctes,*

*Curaq; & immenso qui fit amore dolor.*

Many such Symptomes there are of the Body to discern Louers by,

—† *quis enim bene celet amorem,* it will hardly be hid, though they doe all they can to hide it, it must out, *plus quam mille notis* — it may be descried, <sup>\*</sup> *Quoq; magis tegitur, tectus magis aestuat ignis,*

'Twas *Antiphanes* the Comœdians obseruation of old, loue and drunkennes cannot be concealed, *celare alia possis, hac præter duo, vini potum, &c.* words, lookes, gestures, all will betray them: but two of the most notable signes are obserued by the Pulse and Countenance. When *Antiochus* the sonne of *Seleucus* was sicke for *Stratonice* his mother in law, and would not confesse his grieve, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to be in loue with her, <sup>h</sup> because that when shee came in presence, or was named, his pulse varied, and he blushed besides. In this very fort was the loue of *Callicles*, the sonne of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in <sup>†</sup> *Aristanetus*. By the same signes *Galen* bragges, that hee found out *Iusta Boethius* the Consull's wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as <sup>†</sup> *Poliarchus* did at the name of *Argenis*. *Franciscus Valeſius* l. 3. controu. 13. med. contr. denies there is any such *pulsus amatorius*, or that Loue may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, lib. 3. Fen. 1. and *Gordonius* cap. 20. <sup>i</sup> Their pulse he saith is inordinate, and swift, if she goe by whom he loues, *Langius* epist. 24. lib. 1. med. epist. *Nevisanus* lib. 4. numer. 66. syl. nuptialis, *Valescus de Taranta*, *Guianerius*, *Tract.* 15. *Valleriola* sets downe this for a Symptome, <sup>k</sup> difference of pulse, neglect of businesse, want of sleepe, often sighes, blushings, when there is any speech of their Mistress, are manifest signes. But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fift booke cap. 17. of his doctrine of Pulses, holdes that this and all other passions of the minde, may be discovered by the Pulse. <sup>l</sup> And if you will knowe, saith he, whether the men suspected bee such or such, touch their arteries, &c. And in his 4 booke, 14 chap. he speakes of this particular pulse, <sup>m</sup> *Loue makes an unequall pulse &c.* <sup>n</sup> hee giues instance of a

Gentle-

Gentlewoman, a Patient of his, whom by his meanes hee found to be much inamored, and with whom: he named many persons, but at the last when his name came whom he suspected, *her pulse began to vary, & to beat swifter, and so by often feeling her pulse, he perceived what the matter was.* Apollonius Argonaut. lib. 4. poetically setting downe the meeting of Iason and Medea, makes them both to blush at one anothers sight, and at the first they were not able to speake.

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o Cepit illico  
pulsus variari,  
& ferri celerius,  
& sic inueni.

† Eunuc. Aff. 2.  
scz. 2.

——† totus Parmeno  
Tremo, horreoq; postquam aspexi hanc,  
Phadria trembled at the sight of Thais, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith \* Aristenetus, their heart is at their mouth, leapes, &c. they looke pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked off: which very signe P Eustathius makes an argument of Ismenes affection, that when she met her sweet-heart by chance, shee changed her countenance. 'Tis a common thing amongst Louers, as q Arnulphus that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

\* Epist. 7. lib. 2.  
Tener sudor, &  
creber anhelitus,  
palpitatio cordis  
&c.  
p Lib. 1.  
q Lexiconis  
Episcopus.

Alterno facies sibi dat responsa rubore,  
Et tener affectum prodit utriq; pudor, &c.

Their faces answere and by blushing say,  
How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present; all their speeches, actions, lasciuious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. † Stratocles the Physition vpon his wedding day, when hee was at dinner, *nihil prius sorbillauit, quam tria basia puellæ pangeret*, could not eate his meate for kissing the bride, &c. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are neuer out of season, — \* *Hoc non deficit incipitq; semper*, 'tis neuer at an end, † another kisse, and then another, another, and another, &c.

† Theodorus  
prodromus Amarantho dial.  
Gaulimo Interpret.

† Centum basia centies,  
Centum basia millies,  
Mille basia millies,  
Et tot millia millies,  
Quot guttæ Siculo mari,  
Quot sunt sydera cælo,  
Istis purpureis genis,  
Istis turgidulis labris,  
Ocellisq; loquaculis,  
Figam continuo impetu;

\* Petron. Catal.  
† Sed unum ego  
vſq; & unum  
Petam à tuis labellis,  
Postq; unū  
& unum & unum,  
Unum davi rogabo. Lucilius  
Anacreon.  
r Io: Secundus  
bas. 7.

O formosa Neera.

As Catullus to Lesbia, *Da mihi basia mille, deinde centum,  
Dein mille altera, deinde secunda centum,  
Dein vſq; altera millia, deinde centum.*

——first giue an hundred,  
Then a thousand, then another  
Hundred, then vnto the other  
Adde a thousand, and so more, &c.

\* Translated  
or imitated by  
M. B. Iohnson  
our arch-poet,  
in his 119. Ep.

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Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are still dallying and culling, as so many doues,  
*Columbatimq; labra conserentes labijs,*  
 and that with alacrity and courage,

a *Lucret. lib. 4.*b *Lucian dial.*

Tom. 4. *Merit.*  
 sed & aperien-  
 tes, &c.

c *Epist. 16.*

d *Deducto ore*  
 longo me basio  
 decaulect.

a *Affligunt avidè corpus, iunguntq; salivas*  
*Oris, & inspirant prensantes dentibus ora.*

b *Tam impresso ore ut vix inde labra detrahant, cervice reclinata,* as *Lamprias* in *Lucian* kissed *Thais*, *Philippus herc* in *Aristænetus*, *amore lymphato tam furiose adhæsit, ut vix labra solvere esset, totumq; os mihi contriuit,* d *Aretines* *Lucretia*, by a suiter of hers was so saluted, & tis their ordinary fashion.

—— *dentes illudunt sapè labellis,*

*Atq; premunt arcè adfigentes oscula.*——

They cannot, I say containe themselves, they will be still not onely ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that

e *In deliriis mæ-*  
*nas tuas tango,*  
 &c.

f *Tom. 4. merit.*  
*dial.*

f *Terent.*

*libenter, & cum delectatione,* as e *Philostratus* confesseth to his mistress; & *Lamprias* in *Lucian*, *mammillas premens, per sinum clam dextrâ,* &c. feeling their

paps, and that scarce honestly sometimes: as the old man in the f *Comedy*

well obserued of his sonne, *Non ego te videbam manum huic puella in sinum inferere?* Did not I see thee put thy hand into her bosome? goe to; with many such loue tricks. *Iuno* in *Lucian*, *deorum* Tom. 3. dial. 3. complaines to *Iu-*

*piter* of *Ixion*, t hee looked so attentiuely on her, and sometimes would sigh &

weepe in her company, and when I dranke by chance and gaue *Ganymede* the

cup, he would desire to drinke still in that very cup that I dranke of, and in the

same place where I dranke, and would kisse the cup, and then looke steadily on

me, and sometimes sigh, and then againe smile. If it bee so they cannot come

so neere to dally, haue not that opportunity, familiarity, or acquaintance to

conferre and talke together; yet if they bee in presence, their eye will bewray

them: *ubi amor ibi oculus,* as the common saying is, they will loose them-

selves in her looks. u *Alter in alterius iactantes lumina vultus,*

*Quarebant taciti noster ubi esset amor.*

They cannot looke off whom thy loue, they will *impregnare eam ipsis oculis*,

deflowre her with their eyes, be still gazing, staring, stealing faces, smiling,

glancing at her, as *Apollo* on *Lencothoe*, the *Moone* on her † *Endymion*, when

she stood still in *Caria*, and at *Latmos* caused her Chariot to be staied. They

must all stand and admire, or if she goe by, looke after her as long as they can

see her, shee is *anima auriga*, as *Anacreon* calls her, they cannot goe by her

dore or window, but as an adamant, she drawes their eyes to it, though she

be not there present, they must needs glance yet that way, and looke backe to

it. *Aristænetus* of *Exithemus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius*

of *Clitiphon* say as much, *Ille oculos de Leucippe* † *nunquam deſcrebat*, and

many louers confesse when they came in their mistresss presence, they could

not hold off their eyes, but looke wistly & steddily on her, *inconniſo aspectu*,

with much eagernes and greedinesse, as if they would looke through, or

should neuer haue enough sight of her,

—— *Fixis ardens, obtutibus heret;*

So shee will doe by him, drinke to him with her eyes, nay drinke him vp, dououre him,

swallow him as *Martiall's* *Mamurra* is remembred to haue done:

*Inſpexit molles pueros, oculisq; comedit, &c.*

There

There is a pleasant story to this purpose in *Nauigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him, from sunne-rising to tunne-setting, she could not desist, she made him one day come into her chamber, & *gemine horæ spatio intuebatur, non à me unquam aciem oculorum avertēbat, me obseruans veluti Cupidinem quendam*, for two houres space she still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came euery morning to her temple, and there continued all day long, \* from sun-rising to sun-set, vnwilling to goe home at night, sitting ouer against the Goddesse picture, he did continually looke vpon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they loue, they will still bee walking and waiting about their mistris dores, taking all opportunity to see them, as in *Longus Sophista*, *Daphnis* and *Cloe* two louers, were still houering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in winter, that she might see him, and he her. † *A Kings palace was not so diligently attended*, saith *Arctines Lucretia*, as my house was when I lay in Rome, the porch and street was euery full of some walking or riding on set purpose to see mee, their eye was still vpon my window, as they passed by, they could not choose but looke backe to my house when they were past, and sometime hem, or cough; or take some impertinent occasion to speake aloud, that I might looke out and obserue them. 'Tis so in other places, 'tis common to euery loue, 'tis all his felicity to be with her, to talke with her, he is neuer well but in her company, and will walke y *seauen or eight times a-day through the streete where shee dwels, and make sleetuelesse errants to see her; plotting still where, when, and how to see her.*

† *Leuesq; sub nocte susurri,*  
*Composita repetuntur hora.*

And when he is gone, he thinkes euery minute an houre, euery houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, benè quæ numeramus amantes.*

And if thou be in loue, thou wilt say so too, *Et longum formosa vale*, farewell † *Ouid.* sweetheart, *vale charissima Argenis, &c.* Fare well my deare *Argenis*, once more farewell, farewell. And though hee is to meet her by compact, and that very shortly, perchance to morrow, yet loth to depart, hee take his leaue againe, againe, and againe, and then come backe againe, looke after and shake his hand, waue his hat a farre of. Now gone he thinkes it long till hee see her againe, and she him, the clockes are surely set backe, the hour's past,

† *Hospita demophoon tuæ Rhodopheia Phillis,*  
*Vltra promissum tempus abesse queror.*

† *Ouid.*

she lookes out at windowe still to see whether he come, euery man a farre of is sure he, euery stirring it h street, now he is there, that's he; *malè Aurora,* *malè soli dicit, deieratq; &c.* the longest day that euery was, so she raues, restlesse and impatient; for *Amor non patitur moras*, Loue brookes no delayes: The time's quickly gone that's, spent in her company, the miles short, the way pleasant, all weather is good whilest he goes to her house, heate or colde, though his teeth chatter in his head, hee moues not, wet or dry, 'tis all one, wet to the skinne, he feelles it not, cares not at least for it, but will easily endure

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\* Gen. 29. 20.

dure it and much more, because it is done with alacrity, and for his Mistris sweete sake, let the burden bee neuer so heauy, Loue makes it light. \* *Iacob serued seauen yeares for Rachel, & it was quickly gone because he loued her. None so merry, if he may happily enioy her company, he is in heauen for the time, and if he may not, dejected in an instant, solitary, silent, hee departes weeping, lamenting, sighing, complaining.*

† *Plautus Cistell.*\* *Stobæus è græco.*

But the Symptomes of the minde in Louers, are almost infinite, and so diuerse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselues for ioy, yet most part, Loue is a plague, a torture, a hell, a bitter sweet passion at last, † *Amor melle & felle est fecundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amarities, dolentia delectabilis, hilare tormentum,* \* *Et me melle beant suauiora,*

*Et me felle necant amariora,*

like a summer flye or *Spinxes* winges, or a raigne bow of all colours,

\* *Que ad solis radios, conuersæ aureæ erant, Aduersus nubes Carulæ, quales iubar Iridis,*

faire, fowle, and full of variation, though most part irksome and bad. For in a word, the *Spanish Inquisition* is not comparable to it, a torment and <sup>2</sup> execution, it is as he calls it in the Poet, an vnquenchable fire, & what not; <sup>a</sup> From it, saith *Austin*, arise biting cares, perturbations, passions, sorrowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knauery, &c.

— † *dolor, querela,*

*Lamentatio, lachrymæ perennes,*

*Languor, anxietas, amaritudo;*

*Aut si triste magis potest quid esse,*

*Hos tu das Comites Naera vita.*

These bee the companions of louers, and the ordinary Symptomes, as the Poet repeats them. <sup>b</sup> *In amore hæc sunt vitia,*

*Suspiciones, inimicitia, audacia,*

*Bellum, pax rursum &c.*

*Insomnia, arumna, error, terror, & fuga,*

*Excogitantia, excors immodestia,*

*Petulantia, cupiditas, & malevolentia,*

*Inheret etiam auiditas, desidia, iniuria,*

*Inopia, contumelia & dispendium, &c.*

In loue these vices are, suspitions,

Peace, warre, and impudence, detractions,

Dreames, cares, and errors, terrours and affrights,

Immodest pranks, deuises, sleights and flights,

Heart burnings, wants, neglects, desire of wrong,

Losse continuall, expence and hurt among.

Euery Poet is full of such catalogues of Loue symptomes, but feare and sorrow may iustly chalenge the chiefe place. Though *Hercules de Saxonia* cap. 3. *Tract. de melanch.* well excluded feare from Loue Melancholy, yet I am otherwise perswaded. <sup>d</sup> *Res est solliciti plena timoris amor.*

'Tis full of feare, anxiety, doubt, care, peeuishnesse, suspition, which made *Hesiod* belike, put feare and palenesse *Venus* daughters,

*Martii*

<sup>2</sup> *Plautus. credo ego ad hominis carnificinam amorem inuentum esse.*

<sup>a</sup> *Decimitas. lib. 22 cap. 20.*

*Ex eo oriuntur mordaces cure, perturbaciones, merores, formidines, insana gaudia, discordie, lites, bella, insidie, iracundie, inimicitie, fallacie, auaritia, fraus, furzum, nequitia, impudentia.*

† *Marullus lib. 1.*

<sup>b</sup> *Ter. Eunuch.*

<sup>c</sup> *Plautus Mœcer.*

<sup>d</sup> *Ouid.*

——— *Marti Clypeos atq; arma secanti,  
Alma Venus peperit pallorem, unaq; Timorem:*

because feare and loue are still linked together. Moreouer they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, & then againe very iealous, vnapt to beleue or entertaine any good newes. The Comickall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father & a loue sicke sonne. *M. Be of good cheare my sonne, thou shalt haue her to wife. Æ. Ah father, doe you mocke me now? M. I mocke thee, why? Æ. That which I so earnestly desire, I more suspect and feare. M. Get you home, and send for her to be your wife. Æ. What now a wife, now father, &c.* These doubts, anxieties, suspitions, are the least part of their torments, they breake many times; from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are auerse, wrangle, fight, sweare, quarrell, laugh, weepe: and he that doth not so by fits, \* *Lucian* holdes, is not thoroughly touched with this Loadstone of Loue. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Lone to many is bitternesse it selfe, *rem amarum*, *Plato* calls it, a bitter portion, a plague.

*Eripite hanc pestem perniciemq; mihi;  
Que mihi subrepens imos ut torpor in artus,  
Expulit ex omni pectore letitias.*

O take away this plague, this mischief from me,  
Which as a nummesse oner all my body,  
Expels my ioyes, and makes my soule so heauy.

*Phedria* had a true touch of this, when he cried out,

——— † *O Thais, Utinam esset mihi  
Pars aqua amoris tecum, ac pariter fieret, ut  
Aut hoc tibi doleret itidem, ut mihi dolet.*

O *Thais* would thou hadst of these my paines a part,  
Or as it doth me now, so it would make thee smart.

So had that young man, when he roared againe for discontent,

\* *Iactor, crucior, agitor, stimulator,  
Versor in amoris rota miser,  
Exanimor, feror, distrahor, deripior,  
Vbi sum, ibi non sum; ubi non sum, ibi est animus.*

I am vex't and tof'd, and rack't on Loues wheele,  
Where not, I am; but where am, doe not feele.

The *Moone* in <sup>a</sup> *Lucian*, made her mone to *Venus*, that she was almost dead for Loue, *perco equidem amore*, and after a long tale, shee broke off abruptly and wept, <sup>b</sup> *O Venus, thou knowest my poore heart. Charmides* in <sup>c</sup> *Lucian*, was so impatient, that he sob'd and sigh'd, and tore his haire, and said hee would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these loue pangs, what shall I doe? Vos O dij auerrunci, soluite me his curis: O yee gods, free me from these cares and miseries, out of the anguish of his Soule,* <sup>d</sup> *Theocles* prays. Shall I say, most part a louers life is full of anxiety, feare and grieve, complaints, sighes, suspitions, and cares, full of silence and irksome solitarinesse, *Frequenting shady bowres in discontent,  
To the aire his fruitlesse clamors he will vent.*

† *Adelph. Act. 4. scen. 5. M. Boni animos, duces uxorem hanc Æschines, Æ. Hec pater, num tu ludis me nunc? M. Ego ne te, quamobrem Æ. Quod tam misere cupio &c.*  
\* *Tom. 4. dial. amorum, c Aristotle. 2. Rhet. puts loue therefore in the irascible part, Ouid.*

† *Ter. Eunuch. Act. 1. scen. 2.*

\* *Plautus.*

<sup>a</sup> *Tom. 3.*

<sup>b</sup> *Scis quod posthac disciturus fuerim.*

<sup>c</sup> *Tom. 4. dial. merit. Tryphena.*

*Amor me perdit, neq; malum hoc amplius sustinere possum.*

<sup>d</sup> *Aristianetus lib. 2. epist. 9.*

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except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good looke, a kisse, or that some comfortable message be brought him, his seruice is accepted &c.

He is then too confident and rapt beyond himselfe, as *Calisto* was at *Malebeas* presence, *quis vnquā hac mortali vitā tam gloriosum corpus vidit, humanitatem transcendere videor? &c.* who euer saw so glorious a sight, what man euer enioyed such delight? More content cannot be giuen of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the World comparable to his, he is in paradise.

† *Quis me vno vivit felicior? aut magis hāc est  
Optandum vitā dicere quis poterit?*

Who liues so happy as my selfe? what blisse

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

§ *Donec gratus eram tibi,  
Persarum vigui rege beator.*

The *Persian* Kings are not so iouiall as he is, O *festus dies hominis*, O happy day, so *Cherea* exclaimes when he came from *Pamphila* his sweet-heart, well pleased,

*Nunc est profecto interfici cum perpati me possem,  
Ne hoc gaudium contamine vitā aliquā egritudine.*

He could finde in his heart to be killed instantly, lest if he liue longer, some sorrow or sicknesse should contaminate his ioyes. A little after, hee was so merrily set vpon the same occasion, that he could not containe himselfe.

† *O populares, ecquis me vivit hodiē fortunatior?  
Nemo hercule quisquam, nam in me dū planē potestatem  
Suam omnem ostendere.*

Is't possible (O my Countrymen) for any liuing to be so happy as my selfe? No sure it cannot be, for the Gods haue shewed all their power, all their goodnesse in me. Yet by and by when this young Gallant was crossed in his wench, he laments and cries, and roares downe-right.

*Occide*——

I am vndone,

*Neq; virgo est vsquam, neq; ego, qui è conspectu illam amisi meo,  
Vbi queram, vbi investigem, quem percunctor, quam insistam viam?*

The virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

—— *vitales auras inuitus agebat,*

he was weary of his

life, sicke, mad and desperate \* *utinam mihi esset aliquid hic, quo nunc me precipitatem darem.* 'Tis not *Chereas* case this alone, but his and his, and euery louers in the like state. If he heare ill newes, haue bad successe in his sute, shee frowne vpon him, or that his Mistris in his presence, respect another more (as § *Hedus* obserues) *Preferre another suiter, speake more familiarly to him, or vse more kindly then himselfe, if by nod, smile, message, she discloseth her selfe to another, he is instantly tormented, none so dieted as he is, vterly vndone, a castaway † in quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorner of fortune, worfe then naught. <sup>h</sup> *Arctines* *Lucretia* made very good prooffe of this, as she relates it her selfe. For when I made some of my suiters beleene I would betake my selfe to a Nunnery,

they

† *Celestine act. 1. Sancti maior letitia non fruuntur. Si mihi deus omnium votorum mortaliū uirginitatis concedat non magis, &c.*  
‡ *Corinthus de Lesbia.*  
§ *Hor. ode 9. lib. 3.*

c *Act. 3. scen. 5. Eunuch. Ter.*

f *Act. 5. scen 9.*

† *Martian. Ter. Adelpb: 3 4.*  
§ *Lib. 1. de contemptu: amoribus: Si quem alium respexerit amica suauis, & familiaris, si quem alloquuta fuerit, si nutu, nuntio &c. sitim cruciatur.*  
† *Calisto in Celestina.*  
h *Parnodidasc. dial. Ital. Patre & matre se singulū orbos censabant, quod meo contubernio carendum esset.*

they tooke on, as if they had lost father and mother, because they were for euer after to want my company. *Omnes labores leues fuisse*, all other labour is light; † but this might not bee endured. They would all turne Friars for my sake, in hope by that meanes to meet, or see me againe, as my confessors at stoole-ball or at barly-break: and so afterwards when an importunate suiter came, i If I had bid my maid say that I was not at leasure, not within, busy, could not speake with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,

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† *Ter tui carendum quod erat.*

i Si responsum esset dominam occupatam esse,

aliiq; vacaret, ille statim vix hoc audito, ve-

lut in marmor obrigit, alii se

dammare, &c. at cui savebam,

in campis Elysijs esse videbatur, &c.

† *Mantuan.* k *Læchus.*

l *Sole se occultante, aut tempestate veniente, statim clauditur ac languescit.*

m *Emblem a. mat. 33.*

\* *Calisto de Malebea.*

† *Ille sibi vox ipsa Iovis violentior irâ, cum tonat, &c.*

but he to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himselfe. 'Tis the generall humour of all Louers, she is their sterne, Polestarre, and guide,

k *Delitiumq; animi, deliquiumq; sui.*

As a Tulipant to

the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, † but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Imprese) doe all inamorates to their Mistris, she is their Sun, their *Primus mobile*: this m one elegantly expressed by a wind-mill, still moued by the winde, which otherwise hath no motion of it selfe,

*Sic tua ni spiret gratia truncus ero.*

He is wholly animated from her breath, \* *sola clauis habet interitus & salutis*, she kept the keyes of his life, his fortune ebbes and flowes with her fauour, a gracious or bad aspect turnes him vp or downe,

*Mens mea lucefcit Lucia luce tuâ.*

Howsoeuer his present state bee pleasing or displeasing, 'tis continue so long as he loues, he can doe nothing, thinke of nothing but her; desire hath no rest, she is his *Cynosure*, *Hesperus & Vesper*, his morning and evening star, his goddesse, his Mistris, i his life, his soule, his euery thing, dreaming, waking, she is alwaies in his mouth, his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flania*, *Flaminia*, *Celia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his fences, the substance of his soule, *nidulus animæ suæ*, he magnifies her aboue measure, *totus in illâ*, can breath nothing but her. I adore *Malebea*, saith loueficke † *Calesto*, I beleue in *Malebea*, I honour, admire and loue my *Malebea*; His soule was sowed, imparadised, imprisoned in his Lady. When

i *Anima non est ubi animat, sed ubi amat.*

† *Celestine a. Et. i. credo in Malebeam, &c.*

a *Ter Eunuch.* A. Et. i. sc. 2.

\* *Thais* tooke her leaue of *Phædria*,

— *mi Phædria, & nunquid aliud vis?*

Sweet-heart

(she said) will you command me any further seruice? he readily replied, and gaue this in charge,

— *egone quid velim?*

*Dies noctesq; ames me, me desideres,*

*Me somnies, me expectes, me cogites,*

*Me speres, me te oblectes, mecum tota sis,*

*Meus fac postremò animus, quando ego sum tuis.*

Dost aske (my deare) what seruice I will haue?

To loue me day and night is all I craue,

To dreame on me, to expect, to thinke on me,

Depende and hope, still couet me to see,

Delight

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Delight thy selfe in me, be wholly mine,  
For know my Loue, that I am wholly thine.

But all this needed not, you will say, if she loued him, shee will, she can, she must thinke and dreame of nought else but him, continually of him, as did *Orpheus* on his *Euridice*,

*Te dulcis coniux, te solo in littore mecum,  
Te veniente die, te discedente canebar.*

On thee sweet wife was all my song,  
Morne, Euening, and all along.

And *Dido* vpon her *Aeneas*.

— *Quae me insomnia terrent,  
Multa viri virtus, & plurima currit Imago.*

And euer and anon, she thinkes vpon the man,  
That was so fine, so faire, so blith, so debonaire.

*Clitiphon* in the first booke of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day.

*For all day long hee had some object or other to distract his senses, but in the night all ranne vpon her: All night long he lay † awake, and could thinke of nothing else but her, he could not get her out of his mind, towards morning sleepe tooke a little pittie on him, he slumbred a while, but all his dreames were of her.*

— † *te nocte sub atrâ*

*Alloquor, amplector, falsâq; in Imagine somni,  
Gaudia sollicitam palpant evanida mentem.*

In the darke night I speake, embrace and finde,  
That fading ioyes deceiue my carefull minde.

The same complaint *Eurialus* makes to his *Lucretia*, day and night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.

<sup>m</sup> *Nec mihi vespero*

*Surgente decedunt amores,  
Nec rapidum fugiente solem;*

Morning, Euening, all is alike with me, I haue restless thoughts,

<sup>n</sup> *Te vigilans oculis, animo te nocte requiro.*

Still I thinke on thee. *Anima non est ubi animat, sed ubi amat*, I liue and breath in thee, I wish for thee.

\* *O niuiam quae te poterit mihi reddere lucem,*

*O mihi salicem terq; quaterq; diem.*

O happy day that shall restore me to thy sight. In the meane time he raues on her, her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, hight, depth, and the rest of her dimensions, are so furuaied, measured and taken, by that *Astrolabe* of phantasie, and that so violently sometimes, with such earnestnes and eagernes, such continuance, so strong an imagination, that at length he thinkes hee sees her indeed, he talkes with her, hee embraceth her, *Ixion*-like *pro Iunone nubem*, a cloud for *Iuno*, as he said, *Nihil præter Leucippen cerno*, *Leucippe mihi perpetuò in oculis, & animo versatur*, I see and meditate of nought but *Leucippe*, be she present or absent, all is one,

† *Et quamvis aberat placida praesentia forma,  
Quem dederat praesens forma, manebat amor.*

† *Ouid. Fast. 2.  
uer. 775.*

That impression of her beauty is still fixed in his minde,

—————\* *herent infixi pectore vultus.*

as he that is \* *Ving Aen. 4.*

bitten with a mad dog, thinks all he sees dogges, dogges in his meat, dogges in his dish, dogges in his drinke, his mistris is in his eyes, eares, heart, in all his senses. *Valleriola* had a merchant his Patient in the same predicament; and  
 o *Vlricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, stil thought he saw his mistris present with him, she talked with him, *Et commisseri cum eâ vigilans videbatur*, still embracing him.

o *De Pythoniſſa*

Now if this passion of loue can produce such effects, if it bee pleasantly intended, what bitter torments shall it breed, when it is with feare and continuall sorrow, suspicion, care, as commonly it is, still accompanied, what an intolerable P paine must it be?

————— *Non tam grandes*

*Gargara culmos, quot demerso*

*Pectore curas longâ nexas*

*Vsq; catenâ, vel quæ penitus*

*Crudelis amor vulnera miscet.*

Mount *Gargarus* hath not so many stemmes,

As Louers brest hath grieuous wounds,

And linked cares, with loue compounds.

When the King of *Babylon* would haue punished a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, q *Apollonius* in presence, by all meanes perswaded to let him alone, *For to loue and not enioy, was a most vnſpeakable torment*, no tyrant could inuent the like punishment; as a gnat at a candle, in a short space hee would consume himselfe. For Loue is a perpetuall <sup>r</sup> *flux, angor animi*, a warfare, *militat omnis amans*, a grieuous wound is loue still, and a Louers heart is *Cupids* quiuer, a consuming <sup>f</sup> fire, † *accede ad hanc ignem, &c.* an inextinguible fire.

q *Philostratus*  
vita eius Maxim  
mum tormentū  
quod excogitare,  
vel docere te  
possum, est ipse  
amor.

r *Ausonius* c. 35  
† *Et cæco carpi-  
tur igne, & mihi  
seſe offert ultra  
meus ignis A-  
myntas.*

† *Ter. Eunuch.*  
r *Seneca Hyppol*  
u *Theocritus*  
edyl. 2. *Leuibus*  
cor est violabile  
reliis.

† *Ignis tangen-  
tes solumurit,  
at forma procul  
aſtantes inflam-  
mit.*

\* *Maiores illa  
flamma que cõ-  
ſumit vnam a-  
nimam, quam  
que centum  
milia corporũ.*  
x *Mant. egl. 2.*

—————<sup>t</sup> *alitur & crescit malum,*

*Et ardet intus, qualis Aetnao vapor*

*Exundat antro*—————

As *Aetna* rageth, so doth Loue, & more then *Aetna*, or any materiall fire.

—————<sup>u</sup> *Nam amor sæpè Lyparco*

*Vulcano ardentio rem flammam incendere solet.*

*Vulcans* flames are but ſmoke to this; For fire, saith † *Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of loue burneth and scorcheth a farre off, and is more hot and vehement then any materiall fire. For when *Nero* burnt *Rome*, as *Calisto* vrgeth, he fired houses, consumed mens bodies and goods, but this fire deuoures the soule it selfe, \* *& one soule is worth 100000 bodies.* No water can quench this wild fire.

—————<sup>x</sup> *In pectus cacos absorbu it ignes,*

*ignes qui nec aqua perimi potuere, nec imbre*

*Diminui, neq; graminibus, magiciq; susurris.*

A fire he tooke into his brest,

Which water could not quench,

Nor hearbe, nor art, nor Magicke spells,

Could quell, nor any drench.

Except it be teares and sighes, for so they may chance finde a little ease.

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† Marullus  
Epig. lib. 1.

† *Sic candentia colla, sic patens frons  
Sic me blanda tui, Neera, ocelli,  
Sic pares minio gena perurunt,  
Vt ni me lachrima rigent perennes,  
Totus in tenues cam fauillas.*

So thy white necke *Neera* me poore soule,  
Doe scorch, thy cheekes, thy wanton eyes that roule:  
Were it not for my dropping teares that hinder,  
I should be quite burnt vp forthwith to cinder.

y *Imagines deo-  
rum.*  
z *Ovid.*

This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, and cannot be perceaued how, whence it came, where it pierced.

a *Æneid. 4.*

z *Vrimur, & cacum pectora vulnus habent,*  
And can hardly be discerned at first. —<sup>a</sup> *Est mollis flamma medullas,  
Et tacitum insano vivit sub pectore vulnus.*

A gentle wound, an easie fire it was,  
And flie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

b *Seneca.*

—<sup>b</sup> *Pectus insanum vapor,*

*Amorq; torret, intus sevens vorat  
Penitus medullas, atq; per venas meat  
Visceribus ignis merfus, & venis latens,  
Vt agilis altas flamma percurrit trabes.*

This fiery vapour rageth in the veines,  
And scorcheth entralls, as when fire burnes  
An house, it nimble runs along the beames,  
And at the last the whole it ouerturnes,

† *Cor totum  
combustum, ie-  
cur suffumigati,  
pulmo arefactus  
ut credam mi-  
seram illam a-  
ni nam his elixā  
au: combustam,  
ob maximum  
ardorem quem  
patiuntur, ob ig-  
nem amoris.*

\* *Embl. Amat.  
4. & 5.*

† *Grotius.*

c *Lib. 4. nam  
istius amoris  
neg, principia,  
neg, media aliud  
habent quid,  
quam molestias,  
dolores, crucia-  
tus, defatigatio-  
nes, adeo ut mi-  
serum esse, mero-  
re, gemitus, solitu-  
dine torqueri,  
mortem optare,  
semperq; debac-  
chari, sint certa  
amantium signa  
& certe affio-  
nes.*

*Abraham Hofemannus lib. 1. amor. coniugal. cap. 2. pag. 22.* relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting vp of one that died for loue, † *his heart was combust, his liuer smoakie, his lungs dried vp, insomuch that he verily beleued his soule was either sod or roasted, through the vehency of Loues fire.* Which belike made a moderne writer of amorous Emblems, expresse Loues fury by a pot hanging ouer the fire, & *Cupid* blowing the coales. As the heat consumes the water,

\* *Sic sua consumit viscera cacus amor,*

so doth Loue dry vp his radicall moisture. Another compares loue to a melting Torch, which stood too neere the fire.

† *Sic quo quis propior sue puella est,  
Hoc stultus propior sue ruina est.*

The nearer he vnto his Mistris is,  
The nearer he vnto his ruine is.

So that to say truth, as <sup>c</sup> *Castilio* describes it. *The beginning, middle, ende of loue is naught else but sorrow, vexation, torment, irksomeneesse, wearisomenes, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, raue, and to be peeuish, are the certaine signes, and ordinary actions of a loue-sicke person.* This continuall paine and torture makes them forget themselves, if they be farre gone with it, in doubt, despaire of obtaining or eagerly bent, to neglect all ordinary businesse.

\* *pendent*

—\* *pendent opera interrupta, minaq;*

*Murorum ingentes, aequatq; machina caelo.*

Louefick *Dido* left her works vndone, so did † *Phadra*, — *Palladis tela vacant*

*Et inter ipsas pensa labuntur manus.* *Faustus* in \* *Mantuan*,  
tooke no pleasure in any thing he did,

*Nulla quies mihi dulcis erat, nullus labor egro*

*Pectore, sensus iners, & mens torpore sepulta,*

*Carminis occiderat studium.* —

And tis the humour of them all, to bee carelesse of their persons, and their estates, as the sheepeerd in <sup>d</sup> *Theocritus*, *Et haec barba inculta est, squalidq; capilli*, their beards flagge, and they haue no more care of pranking themselves or of any businesse, they care not as they say, which end goes forward.

<sup>e</sup> *Oblitusq; greges, & rura domestica totus*

<sup>f</sup> *Vritur, & noctes in luctum expendit amaras.*

Forgetting flocks of sheep and country farmes,

The silly shepheard alwaies mournes and burnes.

Loueficke † *Cherea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* why art thou so sad man, *unde es?* whence com'st, how do'st? but hee sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam, Ita procerus oblitus sum mei.* I haue so forgotten my selfe, I neither know where I am, nor whence I come, nor whether I will, what I doe. P. \* *How so? Ch. I am in loue. Prudens sciens* — † *vivus vidensq; perco, nec quid agam scio.*

& He that erst had his thoughts free (as *Philostatus Lemnius* in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful Philosophicall precepts, he that with the Sunne and Moone wandered all ouer the world, with *Starrs* themselves ranged about, & left no secret or small mystery in nature vnsearched, since he was enamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himself how to please his mistress, all his study, endeavour, is to approue himselfe to his mistress, to winne his mistress favour, to compasse his desire, to bee counted her servant. Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, disgraced, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe. *Non recedam neq; quiescam noctu & interdiu,*

*Prius profecto quam aut ipsam, aut mortem investigauero,*

Iie neuer rest or cease my sute,

Till she or death doe make me mute.

*Parthenis* in † *Aristanetus* was fully resolved to doe as much. I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O *Harpedona* keep my counsell, I will leaue all for his sweet sake, I will haue him, say no more, contra gentes, I am resolved, I will haue him. \* *Gobrias* the Captaine, when he had espied *Rhodanthe* the faire captiue maid, fell vpon his knees before *Mystilus* the Generall, with teares, vovoes, and all the Rhetoricke he could, by the scarres he had formerly receaued, the good seruice he had done, or whatsoever else was deare vnto

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\* *Virg. Aen. 4.*† *Seneca Hist. aet.*\* *Egl. 1.*d *Edil. 14.*e *Mant. Eclog. 2.*f *Ovid met. 13.*de *Polyphemo:*

vritur oblitus

pecorum, auro-

rumq; morum,

Jamq; tibi for-

me &amp;c.

† *Ter. Eunuch.*\* *Qui queso**Amo.*† *Ter. Eunuch.*g *Qui olim co-*

gitabat que

vellet, &amp; pul-

cherrimis *Phi-*

losophiæ precep-

tis operam in-

sumpsit, qui uni-

uersi circuitio-

nes coeliq; natu-

ram, &amp;c. Hanc

vnam intendit

operam, de sola

cogitat, noctes &amp;

dies se componit

ad hanc, &amp; ad

acerbam servi-

tutem redactus

animus, &amp;c.

† *Epist. lib. 6.*

Valeat pudor,

valeat honestas,

valeat honor.

\* *Theodor. pro-*

dromus lib. 3.

Amor *Mestili-*

genibus obvolu-

tus, obertumq;

luchrimans, &amp;c.

Nihil ex tota

præda præter

*Rhodanthen vir-*

ginem accipiam.

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him, befought his gouernour he might haue the captiue virgin to be his wife, *virtutis sue spoliū*, as a reward of his worth and seruice; and moreouer hee would forgiue him the mony which was owing, and all reckonings besides due vnto him; *I aske no more, no part of booty, no portion, but Rhodante to be my wife*. And when as he could not compass her by faire meanes, hee fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all louers to bee so affected, and which *Ænilia* told *Aratine* a courtier in *Castilio's* discourse, *h surely Aratine, if thou werst not so indeed, thou didst not loue, ingeniously confesse. for if thou hast beene thoroughly enamored, thou wouldst haue desired nothing more then to please thy mistress. For that is the law of loue, to will and nill the same,* \* *Tantum velle & nolle, velit nolit quod amica.*

h Lib 2 Cerie  
vix vidi m, &  
bona fide faica-  
re Aratine, te  
non amasse adeo  
vehementer, si  
enim vere amas-  
ses, ut il prius  
aut potius optas-  
ses, quam a rina  
mulieri placere.  
Ea enim amoris  
lex est idem vel-  
le & nolle.  
\* Stroza fil.  
Epig.  
† Quippe hec  
amatum ex atra-  
bile & amore  
provenit. Ia-  
son pratenfis.  
i Immenſus a-  
mor ipse stultitia  
est. Cardan lib. 1.  
de sapientia.  
\* Mantuan.

Vndoubtedly this may be pronounced of them all, they are very slaues, drudges for the time, mad men, fooles, dizards, † *atrabilary*, beside them- selues, and as blinde as beetles. Their <sup>i</sup> dotage is most eminent, *Amare simul & sapere ipsi Ioui non datur*, as *Seneca* holds *Iupiter* himselfe cannot loue & be wife both together, the very best of them, if once they bee ouertaken with this passion, the most staid, discreet, graue, generous and wise, otherwise able to gouerne themselues, in this commit many absurdities, many indecorums, vnbesitting their gravity and persons.

\* *Quisquis amat seruit, sequitur captivus amantem,  
Fert domit à ceruice iugum*

*Samson, David, Solomon, Hercules, Socrates, &c.* are iustly taxed of indiscre- tion in this point, the middle sort are betwixt hawke and buzzard, and al- though they doe perceauue and acknowledge their owne dotage, weaknesse, furie, yet they cannot withstand it; as well may witnesse those expostulations, and confessions of *Dido* in *Virgil*.

a *Incipit effari mediūq; in voce resistit.*

*Phædra* in *Seneca*,

b *Quod ratio poscit, vincit ac regnat furor,  
Potiensq; tot à mente dominatur deus.*

*Myrrha* in \* *Ovid.*

*Illa quidem sentit, sædōq; repugnat amorī,  
Et secum quo mente feror, quid molior, inquit,  
Dij precor, & pietas, &c.*

She sees and knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whither goe I, what am I about?

And God forbid, yet doth it in the end.

Againe

—— *Pervigil igne,*

*Carpitur indomito furiosaq; vota retractat,  
Et modo desperat, modò vult tentare, pudetq;  
Et cupit, & quid agat, non invenit, &c.*

With raging lust she burnes, and now recals  
Her vow, and then despaires, and when 'tis past,  
Her former thoughts she'll prosecute in hast,  
And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medæa* did, doth it.

—— *Trahit invitam nova vis, aliudq; cupido,  
Mens aliud suadet, video meliora, proboq;*

*Deteriora*

a *Virg. Æn. 4.*  
b *Seneca Hypo-*  
*pol.*  
\* *Met. 30.*

*Deteriora sequor.*

477

Reason pulls one way, burning lust another,  
She sees and knowes what's good, but she doth neither.

† *O fraud, amorq;, & mentis emotæ furor,*

*Quo me abstulistis?*

j Buchanan.

The maior part of louers are carried headlong like so many brute beasts, reason counsellis one way, their friends, fortunes, thame, disgrace, danger, and an Ocean of cares that will certainly follow; yet this furious lust, *præcipitates*, counterpoiseth, weighes down one the other: though it be their vtter vndoing, perpetuall infamy, losse, yet they will doe it, and become at last, *insensati* void of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a wolfe, *Terens* a Lap-wing, <sup>k</sup> *Calisto* a Beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what else may we thinke those ingenuous Poets to haue shadowed in their witty fictions and Poems, but that a man once giuen ouer to his lust (as <sup>l</sup> *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Terens*) is no better then a beast.

k An immodest woman is like a Beare  
l *Feram induit dum rosas comedat, i. dum ad se redat.*

*Rex fueram, sic crista docet, sed sordida vita,*

*Immunda me tanto culmine fecit avem.*

m *Alciatus de vrpupa Embl. Animal immundum vrpupa stercore arans, aut hac nihil sedens, nihil libidinosius Sabini in Ovid. Met.*

I was a king, my Crowne a witnesse is,

But by my filthinesse am come to this.

n Loue is like a false glasse which represents euery thing fairer then it is.

Their blindnesse is all out as great, as manifest as their weaknesse & dotage, or rather an inseparable companion, an ordinary signe of it. <sup>a</sup> Loue is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

*Quisquis amat ranam, ranam putat esse Dianam.*

Every Louer admires his mistress, though she be very deformed of her selfe, ill fauored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, haue a swolne Iuglers, or a thin, leane, chitty face, be crooked, dry, bald, goggle-eyed, beare eyed, heauy, dull, hollow-eyed, blacke or yellow about the eyes, or squint-eyed, sparrow mouthed, hooke nosed, haue a sharpe fox nose, a redde nose, flat, great nose, a nose like a promontory, gubber-tusht, rotten teeth, black, vneuen, browne teeth, beetle browed, a Witches beard, her breath stinke all ouer the roome, her nose drop winter and summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, with a long cranes necke, *pendulis mammis*, her dugges like two double iugges, bloody-falne-fingers, she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cowe in the waste*, goutie legges, her ankles hang ouer her shooes, her feet stinke, she breed lice, a very monster, an *Ause* imperfect, her whole complection sauiours, an harsh voice, incondite gesture, vile gate, a vast virago, or an vgly tit, (*siqua latent meliora puta*) and to thy iudgement lookes like a mard in a lant-horne, whom thou couldst not fancy for a world, but hatest, loathest, and would haue spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, filthy, beastly queane, dishonest peraduenture, obscene, base, beggerly, rude, foolish, vntaught, peeuish, *Irus* daughter, *Thirsit* is sister, *Grobians* scholler: if he loue her once, hee admires her for all this, he takes no notice of any such errors or imperfections, of body or minde, \* *Ipsa hæc—delectant, veluti Balbinum Polypus Agnæ,*

\* *Hor. ser. lib. 1. Sat. 3.*

478 alone should be his Queene, his Empreſſe. O that hee had but a carracke of Diamonds, a chaine of pearle, a calcanet of Iewels, (a paire of calfe skinne gloues of 4<sup>d</sup> a paire were fiter) or ſome ſuch toy, to ſend her for a token, ſhe ſhould haue it with all his heart; hee would ſpend myrriades of Crownes for her ſake. *Venus* her ſelfe, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, or \* *Mary* of *Burgundy* if ſhe were aliue, would not match her.

\* The daugh-  
ter and heire  
of *Carinus* *Pug-*  
*nax*.

† *Seneca* in  
*octauia*.

(† *Vincet vultus hac Tyndaridos*,

*Qui mouerunt horrida bella.* Let *Paris* himſelfe bee

iudge) renowned *Helena* comes ſhort; that *Rhodopheian Phillis*, *Lariſſean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeit Ladies were neuer ſo faire as ſhee is.

† *Laebus*.

† *Quicquid erit placidi, lepidi, grati, atq; faceti,*

*Viuida cunctorum retines Pandora deorum,*

What'e're is pretty, pleaſant, facete, well,

What e're *Pandora* had, ſhe doth excell.

\* *Mutian*  
*Egl. 1.*

† *Angerianus*.

\* *Dicebam Trinia formam nihil eſſe Diane,* *Diana* was

not to be compar'd to her, nor *Iuno*, nor *Minerua*, nor any Goddeſſe. Shee is all in all,

—† *Calia ridens*.

*Eſt Venus, incedens Iuno, Minerua loquens.*

*Ephemerus* in *Ariſtænetus*, ſo farre admireth his miſtris good parts, that he makes proclamation of them, and challengeth all commers in her behalfe.

\* *Ep. 12* *Quis*  
*unquam formas*  
*uultu ornatis,*  
*quis occidentis,*  
*ueniant vadiq;*  
*omnes, & dicant*  
*veraces, at tam*  
*inſignem vide-*  
*runt formam.*

† *Nulla vox*  
*formam eius*  
*poſſit comprehē-*  
*dere.*

\* *Claugini*  
*dial. & lat.*

\* *Who ever ſaw the beauties of the Eaſt, or of the Weſt, let them come from all quarters, all, and tell truth, if ever they ſaw ſuch an excellent feature as this is.*

A good fellow in *Petronius* cries out, no tongue can † tell his Ladies fine feature, or expreſſe it, *quicquid dixeris minus erit*, &c. Moſt of your louers are of his humour and opinion. She is *nulli ſecunda*, a rare creature, a *Phanix*, the ſole Commander of his thoughts, Queene of his deſires, his only delight as \* *Triton* now feelingly ſings, that loue-ſicke Sea-God,

*Candida Leucothoe placet & placet atra Melene,*

*Sed Galatea placet longè magis omnibus una.*

Faire *Leucothoe* black *Melene* pleaſe me well,

But *Galatea* doth by oddes the reſt excell.

All the gracious elogies, Metaphors, Hyperbolicall comparifons of the beſt things in the world, the moſt glorious names, whatſoeuer, I ſay, is pleaſant, amiable, ſweet, gratefull, and delitious, are too little for her.

*Phoebo pulchrior & ſorore Phœbi.*

His *Phoebe* is ſo faire, ſhe is ſo bright,

She dimmes the Sunnes luſtre, and Moones light.

Starres, Sunnes, Moones, Mettals, ſweet ſmelling flowres, Odours, perfumes, Colours, Gold, Siluer, Iuory, Pearles, pretious Stones, Snow, painted Birds, Dounes, Hony, Sugar, Spice, cannot expreſſe her, o ſo ſoft, ſo radiant, ſweet, ſo faire is ſhe. — *Mollior cuniculi capillo &c.*

o *Catullus*.  
p *Petronii*  
*Caraleſt.*

p *Lydia* bella, puella candida,

*Quæ benè ſuperas lac, & lilium,*

*Albamq; ſimul roſam & rubicundam,*

*Et expolitum ebur Indicum.*

Fine *Lydia* my miſtris white and faire,

The milke, the lilly doe not thee come neere,

The rose so white, the rose so red to see,  
And *Indian* Ivory comes short of thee;  
Such a description our English *Homer* makes of a faire Lady,

\* That *Emilia* that was fairer to seene,  
Then is *Lilly* upon the *stake* greene:  
And fresher then *May* with flowres new,  
For with the *Rose* colour stroue her hew,  
I not which was the fairer of the two.

\* *Chaucer* in  
the knights  
taile.

In this very phrase a *Polyphemus* courts his *Galatea*.

q *Ovid*, met. 13

*Candidior folio niuei Galatea ligustri,  
Floridior prato, longâ procerior alno,  
Splendidior vitro, tenero lasciuior hado, &c.  
Mollior & cigni plumis, & lacte coacto.*

Whiter *Galat* then the white withy-winde,  
Fresher then a field, higher then a tree,  
Brighter then glasse, more wanton then a kiddle,  
Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted dialogue of *Lucian*, which  
*John Secundus*, an elegant Dutch moderne Poet hath translated into verse.  
When *Doris* and those other Sea Nymphes, vpbraided her with her vgly  
mishapen louer *Polyphemus*, she replies, they spake out of enuy and malice,

*Et planè inuidia huc mera vos stimulare videtur,*

*Quòd non vos itidem ut me Polyphemus amet;*

Say what they could, he was a proper man. To thy thinking shee is a most  
loathsome creature, and as when a country fellow discommended once, that  
exquisite picture of *Helena* made by *Zeuxis*, † for hee saw no such beauty in  
it, *Nichomachus* a loue-sick spectator replied, *sume tibi meos oculos & deam*  
*existimabis*, take mine eyes and thou wilt thinke she is a Goddesse, dote on  
her forthwith, count al her vices, vertues, her imperfections, infirmities, abso-  
lute and perfect. *Immo nec ipsum amica stercus fatat*, Though shee be na-  
sty, fulsome, as *Sostratus*'s bitch, or *Parmeno*'s sow: thou hadst as leiuie haue a  
snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge,  
with all the filthy names thou canst inuent, he admires her on the other side,  
she is his Idoll, Ladie, Mistris, Venerilla Queene, the quintessence of beauty,  
an Angell, a<sup>r</sup> Starre, a Goddesse,

† *Plutarch* sibi  
dixit tam pul-  
chram non vide-  
ri, &c.

† Thou art my *Vesta*, thou my Goddesse art,

Thy hollowed temple only is my hart.

r *Quanto quam*  
*Lucifer, aurea*  
*Phæbe, Tanto*  
*virginibus con-*  
*spèctior omni-*  
*bus Herce, Ov.*  
† *M. D. Sen. 30.*

The fragrancy of a thousand *Curtians* is in her face: *Nec pulchra effigies hæc*  
*Cypridis aut Stratonices*, 'Tis not *Venus* picture that as you suppose, ( good  
Sir) no Princeesse, or kings daughter, but his diuine mistris, forsooth, his deare  
*Antiphila*, to whose seruice he is wholly consecrate, whom he alone adores.

\* *Cui comparatus indecens erit pavo,*  
*Inamabilis sciurus, & frequens Phœnix*  
To whom confer'd a Peacocks vndecent,  
A Squirrels harsh, a Phœnix too frequent.

\* *Martiall* l. 5.  
Epig. 38.

All the graces, vneres, elegances, pleasures, attend her. Hee preferres her be-  
fore a Myriade of Court Ladies.

† He that commends *Phillis* or *Nerea*,  
Or *Amarillis*, or *Galatea*,

† *Aristo.*

*Tityrus*

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*Tityrus or Melibea, by your leaue,  
Let him be mute, his loue the praises haue.*

\* Tully l. 1. de  
nat. deor. pul-  
chrior deo, &  
tamen erat ocu-  
lis permerfissimis.

Nay, before the Gods and Goddesfes themfelues. So \* *Quintus Catulus* ad-  
mired his fquinteyed friend *Rofcius*,

*Pace mihi liceat (Caleftes) dicere veftra,  
Mortalis vifus pulchrior efle Deo:*

By your leaue gentle Gods, this il'e fay true,  
There's none of you that haue fo faire an hue.

All the bumbaft Epithetes, adiuncts, incomparably faire, curioufly neat, di-  
vine, fweet, dainty, delitious, &c, diminutiues, *corculum, fuauiolum, &c.* plea-  
fant names may be inuented, bird, moulfe, lambe, pus, pigeon, pigfney, kidde,  
hony, loue, doue, chicken, &c. he puts on her.

† *Marullus* ad  
*Næeram* epig. 1.  
lib.

\* *Barbinius.*

† *Arioflo*, l. 2.  
biff. 8.

† *Meum mel, mea fuauitas, meum cor,  
Meum fuauiolum, mei lepôres,* my life, my light, my Iewel,

my glory, \* *Margareta speciofa, Cuius refpectu omnia mundi pretiofa fordent,*  
my fweet *Margret*, my foie delight and darling. And as † *Rhodomant* cour-

ted *Ifabella*, By all kinde words, and geftures that he might,  
*He calls her his deare heart, his foie beloued,  
His ioyfull comfort, and his fweet delight.  
His miftris, and his goddeffe, and fuch names,  
As louing Knights apply to louely dames.*

Every cloath fhee weares, every fafhion pleafeth him aboute meafure, her  
hand, *ô quales digitos, quas habet illa manus!* pretty foot, pretty co-  
ronets, her fweet carriage, fweet voice, tone, her diuine and louely lookes,  
her euery thing, louely, fweet, amiable, and pretty, pretty, pretty. Her very  
name (let it be what it will) is a moft pretty pleafing name, I belecue now,  
there is fome fecret power and vertue in names, every action, fite, habit, ge-  
fture, he admires, whether fhe play, fmg or dance, in what tyres foever fhee  
goeth, how excellent it was, how well it became her, neuer the like feene or  
heard. † *Mille habet ornatus, mille decenter habet.*

u *Tibullus.*

† *Marull. lib. 2.*

Let her weare what fhe will, doe what fhe will, fay what fhe will,  
† *Quicquid enim dicit, feu facit, omne decet,*  
he applaudes and admires every thing fhe weares, faith, or doth.

x *Tibullus lib. 4.*  
de 4 *Sulpitia.*

x *Illam quicquid agit, quoquò veftigia vertit,  
Compoſuit furtim ſubſequiturq; decor;  
Seu ſoluit crines, fuſis decet efſe capillis,  
Seu compſit, comptis eſt reuerenda comis.*

What ere ſhe doth, or whether ere ſhe goe,  
A fweet and pleafing grace attend forfooth,  
Or loofe, or binde her haire, or combe it vp,  
She's to be honoured in what ſhe doth.

a *Ariſtænetus*  
Epiſt. 1.

b *Epiſt. 24* veni

cito chariſſime

Lycia, cito veni,

pre te Satyri

omnes videntur

non homines,

nullo loco, ſolus

es, &c.

a *Veſtem induitur, formoſa eſt, exuitur, tota forma eſt,* let her be dreſſed or vn-  
dreſſed, all is one, ſhe is excellent ſtill, beautifull, taire, and louely to behold.  
Women doe as much by men: nay much more, farre fonder, weaker, and that  
by many paraſanges. Come to me my deare *Lycias* (faith *Mufarium* in b *Ari-*  
*ſtænetus*) come quickly ſweet heart, all other men are Satyres, meere clownes,  
blockheads to thee, no body to thee: thy lookes, words, geſtures, actions, &c. are  
incomparably beyond all others. *Venus* was neuer ſo much befotted on her

*Adonis,*

*Adonis*, *Phædra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*. I could repeat centuries of such. Now tell mee what greater dotage, or blindness can there bee then this in both sexes? and yet their *slavery* is more eminent, a greater signe of their folly then the rest.

They are commonly slaves, captiues, voluntary seruants, *amator amicæ mancipium*, as *Castilio* tearnes him, his mistris seruant, her drudge, prisoner, bondman, what not? *He composeth himselfe wholly to her affections to please her, and as Emilia said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and commandement; her most deuote, obsequious, affectionate seruant and vassall. For loue (as <sup>z</sup> *Cyrus* in *Xenophon* well obserued) is a meere tyranny, worse then any disease, and they that are troubled with it desire to be free and cannot, but are harder bound then if they were in iron chaines. What greater captivity or slavery can there be (as <sup>c</sup> *Tully* expostulates) then to be in loue? Is he a free man ouer whom a woman domineers, to whom she prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands; she asks, he giues; she calls, he comes; she threatens, he feares; nequissimum hunc seruū puto, I account this man a very drudge. And as he followes it, <sup>d</sup> Is this no small seruitude for an enamorate to be euery houre combing his head, stisning his beard, perfuming his haire, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked, and apparellled? Yet these are but toyes in respect to goe to the Barber, Bath, Theatres, &c. hee must attend vpon her where euer she goes, runne along the streets, by her doores and windowes to see her, take all opportunities, fleecuelesse errands, disguise, counterfeite shapes, and as many formes as *Iupiter* himselfe euer tooke; and come euery day to her house (as he will surely doe if he be truly enamored) and offer her seruice, and follow her vp and downe from roome to roome, as *Lucretia's* sutors did, he cannot containe himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. <sup>e</sup> If I did but let my gloue fall by chance, (as the said *Aratines Lucretia* bragges) I had one of my suiters, nay two or three at once ready to stoope and take it vp, to kisse it, and with a low congy deliuer it vnto me, If I would walke, another was ready to sustaine me by the arme. A third to provide fruits, peares, plummes, cherries, or what soeuer I would eat or drinke. All this and much more he doth in her presence, & when he comes home tis all his meditation to recount with himselfe her actions, words, gestures, what entertainment he had, how kindly she vsed him in such a place, how she smild, how she graced him, and that infinitely pleased him, and therevpon instantly he makes an *Epigramme*, or a Sonet to five or seauen tunes, or else how she reiected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, madrigalls, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a city, as hee will for his mistris fauour,*

*Ipsa comes veniam, neq; me salebrosa mouebunt*

*Saxa, nec obliquo dente timendus aper,*

as *Phædra* to *Hippolitus*. No danger shall affright, for if that be true the poets

y Lib. 3. de amico, alterius affectu se totum componit, totus placere studet, et ipsius animæ amate pedisequam facit.  
z *Cypod. lib. 5.* amor seruitus, et qui amant, optant co liberari, non secus ac alio quouis morbo, neq; liberari tam non possunt, sed validiori necessitate ligati sunt, quam si in serua vincula conuicti fuerint.  
e In paradoxo. An ille mihi liber videtur cui mulier imperat? cui leges imponit, prescribit, iubet, velat quod videtur? Qui mihi imperanti negat, nihil audet, &c. possit dandum vocat? venientia, minatur? extimiscendum.  
d Illa parua est seruitus amatorum, singulis ferè horis pettine capillum, calamistrare, barbam componere, faciem aquis redolentibus diluere, &c.  
e Si quando in paupum aut in cautius quid mihi excidisset, eleuare idem quid promississimè, nec nisi oculo compactio mihi cūmendare, &c.

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faigne, loue is the sonne of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as loue. If once therefore enamored, he will goe, runne, ride, many a mile to meet her, day and night, in a very darke night, endure scorching heate, colde, waite in frost & snow, raine, tempests, till his teeth chatter in his head, those Northern windes and shoures cannot coole or quench his flames of loue, *intempestâ nocte non deterrentur*, he will take my word, he will sustaine hunger, thirst, *penetrabit omnia, perumpet omnia*, through thicke and thinne he will to her; *expeditissimi montes videntur, amies tranabiles*, light or darke all is one:

(*Roscida per tenebras Faunus ad antra venit*)

for her sweet

fake he will endure hazarde, &c. he feesle it not. \* *What shall I say* (saith *Hædus*) *of their great dangers they vndergoe, single combats they undertake, how they will venture their liues, creepe in at windowes, gutters, climbe over walls to come to their sweet hearts*, (annointing the doores and hinges with oile, because they shall not creak, tread soft, swim, wade, watch, &c.) and if they bee surprised, leap out at windowes, cast themselves headlong downe, brusing or breaking their legges or armes, and sometimes loosing life it selfe, as *Calisto* did for his louely *Malibea*. Heare some of their owne confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde *Hercules* serued *Omphale*, put on an aporne, tooke a distaffe and spunne. *Thraso* the souldier was so submisse to *Thais* that he was resolved to doe whatsoeuer she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her seruice. *Philostratus* in an Epistle to his mistris, *a I am ready to dye sweet-heart if it be thy will, alay his thirst whom thy starre hath scorched and undone, the fountaines & riuers deny no man drinke that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meddow walk not in me, but thou alone wilt not let me come neere thee, or see thee, contemned & despised I dye for grieve*. *Polienus* when his mistris *Circe* did but frowne vpon him in *Petronius*, drew his sword, and bad her <sup>b</sup> kill, stabbe, or whippe him to death, he would strip himselfe naked and not resist. Another will take a Iourny to *Iapã*, *longa nauigationis molestias non curans*; a third (if she say it) will not speake a word for a twelue months space, her command shall be most inuiolably kept: A fourth, with that Centurion in the *Spanish* † *Calestina*, will kill ten men for his mistris *Areusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occidi cupis*? \* *Galeatus* of *Mantua* did a little more: for when he was almost mad for loue of a faire maid in the city, shee to trye him belike what he would doe for her sake, bad him in iest leap into the riuier *Po* if he loued her, he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistis by chance (thinking no harme, I dare sweare) bad him go hang, the next night at her doores hanged himselfe. <sup>c</sup> *Money* (saith *Xenophon*) *is a very acceptable and welcome guest, yet I had rather giue it my deare Clinia, then take it of others, I had rather serue him, then command others, I had rather be his drudge, then*

\* Lib. 1. de contem. amor. quid referam eorum pericula & clades, qui in amicorum ades per se intras ingressi, sulcidiaq; egressi indeq; deturbati se dant precipites, membra frangunt, collidunt, aut animam amittunt.

† Ter Eunucho. Act. 5. Scen. 8. a Paratus sum ad obeundam mortem, si iubeas, hanc sum æstiuam sedam, quem tuum sydus perdidit, aque & fontes non negant, &c. b Si occidere placet ferrum meum vides, si verberibus contenta es, curto nudus ad pernam.

† Act. 15. & 18. Impera mihi; occidam decem viros, &c. \* Gasper Ens. puellam misere deperiens, per iocum ab ea in Padum desilire iussus, statim e ponte se precipitauit. Alius Ficinum insano amore ardens ab amica iussus se suspendere, illico fecit. c Intelligo pecuniam rem esse iucundissimam, meam tamen libentius darem Clinia quam ab aliis acciperem, libentius huic seruirem, quam aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currem & scio vos quoque mecum ingressuros si videretis.

take

take my ease, vndergoe any danger for his sake, then live in security. For I had rather see Clinia then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my Clinia. I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me. So Philostratus to his mistris. Command me what you will I will doe it, bid me goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, 'tis done. So did *Aeolus* to *Iuno*.

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— Tuus ô regina quod optas  
Explorare labor, mihi iussa capeffere fas est.  
O Queene it is thy paines to inioyn me still,  
And I am bound to execute thy wil.

And *Phædra* to *Hippolitus*.

c Me vel sororem Hippolite aut famulam voca,  
Famulamq; potius, omne seruitium feram.

O call me sister, call me seruant, chuse  
Or rather seruant, I am thine to vse.

Non me per altas ire si iubeas niues,  
Pigeat gelatis ingredi Pindi iugis,  
Non si per ignes ire aut infesta agmina  
Cuncter, paratus ensibus pectus dare,  
Te tunc iubere, me decet iussa exequi.

h It shall not grieue to the snowy hills,  
Or frozen *Pindus* tops forthwith to clime,  
Or runne through fire, or through an armie,  
Say but the word for I am alwaies thine.

*Callicratides* in *Lucian* breakes out into this passionate speech, O God of heauen, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in and out with her, to haue euery other busines common with her. I would labour when she labours, saile when she sailes, he that hates her should hate mee, and if a tyrant kill her, he should kill me, if she should dye, I would not live, and one graue should hold vs both.

† Finiet illa meos moriens morientis amores,  
*Abrocomus* in *Aristenetus* makes the like petition for his *Delphia*,  
— p Tecum viuere amem tecum obeam lubens. 'Tis the same  
straine which *Theagines* vsed to his *Chariclea*, so that I may but inioy thy loue let me dye presently: *Leander* to his *Hero*, when he besought the sea waues to let him goe quietly to his loue, and kill him coming backe.

q Parcite dum propero, mergite dum redeo. 'Tis the common  
humour of them all, to contemne death, to wish for death, to confront death in this case, quippe quæ nec fera, nec ignis, neq; precipitium, nec fretum, nec ensis, neq; laqueus graua videntur; 'Tis their desire (saith *Tyrius*) to dye. And in the hower and moment of death to remember their deare mistris. When captaine *Gobrias* by an unlucky accident had receiued his deaths wound, heu me miserum exclaimt, miserable man that I am, (instead of other deuotions) he cries out, shall I dye before I see *Rodanthe* my sweet heart. Sic amor mortem, (saith mine author) aut quicquid humanitus accidit, aspernatur,

d In *simpos*.  
e Impera quid vis, nauigare iube, nauem conscendo, plagas accipere, pteetor, animam profund. re, in ignem currere, non recuso, lubens facio f *Seneca* in *Hipp.* act. 2.  
g Huius ero viuis, mortuus huius ero. *Propert.* lib. 2. viuum si vivat si cadat illa cadam, Id.  
i *Dial. Amorum.* mihi o dii celestes ultra sit vitabac perpetua ex aduerso amice sedere, & suaue loquentem audire, &c. si moriatur vivere non sustinebo & idem e. in sepulchrum utriusq; † *Buchanan.*  
o *Epist.* 21. Sit. hoc votum a diis amare *Delphidem* ab ea amari, adloqui pulchram, & loquentem audire.  
p *Hor.*  
q *Mart.*  
† *Theodorus prodromus, Amoris* lib. 6. Interpret *Gaultmine.*

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so loue triumphs, contemnes, insults ouer death it selfe. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomaus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for loue died, till *Pelops* at last wone her by a flight.<sup>r</sup> As many gallants desperately aduentured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and ouercame, till *Hippomenes* by a few golden apples happily obtained his suite. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sebea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combate. Our Knights errant, and the *Sr Lancelots* of these daies, I hope will aduenture as much for ladies favours, as the *Knight of the Sunne*, *Sr Beuis of Southampton*, or that renowned peire,

k Ariost. lib. 1.  
cane. 1. staff 5.

k Orlando, who long time had loued deare  
Angelica the fayre, and for her sake  
About the world, in nations farre and neare,  
Did high attempts performe and undertake,

They will sure, they will, for it is an ordinary thing for these enamorato's of our times to say and doe as much, to stab their armes, carouse in blood, challenge the field for their mistris sake, and in her quarrell, to fight so long † till their head peice, bucklers, all broken, and swordes hackt like so many sawes, for they must not see her abused in any sort, 'tis blasphemy to speake against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drinke † healths vpon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, <sup>1</sup> to the East *Indies*, to fetch her a bird to weare in her hat: and with *Drake* and *Candish* faile round about the world for her sweet sake, aduersis ventis, serue twice feuen yeares as *Iacob* did for *Rachel*; doe as much as <sup>f</sup> *Gesmund* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her trueloue, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe: and endure more torments then *Theseus* or *Paris*. Et his colitur Venus magis quam thure, & victimis, with such sacrifice as these (as <sup>f</sup> *Aristanetus* holds) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire a seruant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and euery thing shee weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices, still remembering, still talking of her:

f Beroaldus de  
Bocatio.  
† Epist. 17. lib. 2.

† Lucretius.  
m Aeneas Sil-  
vius, Lucretia  
quam accepit  
Euriali literas  
hilaris statim  
milliesq; papirū  
basauit.  
u Mediis in se-  
ruit papillis li-  
teram eius mille  
prius pangens  
suauiā. Arist. 2.  
epist. 13.

† Nam si abest quod ames, praesto simulachra tamen sunt  
Illius, & nomen dulce obuersatur ad aures.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times ouer, and as <sup>m</sup> *Lucretia* did by *Eurialus*, kisse the letter a thousand times together & then read it: And <sup>u</sup> *Che- lidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,  
And say the messenger that would be gone:

And aske ma-  
ny

ny pretty questions, ouer and ouer againe, as how he looked, what he did, and what said he? In a word,

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<sup>n</sup> *Vult placere sese amica, vult mihi, vult pedissequae  
Vult famulis, vult etiam ancillis, & catulo meo.*

<sup>n</sup> *Plautus Asinar.*

He striues to please his mistris, and her maide,  
Her seruants, and her dogge, and's well paid.

If he get any remnant of hers, a buske-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of haire,

<sup>\*</sup> *Pignusq; direptum lacertis;  
Aut digito male pertinaci,*

<sup>\*</sup> *Hor.*

he weares it for a fauour on his arme, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together, will not looke off it; As *Laodamia* did by *Protesilaus*, when he went to warre, † *sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique he layes it vp in his casket, (O blessed Relique) and euery day will kisse it: if in her presence, his eye is neuer off her, and drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the Walke, sit vnder that tree where she did vse to sit, in that bowre, in that very seat, many yeares after sometimes, though she be farre distant, and dwell many miles off, he loues yet to walke that way stil, to haue his chamber window looke that way: To walke by that riuers side (which though farre away) runnes by the house where she dwels, he loues the wind blowes to that coast.

† *O Quoties dixi Zephyris properantibus illuc,  
Felices pulchram visuri Amaryllida venti.*

O happy Western windes that blow that way,

For you shall see my loues faire face to day,

• to conferre with some of her acquaintance, for his heart is still with her, P to talke of her, admiring & commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that he might but inioy her presence. So did *Philostratus* to his mistris, † *O happy ground on which she treades, and happy were I if she would tread upon mee, I thinke her countenance would make the riuers stand, and when she comes abroad, birds will sing, and come about her,*

*Ridebunt valles, ridebunt obuia Tempe,*

*In florem viridis protinus ibit humus.*

The fields will laugh, the pleasant vallies burne,

And all the grasse will into flowres turne.

*Omnis Ambrosiam spirabit aura.*

<sup>\*</sup> *When she is*

in the meadow, she is fairer then any flowre, for that lasts but for a day, the riuier is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vpon the Heauen, me thinkes I see the sunne falne downe to shine below, and thee to shine in his place, whom I desire. If I looke vpon the night, me thinkes I see two more glorious starres, *Hesperus* and thy selfe. A little after he thus Courts his mistris; If thou goest forth of the citty, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou saile vpon the seas, as so many small boates, they will follow thee: what riuier would not runne into thy Sea. Another, he sighes and sobs, sweares he hath *Cor scissum*, an heart brused, to powder, dissolued and melted

† *Ille domi sedens, Imaginem eius fixis oculis assidue conspicua.*

† *Bacchanan, Sylua.*  
O Happy seruants that serue her, happy men that are in her company.

p *Non ipsos solum, sed ipsorum memoriam amant.* *Lucian.*

r *Epist. O ter felix solum! beatus ego, si me calceaveris, vultus tuus amnes sifere potest, &c.*

<sup>\*</sup> *Idem epi. in prato cum sit, flores superat, illi pulchri sed vnius tantum diei, fluxus gratius, sed evanescit, at tuus fluxus mari maior. Sic alium aspicio, solem existimo cecidisse, & in terra ambulare &c.*

† *Si ciuitate egrederis, sequentur te dii custodes, spectaculo commoti, sinaviges sequentur, quis sinuissalum inuim non rigaret?*

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ted within him, or quite gone from him, to his mistris bosome belike, he is in an ouen, a Salamander in the fire, so scorched with loues heat; Hee wissheth himfelfe a saddle for her to sit on, a posie for her to smell to, and it would not grieue him to be hanged, if he might be strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her owne hands.

t 2 El. 15.

\* Ouid would be a flea, a gnat, a ring, Catullus a sparrow,

*O si tecum ludere, sicut ipsa possem,*

*Et tristes animi levare curas.*

\* Caem 30.

\* Anacreon, a glaife, a gowne, chaine, any thing,

*Sed speculum ego ipse fiam,*

*Vt me tuum vsq; cernas,*

*Et vestis ipse fiam,*

*Vt me tuum vsq; gestes.*

*Mutari & opto in undam,*

*Lauem tuos vt artus,*

*Nardus puella fiam,*

*Vt ego te ipsam inungam,*

*Sim fascia in papillis.*

*Tuo & monile collo.*

*Fiamq; calceus, me*

*Saltem vt pede vsq; calces.*

Englithed by  
Mr B. Holiday  
in his Technoz.  
Art. 1. Scen. 7.

But I a looking glaife would be,  
Still to be look'd vpon by thee,  
Or I, my loue would be thy gowne,  
By thee to be worne vp and downe;  
Or a pure Well full to the brimms,  
That I might wash thy purer lims:  
Or I'd be pretious balme to 'noint,  
With choifest care each choifest ioint,  
Or, if I might, I woud be faine,  
About thy necke the happy chaine.  
Or would it were my blessed happe  
To be the Lawne o're thy faire pappe.  
Or would I were thy shooe to bee  
Daily but trod vpon by thee.

O thrice happie man that shall enioy her: as they that saw Hero in Muscus, &

\* Ouid, Met. l. 4.

\* Salmacis to Hermephroditus, — *Falices mater, &c. felix nutrix* —

*Sed longè cunctis, longeq; beatior ille,*

*Quem fructu sponsi & socij dignabere lecti.*

The same passion made her breake out into the comedy,

† *Næ illa fortunata sunt quæ cum illo cubant,*

t Xenophon Cy-

rep. ad. lib. 5.

† Plautus de

milite.

† Lucian.

\* Petronius.

happy are his bedfellowes; and as she said of Cyrus, *beata quæ illi uxor futura esset*, blessed is that woman that shall bee his wife, nay thrice happy she, that shall inioy him but a night,

† *Vna nox Iouis sceptro equiparanda,*

lodging is worth Iupiters scepter.

such a nights

\* *Qualis nox erit illa, dñ, dea q,*

*Quam mollis thorus?*

O what

O what a blissefull night would it bee, how soft, how sweet a bed? She will aduenture all her estate for such a night, for a Nectarean, a balsome kisse alone.

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\* *Qui te videt beatus est,*

*Beatior qui te audiet,*

*Qui te potitur est deus.*

† E. Græco Russ.

The Sultan of Sana's wife in Arabia, when shee had seene *Vertomannus* that comely traoueller, lamented to herselfe in this manner, *"O God, thou hast made this man whiter then the Sunne, but me, mine husband, and all my children blacke, I would to God he were my husband, or that I had such a sonne, she fell a-weeping, and so impatient for loue at last, that (as Potiphars wife did by Ioseph) she would haue had him gone in with her, she sent away Gazella, Tegeia, Galzerana her waiting maides, loaded him with faire promises and gifts, and wooed him with all the Rhetoricke she could.*

u Lod. Vertomannus nauig. lib. 2. c. 5. O deus, hunc creasti, sole candidior, è diuè: so me & coniugem meum & natos meos omnes nigricantes, Vtinam hic, &c.

——— *extremum hoc misera da munus amanti:*

but when he gaue not consent, shee would haue gone with him and left all, to be his page, his seruant, or his Lackey, *Certa sequi, Charum corpus ut umbræ solet*, so that she might enioy him, threatning moreouer to kill herselfe. &c. Men will doe as much & more for women, spend goods, lands, liues, fortunes, Kings will leaue their Crownes, as King *Iohn* for *Matilda* the Nunne at *Dunmow*.

Ibit Gazella, Tegeia, Galzerana, & promissis orauit, & donis, &c.

\* *But Kings in this yet priuiledg'd may bee,*

*I'll be a Monke so I may liue with thee.*

M. D.

The very gods will endure any shame (at q. aliquis de dijs non tristibus inquit, &c.) bee a spectacle, as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, & peraduenture so dost thou. They will aduenture their liues with allacrity,

——— † *pro quâ non metuum mori*———

may more, *pro quâ non metuum bis mori*, I will dye twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot helpe it. A louer in *Calcagninus*, wrote this on his darlings Tombe,

† Hor. ode. 9. l. 3.

*Quincia obiit, sed non Quincia sola obiit,*

*Quincia obiit, sed cum Quinciâ & ipse obiit,*

*Risus obit, obit gratia, lusus obit,*

*Nec mea nunc anima in pectore, at in tumulto est.*

*Quincia* my deare is dead, but not alone,

For I am dead and with her I am gone,

Sweet smiles, mirth, graces, all with her doe rest,

And my soule too, for 'tis not in my brest.

How many doting Louers vpon the like occasion might say the same? But these are toyes in respect, they will hazard their very soules for their mistris sake. \* *Atq. aliquis inter iuvenes miratus est, & verbum dixit,*

*Non ego in cælo cuperem Deus esse,*

*Nostram uxorem habens domi Hero*

One said, to Heauen would I not

desire at all to goe,

If that at mine owne house I had

such a fine wife as *Hero*.

*Venus* forsooke heauen for *Adonis* sake ——— † *cælo præfertur Adonis.*

† Ouid. Met. 10.

Old *Ianiwere* in *Chaucer* thought when he had his faire *May*, he should neuer goe to heauen, he should liue so merrily here on earth, had I such a mistris, he protests,

488 protests, † *Cælum dīs ego non suum inuiderem,  
Sed fortem mihi dī meam inuiderent.*

I would not envy their prosperity,  
The Gods should envy my felicity.

Another as earnestly desires to behold his sweet-heart, he will adventure & leaue all this, and more then this to see her alone.

\* *Omnia quæ patior mala si pensare velit fors,  
Vnâ aliquâ nobis prosperitate, dī  
Hoc precor, ut faciant, faciant me cernere coram,  
Cor mihi captivum quæ tenet hocce, deam.*

If all my mischiefes were recompensed,  
And God would giue me what I requested,  
I would my mistris presence onely seeke,  
Which doth mine heart in prison captiue keepe.

But who can reckon vp the Dotage, madnesse, seruitude, and blindnesse, the foolish phantasmes and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome Symptomes, inconueniences, phantasticall fittes and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wise men fooles, so many times it makes fooles become wise, y it makes base fellowes become generous, cowards couragious as Cardan notes out of *Plutarch*, conuictous, liberall and munificent; clownes, ciuill, cruell gentle; wicked prophane persons, to become religious; slouens neat; churles mercifull; & dumbe dogges eloquent. *Feras mentes domat cupido*, that fierce, cruell and rude *Cyclops Polyphemus* sighed, and shed many a salt teare for *Galateus* sake. No passion causeth greater alterations, or more vehement of ioy or discontent. *Plutarch Sympos. lib. 1. quest. 5.* saith, that the soule of a man in loue, is full of perfumes and sweet odors, and all manner of pleasing tones and tunes: It addes spiritis, and makes them otherwise soft and silly generous and couragious, <sup>a</sup> *Audacem faciebat amor.* *Ariadne's* loue, made *Theseus* so adventurous, and *Medeas* beauty *Iason* so victorious, *expectorat amor timorem.* <sup>b</sup> *Plato* is of opinion that the loue of *Venus* made *Mars* so valorous. A young man will be much abashed to commit any soule offence, that shall come to the hearing or sight of his mistris. And if it were <sup>c</sup> possible to haue an Army consist of louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their government, modesty would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would ouercome a great company of others. There is no man so pusillanimous; so very a dastard, whom loue would not incense, make of a diuine temper, and an heroicall spirit. As he said in like case, † *Tota ruat cæli moles non terreor*, &c. for as \* *Agatho* contends, a true louer is wise, iust, temperat and valiant. <sup>d</sup> *I doubt not therefore, but if a man had such an Army of Louers* (as *Castilio* supposeth) he might soone conquer all the world, except by chance hee met with such another army of *Inamorat's* to oppose it. <sup>e</sup> For so perhaps they might fight as that fatall dogge, and fatall hare in the heauens, course one another round, and neuer make an end. *Castilio* thinks *Ferdinand* King of *Spaine* would neuer haue conquered *Granado*, had not *Queene Isabell* and her

Ladies

† Buchanan.  
Hendecasyll.

\* Petrarch.

† Cardan lib. 2.  
de sap. ex vitiis

generosos efficere  
solet, ex timidis  
audaces, ex aua-

ris splendidos,  
ex agrestibus ci-

viles, ex crudeli-  
bus mansuetos,

ex impiis religi-  
osos, ex sordidis

nitidos atq. cul-  
tos, ex diuis mi-

sericordes, ex  
mutis eloquentes.

† *Anima homi-*  
*nis amore capti,*

*tota referta sus-*  
*sultibus & odori-*

*bis, peanes re-*  
*sonat, &c.*

<sup>a</sup> *Ouid.*  
<sup>b</sup> *In conuiuio,*

*Amor veneris*  
*Martem dedi-*

*nit, & fortem*  
*facit, adolescen-*

*tem maxime e-*  
*rubescere cerni-*

*mus, quam ama-*  
*trix eius turpe*

*quid commit-*  
*tentem offendit.*

<sup>c</sup> *Si quo pacto*  
*fieri ciuitas,*

*aut exercitus*  
*posset parum ex*

*his qui amant*  
*parum ex his,*

*&c.*  
† *Angerianus.*

\* *Plat. Conuiuio*  
*Lib. 3. de Au-*

*lico. Non dubito*  
*quin is qui ta-*

*lem exercitum*  
*haberet, totius*

*orbis statim vi-*  
*ctor esset, nisi*

*forte cum ali-*  
*quo exercitu*

*confundendum*  
*esset, in quo om-*

*nes amatores ef-*  
*ferat.*  
<sup>c</sup> *Higinus de*

*cave & lepore*  
*cælesti, & Deci-*

*mator.*

Ladies beene present at the siege, <sup>f</sup> *It cannot be expressed what courage the Spanish Knights tooke, when the Ladies were present, a few Spaniards overcame a multitude of Moores.* They will vndergoe any danger whatsoever, as *S<sup>r</sup> Walter Manny* in *Edward* the thirds time, flucke full of Ladies fauours, fought like a Dragon. For *soli amantes*, as *Plato* holds, *pro amicis mori appetunt*, only Louers will dye for their friends, and in their Mistris quarrell. And for that cause <sup>†</sup> he would haue women followe the Camp, to be spectators and encouragers of noble actions: vpon such an occasion; *S. Lancelot*, or *Sir Tristram*, *Cesar*, or *Alexander* shall not bee more resolute, or goe beyond them.

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<sup>f</sup> *Vix dici potest quantam inde audaciam assument Hispani, inde pauci infinitas Maurorum copias superarunt.*  
<sup>†</sup> *Lib. 5. de Legibus.*

Not courage only doth Loue adde, but as I said, subtlety, wit,

• *Mant. Egl. 1.*

\* *Namq, dolos inspirat amor, fraudesq, ministrat,*

\* *Virg.*

wildome, warinesse, — \* *quis fallere possit amantem.*

All manner of ciuility, decency, complement, and good behauiour, <sup>†</sup> *plus facilis & leporis*, polite grace, and merry conceipt. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the *Greekes*, and which *Beroaldus* hath turned into *Latine*, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a foole, a proper man of person, and the *Gouernour* of *Cyprus* son, but a very *Affe*, inso much that his father being ashamed of him, sent him to a Farme house he had in the Country to be brought vp. Where by chance, as his manner was, walking alone, he espied a gallant young Gentlewoman named *Iphigenia*, a *Burgomasters* daughter of *Cyprus* with her maid, by a brook side in a little thicket, fast asleepe in her smocke, where she had newly bathed her selfe: When *Cymon* saw her, he stood leaning on his staffe, gaping on her immouable, and in a maze: at last he fell so farre in loue with the glorious object, that he beganne to rouze himselfe vp, to bethinke what he was, would needs follow her to the Citty, and for her sake began to be ciuill, to learne to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In brieft, he became from an Idiot and a Clowne, to bee one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the loue of mistris *Iphigenia*. In a word, I may say thus much of them all, let the beneuer so clownish, rude and horrid, *Grobian*s and fluts, if once they bee in loue, they will be most neat and spruce, for,

<sup>g</sup> *Hanc ubi conspiciatus est Cymon, baculo innixus, immobilis stetit, & mirabundus &c.*

<sup>†</sup> *Omnibus rebus, & nitidis nitoribus antecuenit amor,* they will follow the fashion, beginne to tricke vp, & to haue a good opinion of themselves *venusatū enim mater Venus*; a ship is not so long a rigging, as a yong Gentlewoman a trimming vp her selfe; against her sweet-heart comes. A Painters shoppe, a flowry meadow, no so gracious aspect in Natures storehouse, as a young maid, a *Nouitsa*, or *Venetian* Bride, that looks for an husband, or a young man that is her suiter, composed lookes, composed gate; cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, Jewels, lawnes, Linnens, Laces, Spangles, must come on, <sup>h</sup> *præter quam res patitur student elegantie*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their businesse, how to weare their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweetheart coming, but he smugges vp himselfe, pulls vp his cloake now false about his

<sup>†</sup> *Plautus Cœlia act. 2. sc. 4.*

<sup>h</sup> *Plautus.*

490 shoulders, ties his garters, points, sets his band, cuffes, flickes his haire, twires his beard, &c. When *Mercury* was to come before his Mistris,

† Ouid. Met. 2.

——— † *Chlamydemq; ut pendeat aptè*

*Collocat, ut limbus totumq; appareat aurum.*

He put his cloake in order, that the lace,  
And hemme, and gold worke all might haue his grace.

*Salmacis* would not be seene of *Hermaphroditus*, till shee had spruced vp her selfe first.

† Ouid. Met. 4.

† *Nec tamen ante adiit, et si properabat adire,  
Quam se composuit, quam circumspexit amictus,  
Et finxit vultum, & meruit formosa videri.*  
Nor did she come, although 'twas her desire,  
Till she compos'd her selfe, and trim'd her tire,  
And set her lookes to make him to admire.

\* Virg. I. Æn.

*Venus* had so ordered the matter, that when her sonne \* *Æneas* was to appeare before Queene *Dido*, he was

*(Os humerosq; deo similis, namq; ipsa decoram  
Cesariem nato genetrix, lumenq; iuventa  
Purpureum, & latos oculis afflârat honores.)*

like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When that hirsute Cyclopicall *Polyphemus* courted *Galatea*.

i Ouid. Met. 13

*Iamq; tibi formæ, iamq; est tibi cura placendi,  
Iam rigidos pectus rastro Polypheme capillos,  
Iam libet hirsutam tibi falce recidere barbam,  
Et spectare feros in aquâ & componere vultus.*

And then he did begin to pranke himselfe,  
To please and combe his head, and beard to shaue,  
And looke his face ith' water as a glasse,  
And to compose himselfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

*Iam Galatea veni, nec munera despice nostra,  
Certè ego me novi, liquidaq; in imagine vidi  
Nuper aquæ, placuitq; mihi mea forma videnti.*

Come now my *Galatea* scorne me not,  
Nor my poore presents; for but yesterday  
I saw my selfe ith' water, and me thought  
Full faire I was, scorne me not I say,

† *Non sum adeò informis, nuper me in littore vidi,  
Cum placidum ventis staret mare*———

† Virg. Egl. 2.  
k Epist. An uxor  
literato sit du-  
cenda. Noctes  
in somnes tradu-  
cende, literis re-  
nunciandum,  
sepe gemendum,  
nonnunquam et  
illachrymandū  
forti & conditi-  
oni tua. Viden-  
dum quæ vestes,  
quis cultus te  
deceat, quis in  
usu sit, vitrum  
latus barbe, &c  
Cum cura lo-  
quendum, ince-  
dendum, biben-  
dum, & cum cu-  
ra insaniendum.

'Tis the common humour of all Sutors to tricke vp themselues, to be prodigall in apparell, pure lotus, nèat, comb'd & curl'd, with powdred haire, comp- tus & calami stratus, with a long loue-locke, a floure in his care, perfumed rings, scarfes, feathers, points, &c. as if he were a Princes *Ganimede*, with eue- ry day new suits, as the fashion varies; going as if he trod vpon egges, and as *Hensius* writ to *Primieru*,<sup>k</sup> If once he be besotted on a wench, hee must lye a- wake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke aboue all things what Hats, Bands, Doublets, Breeches are

in fashion, how to cut his Beard, and weare his Lock, to turne up his Mousthe-  
to's, and curle his head, prune his Pickitivant, or if he weare it broad, that the  
East side be correspondent to to the West: he must be in league with an excel-  
lent Tayler, Barber, † *Tonsorem puerum sed arte talem,*

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*Qualis nec thalamus fuit Neronis;*

† Mar. Epig. 5.

haue neat shooe-ties, points, garters, speake in print, walke in print, eat and  
drinke in print, and that which is all in all, he must be made in print.

Amongst other good qualities an amorous fellow is endowed with, hee  
must learne to sing and dance, play vpon some Instrument or other, as with-  
out all doubt he will, if hee be truly touched with this Loadstone of Loue.  
For as<sup>1</sup> *Erasmus* hath it, *Muscam docet amor & Poesin*, Loue will make them  
Musicians, and to compose ditties, Madrigals, Elegies, Loue Sonnets, & sing  
them to seuerall pretty tunes, to get all good qualities may be had. † *Iupiter*  
perceaued *Mercury* to be in loue with *Philologia*, because he learned langua-  
ges, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write)  
Arts and sciences, *quò virgini placeret*, all to please his mistris. 'Tis their  
chiefest study to sing, dance, and without question, so many Gentlemen and  
Gentlewomen would not be so well qualified in this kinde, if loue did not in-  
cite them. <sup>m</sup> *who*, saith *Castilio*, would learne to play, or giue his minde to mi-  
sticke, learne to dance, or make so many Rimes, Loue-songs, as most doe, but for  
womens sake, because they hope by that meanes to purchase their good wills, and  
winne their fauour. Wee see this dayly verified in our young women and  
wiues, they that being maids tooke so much paines to sing, play and dance,  
with such cost and charge to their parents, now being married will scarce  
touch an instrument, they care not for it. *Constantine agricult. lib. II. cap. 18.*  
makes *Cupid* himselfe to be a great dancer, by the same token as he was cape-  
ring amongst the Gods, <sup>n</sup> *he* slung downe a bowle of *Nectar*, which distilling  
vpon the white Rose, euer since made it red: and *Calistratus* by the helpe of  
*Dedalus* about *Cupids* statua, <sup>o</sup> made a many of young wenches still a dan-  
cing, to signifie belike, that *Cupid* was much affected with it, as without all  
doubt he was. For at his and *Psyche*s wedding, the Gods being present to  
grace the feast, *Ganymede* fill'd *Nectar* in abundance (as \* *Apuleius* describes  
it) *Vulcan* was the Cooke, the Honors made all fine with Roses and flowres,  
*Apollo* plaid on the Harpe, the *Muses* sang to it, *sed suauis Musica super in-  
gressa Venus saltauit*, but his mother *Venus*, danced to his & their sweet con-  
tent. Wlty † *Lucian*, in that Patheticall Loue passage, or pleasant descripti-  
on of *Iupiter*s stealing of *Europa*, and swimming from *Phenicia* to *Crete*,  
makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in  
their chariot to breake the waues before them, the *Tritons* dancing round  
about, with euery one a Torch, the Sea-nymphes halfe naked, keeping time  
on Dolphins backs, and singing *Hymeneus*, *Cupid* nimble tripping on the  
top of the waters, and *Venus* her selfe comming after in a shell, strawing Ro-  
ses and flowres on their heads. *Praxiriles* in all his pictures of loue, faines *Cu-  
pid* euer smiling, and looking vpon dancers, And † in *S<sup>c</sup> Markes* Garden in  
*Rome* (whose worke I knowe not) one of the most delicious peeces, is a many  
of *Satyrs* dancing about a wench asleepe. So that dancing still is as it were a  
necessary appendix to loue matters. Young lasses are neuer better pleased,  
then when as vpon an Holiday after Euen-song, they may meet their sweet-

1 Chil. 4. cent. 5.  
pro. 15.† *Maritimus*  
*Capella lib. I. de*  
*nupt. philol. Iam*  
*illum (entis a-*  
*more teneri, e-*  
*iufq. studio plu-*  
*res habere com-*  
*paratus in fa-*  
*multio disci-*  
*plinas &c.*<sup>m</sup> Lib. 3. de au-  
li. o. Quis Cho-  
reis insudaret,  
nisi seminarum  
causa? quis mu-  
sicæ tantam na-  
varet operam,  
nisi quod illius  
dulcedine per-  
mulcere speret?  
quis tot carmina  
componeret, nisi  
ut inde affectus  
suos in mulieres  
explicaret.<sup>n</sup> Craterem ne-  
ctaris euerit  
saltans apud de-  
os, qui in terram  
cadens, rosam  
prius albam ru-  
bore infecit.  
<sup>o</sup> Puellas cho-  
reantes circa  
iuvenilem cupi-  
dinis statuam  
fecit. *Philostroph.*  
*Imag. lib. 3. de*  
*statuis. Exerci-*  
*tium amoris op-*  
*tissimum.*

† Lib. 6. Met.

† Tom. 4.

† *Kornmann.*  
*de cur. mort.*part. 5. cap. 28.  
Sat. puella dor-  
mienti insultan-  
tium, &c.

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† View of Fr.

hearts, & dance about a May-pole, or in a towne greene vnder a shady elme. Nothing so familiar in † *France* as for Cittizens wiues and maids to dance a round in the streets, and many times for want of better instruments, to make good Musicke of their owne voices, and dance after it. Yea many times this loue will make old men and women that haue more toes then teeth dance, maske and inumme; for *Comus* and *Hymen* loue maskes, and all such merri-ments about measure, will allow men to put on womens apparell in some ca-ses, and promiscuously to dance young and old, rich and poore, generous & base, of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philosopher, *P For that being an old man, and a publike Professor, a father of many children, he was so mad for the loue of a young maid (that which many of his friends were ashamed to see) an old gouty fellow, yet would dance after Fidlers. Many* laughed him to scorn for it, but this omnipotent loue would haue it so,

† *Hyacinthino bacillo,  
Properans amor, me adigit  
Violenter adsequendum.*

Loue hasty with his purple staffe did make  
Me follow, and the dance to vndertake.

And who can withstand it? If once we be in loue, young or old, though our teeth shake in our heads, like virginall Iacks, there is no remedy, wee must dance. *Plutarch Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth vs moreouer in what sense, *Muscam docet amor, licet prius fuerit rudis*, how loue makes them that had no skill before, learne to sing and dance; hee concludes, 'tis only that power and prerogatiue loue hath ouer vs. 9 *Loue* (as hee holds) *will make a silent man speake, a modest man most officious; dull, quicke; slow, nimble, and that which is most to be admired, an hard, base, vnractable churle, as fire doth Iron in a smithes forge, free, facile, gentle, and easie to be intreated.* Nay 'twill make him prodigall in the other extreame, and giue an † hundred festerces for a nights lodging, as they did of old to *Lais* of *Corinth* or † *ducenta drachmarum millia pro unica nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his sute. For which cause many compare Loue to wine, which makes men Iouiall & merry, fro-licke and sad, whine, sing, dance, and what not.

But about all the other Symptomes of Louers, this is not lightly to bee ouerpassed, that likely of what condition soeuer, if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, *They will be witnesses and trumpeters of their Paramours good parts, bedec-king them with verses and commendatory songs, as we doe statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the best; their heat of loue will thawe their frozen affections, and dissolue the ice of age. *Iovianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

*Ne ringas Mariana, meos ne despice canos,  
Desene nam Iuvenem Diareferre potes, &c.*  
Sweet *Marian* doe not mine age disdain,  
For thou canst make an old man young againe.

They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should be at Church. We haue

*P Vira eius, Pu-  
elle amare sep-  
tuagenarius se-  
nex usq; ad insa-  
miam correptus,  
multis liberis  
susceptis: multi  
non sine pudore  
conspexerunt  
senem & Phi'o-  
sophum podagri-  
cum, non sine ri-  
su saltantem ad  
tibiue modos.*  
† *Anacreon  
carm. 7.*  
9 *De taciturno  
loquacem facit,  
& de verecundo  
officiosum reddit  
de negligente  
industriam, de  
socrde impi-  
grum.*

† *Iosephus an-  
tiq. Iud. lib. 18.  
cap. 4.*

† *Gellius lib. 1.  
cap. 8. pretium  
noctis centum  
sellertia.*

† *Ipsenim vo-  
lunt suarum a-  
mistarum pul-  
chritudinis pre-  
cones ac testes  
esse, eas laudi-  
bus, & cantile-  
nis, & versibus  
exornare, ut au-  
ro statuas, ut  
memorentur, &  
ab omnibus ad-  
mirentur.*

† *Tom. 2. Ant:  
Dialogo.*

haue a pretty story to this purpose in † *westmonasteriensis*, an old writer of ours (if you will beleue it) *An. Dom. 1012. at Colewiz in Saxony*, on Christ-mas Eue a company of young men and maids, whilst the Priest was at Masse in the Church, were singing catches and loue songs in the Church yard, hee sent to them to make lesse noyse, but they sung on still; and if you will, you shall haue the very song it selfe,

*Equitabat homo per syluam frondosam,  
Ducebatq; secum Meswinden formosam,  
Quid stamus cur non imus?*

A fellow rid by the greenewood side,  
And faire *Meswinde* was his bride,

Why stand we so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to *S<sup>c</sup> Magnus* patron of the Church, they might all there sing and dance till that time tweluemonth, and so \* they did, without meat and drinke, wearisomenesse or giuing ouer, till at yeares end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen*. They will in all places bee doing thus, young folkes especially, reading loue stories, talking, singing, telling or hearing lasciuious tales, tunes, such obiects are their sole delight, their continual meditation, they can thinke, discourse willingly, or speake almost of no other subiect. This loue is the cause of all good conceits, neatnesse, exornations,

playes, elegancies, delights, and all the sweetnesse of our life, † *qualis iam vita foret, aut quid iucundi sine aureâ venere, Emoriar cum istâ non amplius mihi cura fuerit*, let me liue no longer then I may loue, saith a mad merry fellow in *Mimnerus*. This loue is it that seasoneth our harsh and dull labours, and giues a pleasant relish to our other vsfauory proceedings, \* *Abfit amor surgunt tenebrae, torpido, veternum, pestis, &c.* All our feasts almost, maskes,

mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Loue-stories, playes, Comœdies, Attellans, Iigges, Fescenines, Elegies, Odes, &c. Symbols, Emblems, Impreses, devises, if we shall beleue *Io-*

*uius*, *Contiles*, *Paradine*, *Camillus de Camillis*, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first inuented, saith † *Pa-*

*tritius*, *ex amoris beneficio*, for loues sake. For when the daughter of *Debu-*

*riades* the *Sicyonian*, was to take leaue of her sweetheart now going to wars, *ut desiderio eius minus tabesceret*, to comfort her selfe in his absence she took

his picture with cole vpon a wall, as the candle gaue the shadowe which her father admiring perfected afterwards, and it was the first picture, by report,

that euer was made. And euer after † *Sycion* for painting, caruing, statuary, musicke, and Philosophy was preferred before all the citties in *Greece*. *Apollo*

was the first inuenter of Physicke, Diuination, Oracles; *Minerua* found out weauing, *Vulcan* curious iron-worke, *Mercury* letters, but who prompted all this into their heads? Loue, *Nunquam talia inuenissent, nisi talia adamas-*

*sent*, they loued such things, or some party, for whose sake they were vnder-

taken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace,

which long after *Axion* and *Temenus*, *Phegios* sonnes, for the singular worth

of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant stole it away

and presented it to *Arisson's* wife, on whom he miserably doted (*Partheni-*

*us* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent

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† *Flares hist.*  
fol 298.

\* Per totum  
annum, cante-  
runt, pluvia su-  
per illis non ce-  
cidit, non frigus,  
non calor, non  
sitis, nec lassitu-  
do illos affecit,  
&c.

† Huic mundi-  
tias, ornatum,  
leporem, delicias,  
ludos, elegantia,  
omnem deniq;  
vitæ suauitatem  
debemus.

† E Græco.

\* *Angerianus*.

† Lib. 4. Tit. 11.  
de prin. institut.  
è Plinii lib. 35.  
cap. 12.

\* *Gerbelinus* l.  
6. descript. Gr:  
a *Francus* lib. 3.

De symbolis: qui  
primus symboli  
excogitauit, vo-  
luit nimirum  
hac ratione im-  
plicatum animi  
evoluere, eumq;  
vel domine vel  
alijs intuitibus  
ostendere.

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ouche? to giue *Hermione Cadmus* wife, whom he dearely loued. All our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c. owe their beginnings to loue, and many of our histories. By this meanes, saith *Iovius*, they would expresse their louing minds to their Mistris, and to the beholders. 'Tis the sole subiect almost of Poetry, all our inuention tends to it, all our songs, what euer those old *Anacreons*; And therefore *Hesiod* makes the *Muses* & *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander* and the rest of the Poets were loues Priests, for almost *Greeke* and *Latine* *Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tattius*, *Aristænetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Aristofoes*, *Boyardes*, authors of *Arcaidia*, *Vrania Fairy Queene*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete modern Poets, haue written in this kinde, are but as so many Symptomes of Loue. Their whole books are a *Synopsis* or breuiary of Loue, the Portuous of Loue, Legends of Lovers liues and deaths, and of their memorable aduentures. Nay more, *quod leguntur, quod laudantur amori debent*, as<sup>x</sup> *Nevisannus* the Lawyer holdes, *there neuer was any excellent Poet, that invented good fables, or made laudable verses, which was not in loue himselfe.*

<sup>x</sup> Lib. 4. num.  
102. *lylve nuptialis poete non inveniunt fabulas, aut versus laudatos faciunt nisi qui ab amoribus refuerint excitati.*  
*Martial. Epig.*  
73. lib. 9.

*Cynthia te vatem fecit lascine Propertii,  
Ingenium Galli pulchra Lycoris habet,  
Fama est arguti Nemesi formosa Tibulli,  
Lesbia dictavit docte Catulle tibi.  
Non me Pelignus, nec spernet Mantua vatem  
Si qua Corinna mihi, si quis Alexis erit:  
Wanton Propertius, and witty Gallus,  
Subtile Tibullus, and learned Catullus,  
It was Cynthia, Lesbia, Lychoris,  
That made you Poets all, and if Alexis,  
Or Corinna chance my Paramour to be,  
Virgil and Ovid shall not despise me.*

*Petrarchs Laura* made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitie*, *blanditie*, *ioci*, *decor*, *Nardus*, *Ver*, *Coralla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Costum*, *Lachryma*, *Myrrha*, *Muse*, &c. And the rest of his Poems. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, *qui fœtant de stercore equino*, those fulsome knaues, if once they tast of this Loue liquor, are inspired in an instant. Insteed of those acurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They haue their Wakes, Whitson-ales, Shepheards feasts, meeting on holy daies, country dances, roundelaies, writing their names on † trees, true loues knots, pretty gifts.

† *Teneris arboribus amicarum nomina inscribentes ut simul crescant.* *Hæd.*

With tokens, hearts diuided, and halfe rings,  
Shepheards in their loues are as coy askings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples, *Coridons Phyllis*, *Nysa* and *Mopsus*,

With dainty *Donsibell* and *Sr Tophus*.

Insteed of Odes and Elegies, &c. they haue their Ballads, country tunes, they must

must write likewise and indite all in Rime.

495

Thou Hony-suckle of the Hathorne hedge,  
Vouchsafe in *Cupids* cup my heart to pledge,  
My hearts deare blood, sweet *Cis* is thy Carouse,  
Worth all the Ale in Gammer *Gubbins* house.

S.R 1600.

I say no more, affaires call me away,  
My fathers horse for provender doth stay.  
Be thou the Lady *Cresselight* to me,  
Sir *Trolly Lolly* will I proue to thee,  
Written in hast, farwell my Cowslip sweet,  
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuer *Philosophers* will melt away with this passion, and if *Athenaus* belye them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. haue made Loue songs and Commentaries of their Mistris praises, <sup>a</sup> Orators write Epistles, Princes giue titles, honours, what not? <sup>b</sup> *Xerxes* gaue to *Themistocles Lampfacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* kings allotted whole citties to like vse, *hec ciuitas mulieri redimiculum praebeat, hac in collum, hac in crines*, One whole citty serued to dresse her haire, another her necke, a third her hood. *Assuerus* would haue <sup>c</sup> giuen *Esther* halfe his Empire, and <sup>e</sup> *Herod* bid *Herodias* aske what she would she should haue it. *Caligula* gaue an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when hee was sollicitated by the *Senate*, to bestow something to repaire the decayed walls of *Rome*, for the Common-wealths good, he would giue but 6000 sesterces at most. <sup>\*</sup> *Dionysius* that *Sicilian* tyrant reiected all his priuy counsellours, and was so besotted on *Mirtha* his fauorite and Mistris, that he would giue no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall aduise, preferre, depose, fend, entertaine no man, though worthy & well deseruing, but by her consent, and he againe whom shee commended, howsoeuer vnfit, vnworthy, was as highly approued. Kings and Emperours instead of Poems, build citties, *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antonius*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. <sup>e</sup> *Socrates* professeith himselfe loues seruant, ignorant in all arts and sciences, a Doctor alone in loue matters, & *quum aliarum rerum omnium scientiam diffiteretur*, saith † *Maximus Tyrinus* his sectator, *huius negotij professor*, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *Pyræo*, *Lyceo*, *sub Platano*, &c. But I conclude there is no end of Loues Symptomes, 'tis a bottomlesse pit, Loue is subiect to no dimensions; not to be suruayed by any art or engine: and besides I am of <sup>f</sup> *Hædus* minde, no man can discourse of loue matters, or iudge of them aright, that hath not made triall in his owne person, or as *Æneas Silvius* addes, *hath not a little doted, beene mad or loue-sicke himselfe*. I confesse I am but a nouice, yet *homo sum*, &c. inexpert in this subiect, *non sum præceptor amandi*, and what I say, is meerely reading, by mine own obseruation, and others relation.

y Lib. 13. cap.

Dipnolophist.

a See Puteanus

epist. 33. de sua

Margareta Be-

roa'dus &amp;c.

b Hen. Stephani

apol. pro Herod.

† Tully orat. 5.

ver.

c Esth. 5.

d Mat. 14 7.

\* Gravissimis

regni negotiis

nihil sine amicis

sue consensu se-

cit, omnesq; ac-

tiones suas scor-

tillo communi-

cavit &amp;c. Nich.

Bellus discours.

26. de amat.

c Amoris famu-

lus omnem sci-

entiam diffite-

tur, amandi ea-

men se scientissi-

mum doctorem

agnoscit.

1 Serm. 8.

2 Quis horum

scribere mole-

stias potest, nisi

qui &amp; is aliquã-

tum insanit.

f Lib. 1. de non

temnendis ama-

ribus, opinor hac

de re neminem

aut deceptare

recte posse aut

iudicare, qui non

in ea versatur,

aut magnum fe-

ceris periculum.

## Prognosticks of Loue Melancholy.



Hat Fires, Torments, Cares, Iealosies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what will be the euent of such miseries, what they foretell. Some are of opinion that this loue cannot be cured,

<sup>a</sup> Semper moritur, cuius quam mortuus est qui amat. *Æn. Silv.*  
<sup>b</sup> Eurial. ep. ad Lucretiam, apud Æneam Silvium, Rogas ut amare deficiam, roga mentes ut in planum deueniant ut fontes flumina ceptant, tam possunt non amare, ac suum Phæbus relinquere cursum.

<sup>†</sup> Buchanan. Syl.

<sup>c</sup> Propert. lib. 2. Eleg. 1.

<sup>d</sup> Est orcus iste vlt, est immediabilis, est rabies infana.

<sup>e</sup> Lib. 2.

<sup>†</sup> Virg. Egl. 3.

FR. T.

<sup>g</sup> Qui quidem amor virosq. & totam Ægyptum extremis calamitatibus inuoluit.

*Nullis amor est medicabilis herbis*, it accompanies them to the <sup>a</sup> last,

*Idem amor exitio est pecori pecorisq. magistro*, and is so continueate, that by no persuation almost it may be relieued. *Bid me not loue*, said <sup>b</sup> Eurialus, *bid the Mountaines come downe into the plaines, bid the Riuer run backe to their fountaines*; I can as soone leaue to loue, as the Sunne leaue his course,

*† Et prius aquoribus pisces, & montibus umbra,  
 Et volucres deerant sylvis, & murmura ventis,  
 Quam mihi discedent formosæ Amarillidis ignes.*

First Seas shall want their fish, the mountaines shade,  
 Woods singing birds, the windes murmure shall fade,  
 Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blind man see, a dumb speake, lame runne, counsell can doe no good, a sicke man cannot relish. No Physick can ease me. *Non prosunt domino que prosunt omnibus artes.*

As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

*Omnes humanos curat medicina dolores,  
 Solus amor morbi non habet artificem.*

Physicke can soone cure every disease,  
<sup>d</sup> Excepting Loue, that can it not appease.

But whether Loue may be cured or no, and by what meanes shall bee explained in his place, in the meane time, if it take his course, and bee not otherwise eased or amended, it breaks out into outragious often and prodigious euent.

*Amor & Liber violenti dij sunt*, as <sup>c</sup> *Tatius* obserues, & *eousq. animum incendunt, ut pudoris obliuisci cogant*, Loue and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make vs forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humour, become *insensati & insani*, for it is <sup>†</sup> *amor insanus*, as the Poet calls it, beside themselves, and as I haue proued, no better then beasts, irrational, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satisfie their lust.

<sup>f</sup> A Diuell 'tis, and mischief such doth worke,

As neuer yet did Pagan, Jew, or Turke.

The warres of *Troy* may bee a sufficient witnesse; and as *Appian. lib. 5. hist.* saith of *Antony* and *Cleopatra*, *g Their loue brought themselves, and all Egypt into extreame and miserable calamities*, The end of her is as bitter as wormwood, and as sharpe as a two-edged sword. *Prov. 5. 4. 5. Her feet goe downe to death, her steps lead on to hell. She is more bitter then death (Eccles. 7. 28.) and the sinner shall be taken by her.*

<sup>h</sup> Qui in amore precipitavit, peius perit, quam qui saxo salit. <sup>i</sup> Hec that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulf of Loue. For hence, saith <sup>k</sup> Platina, comes repentance, Doteage, they loose themselves, their wittes, and make shipwracke of their fortunes altogether, Madnesse to make away themselves and others, violent death, Prognosticatio est talis, saith Gordonius, <sup>l</sup> si non succurratur ijs, aut in maniam cadunt, aut moriuntur, the prognostication is, they will either runne mad, or dye. For if this passion continue, saith <sup>m</sup> Aelian Montaltus, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves,

† O Coridon, Coridon, quate dementia cepit?

Now as Arnoldus addes, it will speedily worke these effects, if it be not presently helped, <sup>o</sup> They will pine away, runne mad, & dye vpon a sudden. Facile incidunt in maniam, saith Valescius, quickly mad, nisi succurratur, if good order be not taken, † Eheu triste iugum quisquis amoris habet,

Is prius ac norit se perijisse perit.

Oh heauy yoke of loue, which who so beares,

Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

—— P Insaniam priusquam quis sentiat,  
Vix pili intervallo à furore ab sum.

I shall be mad before it be perceiued,

An haire breadth off scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas.

At ille ruebat quò pedes ducebant, furibundus,

Nam illi sevens Deus intus iecur laniabat,

He went he car'd not whether, mad he was,

The cruell God so tortur'd him, alas.

At the sight of Hero I cannot tell how many ran P mad,

q Alius vulnus celans insanit pulchritudine puellæ,

And whilst he doth conceale his griefe,

Madnesse comes on him like a theefe.

Goe to Bedlam for examples. It is so well knowne in euery village, how many haue either died for loue or voluntary made away themselves, that I need not much labor to proue it. † Nec modus aut requies nisi mors reperitur amoris. Death is the common Catastrophe to such persons.

† Mori mihi contingat, non enim alia

Liberatio ab ærumnis fuerit ullo pacto istis.

Would I were dead, for nought God knowes,

But death can rid me of these woes.

Assoone as Eurialus departed from Senes, Lucretia his Paramour neuer looked up, no iests could exhilarate her sad minde, no ioyes comfort her wounded and distressed soule: but a little after she fell sicke and died. But this is a gentle end, a naturall death, such persons commonly make away themselves:

—— proprioq, in sanguine latus,

Indignantem animam vacuus effudit in auras;

so did Dido, Sed moriamur ait, sic sic iuuat ire per umbras;

Sss

Pyramus

497  
h Plautus.  
i Et corpus potius  
dere, sic animus  
amore precipi-  
tatur. Aulim. 2.  
de civ. dei. c. 28.  
k Dial. hinc o-  
ritur pœnitentia,  
desperatio, et  
non vident in-  
genium se cum  
re simul amisse.  
l Idem Savana.  
rola, & plures  
alii, &c.  
m Rabidum factus  
Orexis. In-  
ven.  
n Cap. de He-  
roico Amore.  
Hec passio du-  
ram sanguinem  
torridum & a-  
grabilem  
reddi, hic vñd  
ad cerebrum de-  
latus. Insaniam  
parat, vigilia &  
crebro degderia  
exiccans.  
† Virg. Egl. 2.  
n Insani fiunt,  
aut sibi ipsi de-  
sperantes mori  
afferunt. Lan-  
guentes cuò mor-  
tem aut mani-  
am patiuntur.  
† Calpurnius.  
o Theocritus  
Edyl. 14.  
p Lucian. Imag.  
Sofer Lucian  
mistris all that  
saw her, and  
could not en-  
ioy her, rann  
mad, or han-  
ged themselves.  
q Musæus.  
† Ovid. met. 10.  
Æneas Silvius  
Ad eius decessu  
nunquam visa  
Lucretia videre,  
nullis facietis, io-  
cis, nullo gaudia  
potuit ad letitia  
renovari, mox in  
egritudinem in-  
cidit & sic brevi  
contabuit.  
† Anacreon.

498 *Pyramus* and *Thysbe*, *Medea*, † *Corefus* and *Callyrhoe*, \* *Theagines* the Philosopher and many *Myriades* besides, and so will euer doe,

——— † *Et mihi fortis*

*Est manus, est & amor, dabit hic in vulnera vires,*

Who euer heard a story of more woe,

Then that of *Iuliet* and her *Romeo*.

*Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, † that rauing through impatience of loue, had he not beene watched, would every while haue offered violence to himselfe. *Amatus Lucitanus cent. 3. car. 56.* hath such <sup>u</sup> another story, and *Felix Platter med. observ. lib. 1.* a third of a young \* Gentlem<sup>n</sup> in that studied Physicke, and for the loue of a Doctors daughter, hauing no hope to compasse his desire, poisoned himselfe, † *Ano 1615.* A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. † *At Neoburge* the same yeare, a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring this of the magistrate, as hee gaue vp the Ghost, that they might be buried in one graue,

*Quodq; rogis superest vnâ requiescat in urnâ,*

which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her loue, that so their bodies might ye together in the graue, as their Soules wander about \* *Campos lugentes* in the *Elysian* fieldes,

——— *quos durus amor crudeli tæbe peredit,*

in a myrtle groue

——— *& myrtea circum*

*Sylvæ tegit: curæ non ipsâ in morte relinquit.*

You haue not yet heard the worst, they doe not offer violence to themselves in this rage of lust but vnto others, their nearest and dearest friends. † *Cateline* killed his only sonne, *misitq; ad uorci pallida, lethi obnubila, obsita tenebris loca*, for the loue of *Aurelia Orestilla*, quod eius nuptias vino filio recusaret.

\* *Laodice* the sister of *Mithridates*, poisoned her husband, to giue content to a base fellow, whom she loued. † *Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. † *Nereus* wife, a widdow and Lady of *Athens*,

for the loue of a *Venetian* Gentleman, betrayed the City, and he for her sake, murdered his wife, the daughter of a Noble man in *Venice*. † *Constantine* *Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his o-

ther children out of doores, for the loue of a base Scriueners daughter in *Thessalonica*, with whose beauty he was enamored. † *Leucophria* betrayed the city

where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. † *Pithidice* the Gouvernours daughter of *Methinia* for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. † *Diognetus* did as much

in the City where he dwelt, for the loue of *Policrita*. &c. Such Acts & Scenes hath this Tragicomædy of loue.

† *Pausanias 4. chalcis lib. 7.*

\* *Magavensis*

*amore flagrans.*

*Lucian Tom. 4.*

† *Ouid 3. Met.*

† *Furius*

*per avile vide-*

*re Imaginem*

*puelle, & coram*

*loqui blandiens*

*illi &c.*

u *Inven. He-*

*brius.*

\* *Iuvenis Medi-*

*cine operam*

*dias Doctoris*

*suam deperibat*

*&c.*

y *Guardus Ar-*

*thus Gallibeli-*

*cus, und. ver-*

*nal. 1615. collu-*

*nonacula aperi-*

*it: & inde ex-*

*piravit.*

z *Cum renuente*

*pa-cate utroq;*

*& ipsa vireme*

*frui non posset,*

*ipsum & ipsam*

*interfecit, hoc à*

*magistratu pe-*

*tent, ut in eo-*

*dem sepulchro*

*sepeliri possent.*

† *Bocace.*

\* *Sedes eorum*

*qui pro amoris*

*impatientiâ per-*

*eunt, Virg. 6.*

*Æneid.*

† *Sal. Pal. Max.*

\* *Sabel. lib. 3.*

*En. 6.*

† *Curtius lib. 5.*

a *Chalcocondi-*

*las de reb. Tur-*

*cicis lib. 9. Nerei*

*uxor Athenarū*

*domina, &c.*

b *Nicephorus*

*Greg. hist. lib. 8.*

*Uxorem occidit, liberos, & Michaellem filium videre abhorruit*

*Thessalonice amore captus pro notarii filiâ, &c.*

c *Parthenius Etol*

*lib. cap. 5. d Idem cap. 21. Gubernatoris filia Achilles amore capta, civitatem prodidit, c Idem. cap. 9.*

## Cure of Loue Melancholy, by Labour, Diet, Physicke, Fasting, &amp;c.



Although it be controuerted by some, whether Loue Melancholy may be cured, because it is so irresistable and violent a passion, for as you know, ————

\* Virg. Æn. 6.

*\* facilis descensus Avernī,  
Sed revocare gradum, superasq; evadere ad auras,  
Hic labor, hoc opus est.* ————

It is an easie passage downe to hell,

But to come backe, once there, you cannot well.

Yet without question, if it bee taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. 1. cap. 23. & 24.* sets downe seaven compendious waies, how this malady may be eased, altered and expelled. *Savanarola* 3. principall obseruations, *Iason Pratensis* prescribes 8 rules besides Physicke, how this passion may be tamed, *Laurentius* 2. maine precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildesheim*, *Langius*, and others enforme vs otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, & enlarge againe vpon occasion, as shall seeme best to me, and that after mine own method. The first rule to be obserued in this stubborne and vnbrideled passion, is exercise and diet. It is an old and well knowne sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberall feeding, are great causes of it, to the opposite labour, slender and sparing diet, with continuall businesse, are the best and most ordinary meanes to preuent it.

† *Otium, naufragium castitatis Austri.*

*Otia si tollas perière Cupidinis artes,  
Contemptæq; iacent, & sine luce faces.*

Take idlenesse away, and put to flight  
Are Cupids Arts, his torches giue no light.

*Minerva*, *Diana*, *Vesta*, and the 9 *Muses* were not inamored at all because they neuer were idle, \* *Frustra blanditiæ appulstis ad has,*

\* *Buchanan, Hendeccajl.*

*Frustra nequitia venistis ad has,  
Frustra delitia obfidebitis has,  
Frustra has illecebra, & procacitates,  
Et suspiria, & oscula, & susurri,  
Et quisquis mala sana corda amantum  
Blandis ebria fascinat venenis.*

In vaine are all your flatteries,  
In vaine are all your knaueries,  
Delights, deceipts, procacities,  
Sighes, kisses, and conspiracies,  
And what e're is done by Art,  
To bewitch a louers heart.

Tis in vaine to set vpon those that are busie. Tis *Savanarola's* third rule, *Occupari in multis & magnis negotijs*, And *Avicenna's* Precept cap. 24.

g *Ouid. lib. 1. remed. h Cap. 16. circa res arduas exerceri.*

g *Cedit amor rebus, res age tutus eris.*

To bee busie still, and as *Guianerius* inioynes, about matters of great moment

500 ment, if it may be.<sup>i</sup> *Magninus* addes, *newer to be idle, but at the houres of sleep.*

— k & ni

*Poscas ante diem librum cum lumine, si non  
Intendas animum studijs, & rebus honestis,  
Invidia vel amore miser torquebere. —*

For if thou do'st not ply thy booke,  
By candle-light to study bent,  
Imploy'd about some honest thing,  
Envy or loue shall thee torment.

No better Physicke then to be alwaies occupied, seriously intent.

<sup>1</sup> *Cur in penates rarius tenues subit,  
Hæc delicatas eligens pestis domus,  
Mediūq; sanos vulgus affectus tenet? &c.*

Why dost thou aske poore folkes are often free,  
And dainty places still molested be?

Because poore people fare courtly, worke hard, goe wollward and bare.  
<sup>m</sup> *Guianerius* therefore prescribes his patient to goe with haire-cloth next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as Monkes doe, but aboue all, to fast. Not with sweet wine, nut-ton and pottage, as many of those Tenterbellies doe, howsoeuer they put on Lenten faces, and whatsoeuer they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratenſis* holdes, the bodies of such persons that feed liberally, and line at ease, <sup>n</sup> are full of bad spirits and Diuels, diuelliſh thoughts, no better Physicke for such parties, then to fast. *Hildesheim spicel.* 2. to this of hunger, addes <sup>o</sup> often bathes, much exercise and sweat, but hunger and fasting he prescribes before the rest. And 'tis indeed our *Sauours Oracle*, *This kinde of diuell is not cast out but by fasting & Prayer*, which makes the fathers so immoderate in commendation of Fasting. As *Hunger* saith <sup>p</sup> *Ambrose*, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, and fostereth all manner of provocations. If thine horse be too lusty, *Hierome* aduise thee to take away some of his prouender, by this meanes those *Pauls*, *Hillarries*, *Antonies*, and famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion* made his asse, as he called his owne body, leaue kicking, (as <sup>q</sup> *Hierome* relates of him in his life) when the diuell tempted him to any such foule offence. By this meanes those <sup>r</sup> *Indian Brachmanni* kept themselves continent, they lay vpon the ground, couered with skinnes, as the *Redshankes* doe on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would haue all youg men put in practise; and if that will not serue, <sup>r</sup> *Gordonius* would haue them soundly whipped, or to coole their courage, kept in prison, and there fed with bread and water, till they acknowledge their error, and become of another minde. If imprisonment and hunger will not take them downe, according to the direction of that <sup>t</sup> *Theban Crates*, Time must weare it out, if time will not, the last refuge is an halter. But this you will say, is comically spoken. Howsoeuer Fasting by all meanes must be still vsed; and as they must refraine from such meates formerly mentioned, which cause Venery, or prouoke lust,

<sup>i</sup> *Pant.* 2. cap. 23  
reg. San. Hus,  
præter horam  
somnia, nulla per  
otium transeat.  
k *Hor.* lib. 1.  
Epist. 2.

<sup>l</sup> *Seneca.*  
m *Tract.* 16.  
cap. 18. sepe nu-  
da carne ciliū  
portent, tempore  
frigido sine cali-  
gis, & nudis  
pedibus incedat,  
in pane & aqua  
ieiunent, sepius  
se verberibus  
cedant, &c.

<sup>n</sup> *De nominibus.*  
referta sunt cor-  
porum nostrorum illo-  
rum præcipue  
qui delicatis ve-  
suntur edulis,  
ad uoluntatem &  
corporibus inhe-  
rent, hanc ob-  
rem ieiunium  
impedio proba-  
tur ad puritatem.

<sup>o</sup> *Victus sit at-  
tenuatus, balnei  
frequens usus &  
sudationes, cold  
bathes, not  
hot saith Mag-  
ninus* pert. 3.  
cap. 23. to diue  
ouer head and  
cares in a cold  
riuer, &c.

<sup>p</sup> *Ser. de gula*  
fames amica vir-  
ginitatis est, ini-  
mica lasciuie:  
saturitas uero  
castitatem per-  
dit, & ruit  
illecebras.

<sup>q</sup> *Vita Hilario-  
ni* lib. 3. epist.  
cum tentasset  
eum demon ti-  
llatione inter  
cetera; Ego, in-  
quit, alleluia, ad  
corpus sum, fa-  
ciam, &c.

<sup>r</sup> *Strabo* lib. 15.  
*Geog.* sub pellibus cubant, &c.

<sup>s</sup> *Cap. 2. part. 2. Si si iuuenis, & non uult obedire, flagelletur frequenter & fortius, dum incipi-  
at facere: x* *L. ierinus* lib. 6. cap. 5. *ammi* medetur fames, si aliter, tempus, si non hoc, liquens.

so they must vse an opposite diet. <sup>u</sup> Wine must be altogether avoided of the younger sort. So \* *Plato* prescribes, and would haue the magistrates themselves abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. And t'was a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Egyptians* abstained from wine, because some fabulous poets had giuen out, wine sprang first from the blood of the Gyants, or out of superstition as our moderne *Turkes*, but for temperance, it being *anima virus & vitiorum fomes*, a plague it selfe, if immoderately taken. Women of old for that cause, in hot countries were forbid the vse of it; as seuerely punished for drinking wine, as for adultery, and young folkes, as *Leonicus* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenaus* and others; and is still practised in *Italy* and some other countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet.

*Nec minus erucas aptum est vitare salaces,  
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,  
And all lasciuious meates must be forsaken.

Those opposite meates which ought to be vsed, are Cowcumbers, Mellons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42. & Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith \* *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thestomopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they laid a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius*, *lib. 5. &c.* and what euery Herbalist almost & Physitian hath written, *cap. de Satyriasi & Priapismo*, *Rhasis* amongst the rest. In some cases againe; if they be much deiected and brought low in body, & now ready to despaire through anguish, grieve, and too sensible a feeling of thir misery, a cuppe of wine and full diet is not amisse, and as *Valescus* aduise, *cum aliâ honestâ venerem sæpe exercendo*, which *Langius epist. med. lib. 1. epist. 24.* approues out of *Rhasis*, *ad assiduationem coitus inuitat*, and *Guianerius* seconds it. *cap. 16. tract. 16.* as a y very profitable remedy,

———— \* *tument tibi quum inguina, cum si*

*Ancilla, aut verna præsto est, tentigine rumpi*

*Malis? non ego Namq; &c.* ———

† *Iason Pratenfis*

subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit egritudinem*. As it did the raging lust of *Assuerus* \* *qui ad impatientiam amoris leniendam, per singulas fere noctes novâs puellas deuirginauit*. And to be drunke too by fits, but this is mad Physicke, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vines* speakes of *lib. 3. de anima. 2.* *A lover that hath as it were lost himselfe through impotency, impatience, must be called home as a traoueller by musicke, feasting, good wine, if need be to drunkenesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hanginges, buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Riueres, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourse,*

*u Vina parant animos Veneri, &c.*

\* 3 de Legibus  
† Non minus si vinum bibissent ac si adulterium admisset Gelius lib. 10. c. 23.

x Re. Sam. par. 3. cap. 23. Mirabilem vim habet.

y Cum muliere aliqua gratiosa sepe coire erit vtilissimum.

Idem Laurentius cap. 11.

\* Cap. 29. de morib. cereb.

\* Ber. aldus orat. de Amore.

z Amatori, cuius est pro impotentia mens amota, opus est, ut paulatim animus velut a peregrinatione domum redeat, per musicam, conuiuia, &c.

Per aucupium fabulas, & festiua narrationes, laborem usq; ad sudorem, &c.

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reading, to use exercise till he sweat, that new spirits may succeed: or by some vehement affection or contrary passion, to be diuerted till he be fully waied from anger, suspicion, cares, feares, &c. and habituated into another course. *Semper tecum sit* (as † *Sempronius* aquised *Calisto* his loue sicke matter) *qui sermones ioculares moueat, conciones ridiculas, dicteria salsa, suauis historias, fabulas venustas recenseat, coram ludat &c.* still haue a pleasant companion to sing and tell merry tales, songes and facetie histories, sweet discourse, &c. And as the methode of Musicke, merriment, singing, dancing, doth augment the passion of some louers, as <sup>a</sup> *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symptomes vary, and as they shall stand variously affected.

If there be any need of Physicke, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier in France*, hath this, *An Amantes & amentes iisdem remedijs curentur?* Whether Louers and mad men be cured by the same remedies, he affirmes it, for loue extended is meere madnesse. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled, in the precedent partition in the cure of Melancholy. Consult with *Valleriola obseruat. lib. 2. obseru. 7. Loà. Mercatus lib. 2. cap. 4. de mulier: affect: Iason Pratenfis* and others for peculiar receipts. <sup>b</sup> *Amatus Lucitanus* cured a young Iew that was almost mad for loue, with the Syrupe of *Hellebor*, and such other evacuations and purges, which are vsually prescribed to blacke choler: <sup>c</sup> *Avicenna* confirms as much if need require, and <sup>d</sup> bloodletting aboue the rest, which makes *amantes ne sint amentes*, Louers to come to themselves, and keepe in their right mindes. 'Tis the same which *Schola Salernitana, Iason Pratenfis, Hildeesheim, &c.* prescribe, bloodletting to be vsed as a principall remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by <sup>e</sup> letting themselves blood vnder the eares, and to make both men and women barren, as *Sabellius* in *Enneades* relates of them. Which *Salmuth Tit. 10. de H: rol. comment. in Pancirol. de nou. report. Mercurialis var. lac. lib. 3. cap. 7.* out of *Hippocratis* and *Benzo* say still is in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

Huc faciunt medicamenta venerem sopientia, ut *Camphora pudendis alligata, & in brachia gestata (quidam ait) membrum flaccidum reddit.* <sup>f</sup> *Laboravit hoc morbo virgo nobilis, cui inter cetera prescripsit medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad exiccandum vero sperma iussit eam quam parcissime cibari, & manducare frequenter coriandrum praparatum, & semen lactuca & acetose, & sic eam à morbo liberauit.* Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius vsurpenter ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus: lac buturi commestum & semen Canabis, & Camphora exhibita idem præstant.* Verbena herba gestata libidinem extinguit, pulvisq; ranæ decollatæ & exiccatae. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem vir-

virgæ

† *Celestine* Aft  
2. *Barthio* inter-  
pret.  
a *Cap. de Flisbi*  
*Multos hoc affe-*  
*ctu sanat canti-*  
*lena, letitia, ma-*  
*sica, & quidem*  
*sunt quos hec*  
*augme nant.*

b *Cent. 3. curat.*  
56. *Syrupo hel-*  
*leborato & alijs*  
*que ad atram*  
*bilem perueniunt.*  
c *Purgeur sic*  
*ius dispositio ve-*  
*nerit ad adust.*  
*humoris, & pble-*  
*botomisetur.*  
d *Amantium*  
*morbis ut pri-*  
*us soluitur,*  
*venæ sectione &*  
*cucurbitulis.*  
e *Cura à Vene-*  
*sectione per au-*  
*res inde semper*  
*steriles.*

virgæ impedit, idem efficit synapium ebibitum. Da verbenam in potu & non erigetur virga sex diebus, vtere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicuta, coitus appetitum sedant, &c. R seminis lactuc portulac, coriandri an. ʒ j. menthâ siccâ ʒ ʒ. sacchari albiss. ʒ ijij. pulveriscentur omnia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat mane vnum quum surgat. Innumera ferè his similia peras, ab Hildishemo loco prædicto, Mizaldo, Porta cæterisq;

## SUBSECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inuentions: to bring in another, and discommend the former.



Ther good rules and precepts are enioyned by our Physitians, which if not alone, yet certainly conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning,

g *Quisquis in primo obstitit, Populitq; amorem tutus ac victor fuit,*

he that will but resist at first may easily be a conquerer at the last, Baltasar Castilio lib. 4. vrgeth this prescript aboue the rest, † when he shall chance (saith he) to light vpon a womā, that hath good behauour iuyned with her excellent person, and shall perceauē his eyes, with a kinde of greedinesse, to pull vnto them this Image of beauty, and carry it to the heart: shall obserue himselfe to be somewhat incended with this influence, which moueth within: whē he shall discern those subtil spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze vp reason stupified almost. fortifie his heart by all meanes and shut vp all those passages, by which it may haue entrance. 'Tis a precept which all concurre vpon,

h *Opprime dum noua sunt subiti mala semina morbi,*

*Dum licet, in primo limine siste pedem.*

Thy quicke disease, whilst it is fresh to day,

By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his grieve and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him on a sudden; and withall to ayoide occasions, or any circumstance that may aggravate his disease, to remoue the obiekt by all meanes, for who can stand by a fire and not burne?

\* *Susilite obsecro & mittite istanc foras,*

*Que misero mihi amanti ebibit sanguinem.*

'Tis good therefore to keepe quite out of her company, which Hierome so much labours to Paula, to Nepotian; Chrysost. so much inculcates in *ser. in con- tubern. Cyprian*, & many other fathers of the Church. Siracides in his 9 chapter, Iason Pratenfis, Savanorola, Arnoldus, Valleriola, &c. and every Physitian that treats of this subiect. Not only to avoid as k Gregory Tholosanus exhorts, kissing, dalliance, all speeches, tokens, loue-letters and the like, or as Castilio lib. 4. to conuerse with them, heare them speake, l those amiable smiles, admirable graces, and sweete gestures, which their presence af-

g Seneca.

† Cum in muliere incidit, quæ cum formam suavitatem coniunctam habet, & iam oculos persenserit forme ad se imaginem cum aviditate quadam rapere, cum eadem, &c.

h Ovid. de rem. lib. 1.

i Aeneas Sylvius

\* Plautus gurgu.

k Tom. 2. lib. 4.

cap. 10. Syntag.

med. art. Mirab.

vitantur oscula,

tactus, sermo,

& scripta impu-

dica, literæ, &c.

l Tam admirabilem splendorem

declinet, gratia,

scintillas, ama-

biles vultus, gestus

sua mississimos, &c.

† *Neu capita liment solitis morſiunculis,  
Et his papillarum oppreſſiunculis  
Abſtineant:—*

but all talke, name, mention, or cogitation of them, and of any other women, perſons, circumſtance, amorous booke or tale that may adminiſter any occaſion of remembrance. † *Proſper* aduiſeth young men not to read the *Can- ticles*, and ſome parts of *Geneſis* at other times, but for ſuch as are enamored they forbid, as before, the name mentioned, &c. eſpecially all ſight, they muſt not ſo much as come neere, or looke vpon them.

† *Lipſius* hori-  
leg. lib. 3. antiq.  
lec.

† *Lib. 3. de vit.  
calius compar.  
cap. 6.*

\* *Lucretius.*

† *Iob. 31. pepigi  
ſedus cum eculis  
meis ut ne co-  
gitarem de vir-  
gine.*

in *Dial. 3. de  
contemptus mu-  
di Nil ſcilicet  
recrudescit qua  
amor, ut pompa  
viſa renovat ara-  
butionem, auri  
ſpecies avariti-  
am. Spectata  
corporis forma  
incendit luxuri-  
am.*

n *Ouid.*

o *Met. 7. ut ſo-  
let à ventis a-  
limenta reſume-  
re, quæque par-  
ua ſub inducia  
latuit ſcintilla  
favilla creſcere  
& in veteres agi-  
tata reſurgere  
flammas.*

p *Euthalii l. 3.  
aſpectus amoris  
incendit, ut mar-  
ceſcentem in  
palea ignem  
venius, ardebam  
interea maiore  
concepto incen-  
dio.*

q *Heliadorus  
lib. 4. inflam-  
mat memum  
novus aſpectus,  
perinde ac ignis  
materia admo-  
tus, Chariclia,  
&c.*

† *Epist. 15. lib. 2.*

\* *Epist. 4. lib. 2.*

\* *Et fugitare decet ſimulachra & pabula amoris,  
Abſtinere ſibi atq; aliud conuertere mentem.*

*Gaze not on a maid,* ſaith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 7. 8. *auer- te oculos*, ſaith *Dauid*, or if thou doe ſee them, as *Picinus* adviſeth, let not thine eye be *intentus ad libidinem*, doe not intend her more then the reſt: but as *Hierome* to *Nepotian*, *aut equaliter ama, aut equaliter ignora*, either ſee all alike, or let all alone; make a league with thine eyes, as † *Iob* did; and that is the ſafeſt courſe, let all alone, ſee none of them. Nothing ſooner revives, or waxeth ſore againe, as *Petrarch* holds, then loue doth by ſight. As *Pompe* renews ambition; the ſight of gold, covetouſneſſe; a beautious object ſets on fire this burning luſt. *Et multum ſaliens incitat unda ſitim.*

The ſight of drinke makes one drie, and the ſight of meat increaſeth appetite. Eſpecially if he haue beene formerly enamored, the ſight of his miſtris ſtrikes him into a new fit, and makes him raue many dayes after.

— n *Infirmis cauſa puſilla nocet,  
Ut penè extinctum cinerem ſi ſulphare tangas,  
Vivet, & ex minimo maximus ignis erit:  
Sic niſi vitabis quicquid renovabit amorem,  
Flamma recrudescit, quæ modo nulla fuit.*

A ſickly man a little thing offends,  
As brimſtone doth a fire decayed renew,  
And make it burne afreſh, doth loues dead flames,  
If that the former object it renew.

Or as the Poet compares it to embers in aſhes, which the wind blowes, o *ut ſolet à ventis*, &c. a ſcauld head (as the ſaying is) is ſoone broken, dry wood ſoone kindles, and when they haue beene formerly wounded with ſight, how can they by leeing but bee inflamed? *Iſmenius* acknowledgeth as much of himſelfe, when he had beene long abſent, and almoſt forgotten his miſtriſſe, p *at the firſt ſight of her, as ſtraw in a fire, I burned afreſh, and more then euer I did before.* q *Chariclia* was as much moued at the ſight of her deare *Theages*, after he had beene a great ſtranger. † *Mertila* in *Ariſtænetus* ſuore ſhee would neuer loue *Paraphilus* againe, and did moderate her paſſion, ſo long as he was abſent; but the next time hee came in preſence, ſhe could not containe *offuſe amplexa attrectari ſe ſinit*, &c. ſhe broke her vow, & did profuſely embrace him. *Hermotinus* a young man (in the ſaid \* Author) is all out as vntaide, he had forgot his miſtris quite, and by his friends was well weaned from her loue, but ſeeing her by chance, he raued againe, *illa tamen emergens veluti lucida ſtella cepit elucere*, &c. ſhe did appeare as a ſtarre, or an Angell to his ſight, And it is the common paſſion of all louers to bee overcome

in this sort. For that cause belike, *Alexander* discerning this inconvenience and danger that comes by seeing, *when he heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight, fore-* knowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger it is to see a proper woman. Wherefore when as *Arassus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, *by how much she was fairer then ordinary, by so much hee was the more unwilling to see her.* *Scipio* a young man of 23 yeares of age, and the most beautifull of the *Romans*, equall in person to that *Grecian* *Charinus*, or *Homers* *Nireus*, at the siege of a Cittie in *Spaine*, when as a Noble and a most faire young Gentlewoman was brought vnto him, *and he had heard she was betroathed to a Lord, rewarded her, and sent her backe to her sweet-heart.* *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *It is a good happinesse to be free from this passion of Loue, and great discretion it argues, in such a man that can so containe himselfe, but when thou art once in lue to moderate thy selfe* (as he saith) *is a singular point of wisdom.*

\* *Nam vitare plagas in amoris ne iceamur*  
*Non ita difficile est, quam captum retibus ipsis*  
*Exire, & validos Veneris perrumpere nodos.*

To avoid such nets is no such mastery,  
 But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can containe themselves, and moderate their passions, to curbe their senses, as not to see them, not to looke lasciuiously, not to conferre with them, such is the fury of this head-strong passion, and their weaknesse *ferox ille ardor à natura insitus*, as *†* he tearmes it, such a furious desire Nature hath inscrib'd,

*Sic Diua veneris furor,*

*Infans adeò mentibus incubat,*

which neither reason, counsell, pouerty, paine, misery, drudgery, *partus dolor*, &c. can deterre them from, we must vse some speedy meanes to correct and prevent that, and all other inconveniences, that come by conference and the like. The best, readiest, surest way, and which all approue, is *Loci mutatio*, to send them severall waies, that they may neither heare of, see, nor haue opportunity to send to one another againe, or liue together as so many *Gilbertines*. *Elongatio à patriâ*, tis *Savonarola's* fourth rule, and *Gordonius* precept, *destrahatur ad longinquas regiones*, send him to travell. 'Tis that which most runne vpon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam, Valesius*. \* as a sicke man hee must bee cured with change of Aire, *Tully* 4. *Tuscul.* The best remedy is to get thee gone: *Iason Pratenfis*, change ayre and foyle, *Laurentius*, *Fuge littus amatum*.

*Virg. Vtile finitimis abstinuisse locis,*

*y Ovid. Iprocul, & longas carpere perge vias.*

— *sed fuge tutus eris.* Travelling is an Antidote of Loue,

time and absence weare away paine and grieve, as fire goes out for want of fuell. But so as they tarry out long enough, a whole yeare *† Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be wained vnder. All this *z Hensius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place,

T t t

fourthly

*† Curtius lib. 3. cum uxore Darii laudatã audivisset, tantum cupiditati sue frantum iniecit, ut illam vix vellet intueri.*  
*† Cypripedia. cura Panthea formã evixisset Arassus, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est.*  
*† Livius, Cum eam regulo cuiãdam desponsatã audivisset, numeribus emulatiã remissit u Heliadorus lib. 4. experitem esse amoris beatitudo est, at qui capius sis ad moderationem revocare animũ pudentia singularis.*  
*\* Lucretius l. 4. † Hædus lib. 1. de amor. contem.*  
*x Loci mutatione tanquam non convalescens curandus est cap. 11.*  
*y Amorum lib. 2. Quisquis amat, loca nota nocte dies ægritudinẽ adimit, absentia delet. Ire licet procul hinc, patriq. relinquere fides, Ovid.*  
*† Lib. 1. Socras. memor. Tibi O Critobule consulo ut integrum annum absis, &c.*  
*z Proximum est ut esurias, 2. ut moram temporis opponas 3. & locum mutes, 4. ut de laqueo cogites.*

fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly bee removed: but these commonly are of force. *Felix Plater obser. lib. 1.* had a baker to his patient, almost mad for the loue of his maid, and desperate, by remouing her from him, he was in a short space cured. *Isæus* a Philosopher of *Assyria*, was a most dissolute liuer in his youth, *palam lasciuiens*, in loue with all hee met; but after he betooke himselfe by his friends aduice to his study, and left womens companies, he was so changed, that hee cared no more for pleas, nor feasts, nor masks, fine cloathes, nor no such loue toyes, he became a new man vpon a sudden, *tanquam si priores oculos amisisset*, (saith mine \* Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of *St Ambrose*, of a young man that meeting his old Loue after long absence, on whom he had extreameley doted, would scarce take notice of her, she wondred at it, that hee should so lightly esteeme her, called him againe, *senibat dictis animum*, and told him who she was, *Ego sum inquit, At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from \* *Aeneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly hee had done,

† *Non sum stultus ut ante iam Neera:*

*Petrarch* hath

such another tale of a young gallant, that loued a wench with one eye, & for that cause by his parents was sent to trauell into farre Countries, <sup>a</sup> after some yeares he returned, and meeting the maid for whose sake hee was sent abroad, asked her how and by what chance she lost her eye? no said she, I haue lost none, but you haue found yours: Signifying thereby that all Louers were blinde, as *Fabius* saith, *Amantes de formâ iudicare non possunt*, Louers cannot iudge of beauty, no scarce of any thing else, as they will easily confesse after they returne vnto themselves, by some discontinuance or better aduice, wonder at their owne folly, madnesse, stupidity, blindnesse, \* *And laugh at Loue, and call't an idle thing*, condemne themselves that euer they should be so belotted and misseled; and be heartely glad that they haue so happely escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire & foule meanes, as to perswade, promise, threaten, terrifie, or to diuert by some contrary passion, rumour, tales, newes, or some witty inuention, to alter his affection, <sup>b</sup> by some greater sorrow, to driue out the lesse, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stolne, <sup>c</sup> That he is made some great Governour, or hath some honour, office, some inheritance is befallne him, hee shall be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hickehope, to make them forget it. *Saint Hierome lib. 2. epist. 14. to Rusticus* the Monke, hath an instance of a <sup>d</sup> young man of Greece, that liued in a Monastery in *Egypt*, that by no labour, no continence, no perswasion could be diuerted, but at last by this trick he was deliuered. The Abbots sets one of his conuent to quarrell with him, and with some scandalous reproach or other, to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, & when all were against him, the Abbots cunningly tooke his part, lest he should be overcome with immoderate griefe: but what need many words? By this inuention he was cured, and alienated from his pristline loue-thoughts. Injuries, slanders,

contempts,

\* *Philostatus de vitis Sophist. i. r. u. m.*

\* *Virg. 6. Æn.*

† *Buchanan*

a *Cura post aliquot annos iam reversus, illi obviam factus esset, quam vehementer amarat, rogat, quo casu illa oculum amisisset non, inquit, amisi oculum, sed tu oculos inuenisti.*

b *Annunciatur valde tristitia, ut maior tristitia possit minorem obscurare.*

c *Aut quod sit factus senescalus, aut habeat honorem magnum.*

d *Adolescens Græcus erat in Ægypti cœnobio qui nulla operis magnitudine, nulla perswasione flammâ poterat sedare: monasterii pater hac arte servavit. Imperat curia è focis, &c.*

*Flebat ille, omnes aduersabantur, solus pater callidè opponere, ne abundantia tristitiæ absorberetur, quid multa: hoc inuento curatus est, & à cogitationibus pristinis avocatus.*

contempts, disgraces, are very forcible meanes to withdraw mens affections, 507  
*contumeliâ affecti amatores amare desinunt*, as *Lincian* saith, Louers reuiled  
 or neglected, contemned or misused, turne Loue to hate, *redeam? non si me*  
*obsecrēt. I' le neuer loue thee more. Egōne illam, quæ illum, quæ me, quæ non?*  
 So *Zephirus* hated *Hyacinthus* because he scorned him, and preferred his co-  
 rivall *Apollo* (*Palephatus fab. nar.*) he will not come againe though he be in-  
 vited. Tell him but how he was scoffed at behinde his backe, 'tis the counsell  
 of *Avicenna*) that his loue is false, and entertaines another, cares not for  
 him, or that shee is a foole, a nasty queane, a slut, a fixen, a scold, a diuell, or  
 which *Italians* commonly doe, that hee or shee hath some loathsome filthie  
 disease, gout, stone, strangury, falling sicknesse, and they are hereditary, not  
 to be avoided, he is subiect to a consumption, hath the Poxe, that hee hath  
 three or foure incurable tetters, issues: that she is bald, her breath stinkes, shee  
 is mad by inheritance, and so are all the kinred, an hare-braine, with many o-  
 ther secret infirmities, which I will not so much as name, belonging to wo-  
 men. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-  
 thrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, & not  
 able to maintaine her, a common drunkard, his mother was a witch, his father  
 hanged, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some  
 incurable disease, that he will surely beat her, he cannot hold his water, that he  
 walkes in the night, will stab his bedfellow, tell all his secrets in his sleepe, and  
 that no body dare lye with him, his house is haunted with spirits, with such  
 fearefull and tragicall things, able to avert and terrifie any man or woman li-  
 ving. *Gordonius cap. 20. part. 2. hunc in modum consuluit, Paretur aliqua ve-*  
*tula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium*  
*pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in*  
*lecto, & quod est epileptica & impudica, & quod in corpore suo sunt excrescen-*  
*tiae enormes, cum fæore anhelitus, & alia enormitates, quibus vetula sunt. e-*  
*docta: si nolit his persuaderi. subito extrahat & pannum menstruaem, coram fa-*  
*cie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est*  
*homo, sed diabolus incarnatus. Idem ferè Avicenna cap. 24. de cura Ilischi,*  
*Lib. 3. Fen. 1. Tract. 4. narrent res immundas vetula, ex quibus abominatio-*  
*nem incurrat, & res sordidas, & hoc assidue. Idem Arculanus cap. 16. in 9.*  
*Rhasis, &c.*

Withall as they doe discommend the old, for the better affecting a more  
 speedy alteration, they must commend another Paramour, *alteram inducere*,  
 set him or her to be woed, or woe some other, that shall bee fairer, of better  
 note, better fortune, birth, parentage, much to be preferred,

† *Invenies alium si te hic fastidit Alexis*, by this meanes, which  
*Iason Pratenfis* wisheth, to turne the streame of affection another way,

*Successore novo truditur omnis amor.*

or as *Valesius* aduiseeth, by *i* subdividing to diminish it.

*Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to bee taken, bee sure, saith the Poet, to haue two mistresses at  
 once, or goe from one to another: or bring him to some publike shewes,  
 playes, meetings, where he may see variety, and hee shall likely loath his first  
 choice: carry him but to the next towne, yea peradventure to the next house,  
 and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mi-

c Tom. 4.  
 f Ter.  
 † Ter.

g Hypatia A-  
 lexandria que-  
 dam se adaman-  
 zem, prolatis mu-  
 liebribus pannis,  
 & in eura con-  
 iectis, ab amoris  
 insania libera-  
 vit. Suidas &  
 Eumapius.  
 h Savaanavola  
 reg. 5.  
 † Virg. Egl. 2.  
 i Distributio a-  
 moris fiat in  
 plures, ad plures  
 amicas animum  
 applicet.  
 k Ovid.

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<sup>a</sup> Lib de salt.<sup>b</sup> E theatro e-

gressus hilaris,

<sup>c</sup> si pharmiti

obliuionis bibis-

set.

<sup>c</sup> Mus in cista

nauis &amp;c.

<sup>d</sup> Ia quem è

sp cu iudicra-

neo, iudicium

lucis illabitur.

<sup>e</sup> Deplorabant

eorum miseriam

qui subterraneis

illis locis vitam

degunt.

<sup>1</sup> Taurus lib. 6.<sup>†</sup> Aristenetus  
epist. 4.<sup>\*</sup> Calcagninus  
dial. Galat.

Max aliam præ-

tulit, aliam præ-

laturus quam

primum occasio

arripuit.

ME pist. lib. 2. 16

Philosophi seculi

veterem amorē

nouo, quasi cla-

uum clauo re-

pellere, quod &amp;

Assuero Regi

septem Principes

Persarum fece-

re, ut vaste Re-

gine desiderium,

amore compen-

sarent.

<sup>n</sup> Ouid.<sup>o</sup> Lugubri veste

indutus, consolati-

ones non ad-

misit, donec Cæ-

sar ex ducali li-

guine, formosam

virginem ma-

trimonio con-

iunxit. Æneas

Sylvius hist. de

Eurialo &amp; Lu-

cretia.

stris. A young man in <sup>a</sup> *Lucian* was pittifully in loue, he came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recouered, <sup>b</sup> and went merrily home, as if he had taken a dramme of *obliuion*. <sup>c</sup> A mouse (saith an Apologer) was brought vp in a chest, there fed with fragments of bread and cheefe, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seuenth book *De Legibus*, hath a pretty fiction of a Citty vnder ground, <sup>d</sup> to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first comming abroad they might not endure the light *agerrimè solem intueri*, but after they were accustomed a little to it, <sup>e</sup> they deplored their fellowes misery that liued vnder ground. A silly Louer is inlike state, none so faire as his mistris at first, he cares for none but her; but after a while when he hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true; for as he obserues, <sup>1</sup> *Priorem flammā novus ignis extrudit, & ea multorum natura, ut presentes maximè ament*, One fire driues out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loued *Amye*, till hee saw *Floriat*, and when hee saw *Cynthia*, forgat them both: but faire *Phyllis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris, O diuine *Amaryllis, quàm procera, cupressarad instar, quàm elegans, quàm decens? &c.* how louely, how tall, how comely she was; (saith *Polemius*) till he saw another, and then she was the sole subiect of his thoughts. <sup>\*</sup> *Triton* the Sea god first loued *Leucothoe*, till he came in presence of *Milene*, she was the commandresse of his heart till he saw *Galatea*; but (as she complaines) hee loued another estoones, another, and another. 'Tis a thing which by *Hieroms* report, hath bin vsually practised. <sup>m</sup> *Heathen Philosophers drine out one lone with another, as they doe a pegge, or pinne with a pinne. Which those seuen Persian Princes did to Assuerus, that they might requite the desire of Queene Vashti with the loue of others.* *Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another. <sup>n</sup> *Alterius vires subtrahit alter amor.* and *Tully 3. nat. deor.* disputing with *C. Cotta*, makes mention of three seuerall *Cupids*, all differing in office. *Felix Platter* in the first booke of his obseruations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted vpon a poore seruant his maid, when friends, children, no persuation could serue to alienate his minde: they mentioned him to another honest mans daughter in the towne, whom hee loued, and liued with, long after, abhorring the very name & sight of the first. After the death of *Lucretia*, <sup>o</sup> *Eurialus* would admit of no comfort, till the Emperour *Sigismunde* married him to a noble Lady of his Court, and so in short space hee was freed.

SUBSECT.

## SUBSECT. 3.

By counsell and perswasion, foulenesse of the fact, mens, womens faults, miseries of marriage, events of lust, &c.



S there be diuerse causes of this burning lust, or heroicall Loue; so there be many good remedies to ease and helpe, amongst which, good counsell & perswasion, which I should haue handled in the first place, are of a great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

P *Que enim res in se, neq; consilium, neq; modum*

P Ter.

*Habet, ullo eam consilio regere non potes.*

Which thing hath neither iudgement, or an end,

How should aduice or counsell it amend?

——— † *quis enim modus adsit amori?*

† Virg. Egl. 1.

But without question, good counsell and aduice must needs be of great force, especially if it shall proceed from a wise, fatherly, reuerent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a iudicious friend, of it selfe alone, it is able to diuert and suffice. *Gordonius* the Physitian attributes so much to it, that he would haue it by all meanes vsed in the first place. *Amoueatur ab illa consilio viri quem timet, ostendendo pericula seculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaied; for it is intempestiue at first, to giue counsell, as it is; to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* *Nepenthes*, or *Helena's* boule &c. *non cessabit pectus tundere*, shee will lament and houle for a season: let passion haue his course a while, and then he may proceed, by shewing the miserable euents & dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit method, a very good meanes: for which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it selfe, but \* hardly left without a Tutor. 'Tis not amisse therefore to haue some such ouerseer, to expostulate and shew the such absurdities, inconueniences, imperfections, discontents, as vsually follow; which their blindnesse, fury, madnesse, cannot apply vnto themselues, or will not apprehend: and good for them to disclose themselues, to giue care to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to loue-sick *Charimides* in † *Eucian*) what it is that troubles thee; peradventure I can ease thy minde, and further thee in thy suit, and so without question shee might, & so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

† Lib. de beat. vii. cap. 14.

\* Longo vsu dicimus, longa de consuetudine descendendum est. Petrarcho. epist. lib. 5. 8.

† Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum non nihil contulerat.

If he loue at all, shee is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons* *Prou.* *Ecclus.* 26. *Ambros.* lib. 1. cap. 4. in his booke of *Abel* and *Cain*, *Philo Iudeus* de mercede meret. *Platinas* dial. in *Amores*, *Esperenceus*, and those three bookes of *Pet. Hadus* de contem. amoribus, *Aeneas Sylvius* tart. *Epistle*, which he writ to his friend

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*Quid enim meretrix nisi uenit uis expilatrix, uirorum rapina seu mors patrimonii deuoratrix, honoris perniciēs, paubulum diaboli, ianua mortis, inferni supplementum.*

*\* Sanguinem hominum forbeant.*

*a Contemplatione Idiotæ. c. 34. discrimen uite, mors blanda, mellifellum, dulce uenenum, perniciēs delicata, malum spontaneum, &c.*

*b Parmenidi dactyl. Ital. gela, iri, inuidia, superbia, sacrilegia, latrocinia, cædes, eo die nata sunt, quæ primæ meretrix professionem fecit. Superbia maior quam opulenti rustici, inuidia quam suis ueneræ, inimici in nocentior melancholia, avaritia in immensum profunda.*

*c Qualis extrinsecus uides, qualis intra nouit Deus, &c.*

*† Virg.*

*Nicholas of wartburge, which he calls medelam illiciti amoris, &c.<sup>r</sup> For what's an whore, as he saith, but a poler of youth,<sup>\*</sup> ruine of men, a destruction, a deuourer of patrimonies, a downefall of honour, fodder for the diucll, the gate of death, and supplement of hell.<sup>a</sup> Talis amor est laqueus animæ &c. a bitter honny, sweet poylon, delicate destruction, a voluntary mischiefe, commixtum cænum, sterquilinum. And as<sup>b</sup> Pet. Aratines Lucretia, a notable queane, confesseth; Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all borne that day that a whore beganne her profession: for as she followes it, her pride is greater then a rich churles, shee is more envious then the pox, as malicious as melancholy, as couetous as hell. If from the beginning of the world any were mala, peior, pessima, bad in the superlatiue degree, tis a whore; how many haue I undone, caused to be wounded, slaine. O Antonia thou seest<sup>c</sup> what I am with out, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane. Let him now that so dotes, meditate on this; Let him see the event and successe of others, Sampson, Hercules, Holofernes, &c. those infinite mischiefes attend it. If she be another mans wife he loues, 'tis abominable in the sight of God and men, adultery is expressely forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if hee be such a one as feares God, or haue any religion, he will eschew it, and abhorre the loathsomenesse of his owne fact. If he loue an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equal to adultery it selfe. If to marry, let him seriously consider what hee takes in hand, looke before he leape, as the prouerb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it bee a fit match, for fortunes, yeares, parentage, and such other circumstances, an sit (ne Veneris. Whether it be likely to proceed: if not, let him wisely staue himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subiect, diuert his cogitations. Or if it bee not for his good, as *Aeneas* forewarned by *Mercury* in a dreame, lest *Dido's* loue, and in all hast got him to Sea,*

*† Minstrea Surge summa, uocat fortemq; Cloanthem,*

*Classem aptent taciti inbet* —

and although shee did oppose with voves, teares, prayers, and imprecations,

— nullis ille mouetur

*Fletibus, aut illas uoces tractabilis audit;*

Let thy *Mercury* reason rule thee against all allurements, seeming delights, pleasing inward or outward prouocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his owne daughter, a brother on his sister, and why? because it is vnnatural, vnlawfull, vnfit. If he be sickly, soft, deformed, let him thinke of his deformities, vices, infirmities; if in debt, let him ruminare how to pay his debts; if hee be in any danger, let him seeke to auoid it; if hee haue any law-sute, or other bufinesse, hee may doe well to let his loue matters alone and follow it, labour in his vocation, what euer it is. But if hee cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they bee vnequall in yeares, shee young and he old, what an vnfit match must it needs be, an vneuen yoake, how absurd and vndecent a thing is it, as *Lycinus* in *Lucian* told *Timolatus*, for an old bald crook-nosed knaue to marry a young wench, how odious a thing

*f Tom. 2. in uotis Caluus cum sis, a: sum habens sinum, &c.*

thing is it to see an old Leacher, what should a bald fellow doe with a comb, a dumbe doter with a pipe, a blinde man with a looking glasse, & thou with such a wife? How absurd is it for an young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelinenesse of person, that is commonly the maine object, shee is a most absolute forme in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an errour in his iudgement?

† *Fallunt nos oculi vagig, sensus,*

† *Retronima.*

*Oppressa ratione mentiuntur,*

our eyes and other senses will commonly deceaue vs; It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quedam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, seuerall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloaths, and thee will seeme all out as faire; as the Poet then prescribes, separate her from her cloathes: suppose thou saw'st her in a base beggers weed, or else dressed in some old hirelute attires out of fashion, fowle linnen, course rayment, besmeared with soot, colly, perfumed with Opoponax, Sagapenum, Assa foetida, or some such filthy gummes, durty, about some vndecent action or other; or in such a case as † *Brasivola* the Physitian found *Malatista* his patient, after a potion of Hel-lebor, which he had prescribed: *Manibus in terram depositis, & ano versus cælum elevato* (ac si videretur Socraticus ille Aristophanes; qui Geometricas figuras in terram scribens, tubera colligere videbatur) *atram bilem in albam parietem inijciebat, adeoq. totam cameram & se deturpabat, ut, &c.* all to be rayed, or worse, if thou saw'st her (I say) Wouldst thou affect her as thou dost? Suppose thou sawst her in a frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. riueld and ill fauored to behold. Shee many times that in a composed looke seemes so amiable and delitious, *tam scitulâ formâ*, if she doe but laugh or smile, makes an vgly sparrow mouthed face, & shewes a paire of vneuen, loathsome, rotten, foule teeth. She hath a black skinne, gouty legges, a deformed crooked carkase vnder a fine coat. It may be for all her costly tyres she is bald, and though shee seeme so faire by darke, by candle light, or a farre off at such a distance, as *Callicratides* obserued in \* *Lucian*, *If thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast*, \* *si diligenter consideres, quid per os & nares & ceteros corporis meatus egreditur, vilius sterquilinum nunquam vidisti*. Follow my counsell, see her vndrest, see her, if it bee possible, out of her attires, *furtiuâ nudatam coloribus*, it may be she is like *Æsopes* lay, or \* *Plinius* *Cantarides*, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou sawst her sicke, pale, in a consumption, on her death bed, skin and bones, or now dead. *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*.

10 *id.*

† *In Catarrhico lib. 2.*

u *Si ferueat deformis, ecce formosa est, si frigeat formosa iam fit informis.*  
*Th. Morus Epigram.*

x *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres a nocte lesso surgentes, turpiiores putabit esse bestias.*  
\* *Hugo de claustro Anime, lib. 1 cap. 1.*

\* *Hist. nat. 11. cap 35. A flye that hath golden wings but a poysoned body.*

*Non redolet sed olet, quæ redolere solet.* As a posie, shee smells sweet, is most fresh and faire one day, but dried vp, withered, and stinkes another.

Beauifull

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Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thyr sites*, and *Solomon* deceased as vgly as *Marcolphus*: thy louely mistris, that was erst † *Charis charior oculis*,

† Buchanan.  
Hendecasyll.

dearer to thee then thine eyes, once sicke or departed, is

*Vili vilior aestimata cano,*

worse then any durt or dunghill.

her embraces were not so acceptable, as now her looks be terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carcase.

y Apol. pro  
Rem. Seb.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the *French man* in his *Essayes*, that the skilfullest masters of amorous dalliances, appoint for a remedy of venereous passions, a full suruay of the body; which the Poet

z Ovid. 2. rem.

insinuates. z *Ille quod obscenas in aperto corpore partes*

*Viderat, in cursu qui fuit, haesit amor.*

The loue stood still, that ran in full careire,

When once it saw those parts should not appeare.

It is reported of *Seleucus* king of *Syria*, that seeing his wife *Stratonices* bald pate, as she was vndressing her by chance, he could neuer affect her after. *Raimundus Lullius* the Physitian, spying an vicer or canker in his mistris brest, whom he so dearely loued, from that day following abhorred the lookes of her. *Philip* the *French* K. as *Neubrigenfis*, lib. 4. cap. 24. relates it, married the king of *Denmarkes* daughter, and after he had used her as a wife one night, because her breath stunk they say, or for some other secret fault, sent her backe againe to her father. *Peter Mathews* in the life of *Lewes* the eleuenth, findes fault with our *English* † *Chronicles*, for writing how *Margaret* the king of *Scots* daughter, and wife to *Lewes* the 11 *French* king, was ob graucolentiam oris reiected by her husband. Many such matches are made for by respects, or some seemely comelineffe, which after hony moones past, turne to bitterness, for burning lust is but a flash, a gunpowder passion, and hatred oft folowes in the highest degree, dislike, and contempt.

a Post unam  
noctem in ceru  
unde offensam  
cepit, propter se  
tentem eius spi  
ritum, alii dicu  
r, vel latentem fo  
ditatem repudi  
auit, rem facie  
ens plane illicit  
am, & regie  
personae multum  
indecoram.

† Hall and Gra  
fion helike.

\* Iuuenal.

z Tully in Cat.

———— \* *Cum se cutis arida laxat,*

*Fiunt obscuri dentes* ———

when they wax old, and

ill fauored, they may commonly no longer abide them.

———— *Iam grauis es nobis*, be gone, they growe stale, fulsome loathsome, odious, thou art a beastly filthy queane, (I say) be gone, \* *porta patient, proficiscere.*

Yea but you will inferre, your mistris is compleat, of a most absolute form in all mens opinions, no exceptions can bee taken at her, nothing may bee added to her person, nothing detracted; shee is the mirror of women for her beauty, comelineffe & pleasant grace, vnimitable, *meræ delitiae, meri lepores*, shee is *Myrothecium Veneris, Gratiarum paxis*, shee hath all the *Veneres*, and *Graces*, ——— *mille faces & mille figuras*, in each part absolute and compleat, † *Lata genas, lata os roseum, vaga lumina lata;* to be admired for her person, a most incomparable, vnmatchable peece, *aurea proles, ad simulachrum alicuius numinis composita, à Phenix, vernantis ætata venerilla*, a Nymphe, a Fairy, † like *Venus* her selfe when shee was a maide, *nulli secundæ*, a meere quintessence, flores spirans & amaracum, fæminæ prodigium; Put case shee be, how long will shee continue?

† Locheus.

† Qualis fuit  
Venus cum fuit  
virgo, ballamū  
spirans, &c.  
\* Seneca.

\* *Florem decoris singuli carpunt dies:*

Every day detracts from  
her

her person, and this beauty is *bonum fragile*, a meere flash, a venice glasse is quickly broken, <sup>a</sup> *inceps forma bonum mortalibus* — *exigui donum breue temporis*, it will not last. As that faire flowre <sup>b</sup> *Adonis*, which we call an *Anemony*, flourisheth but one moneth, this gracious all commanding beauty fades in an instant. It is a iewel soone lost, the painters Goddesse, *falsa veritas*, a meere picture. *Fauour is deceitfull, and beauty is vanity*, *Prou. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

*Nix, Rosa, ros, ventus, fumus & aura, nihil.*

A brittle Iem, bubble, is beauty pale,

A Rose, dewe, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole, if proud, scornefull, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ atq; pudicitie*, can she be faire and honest too? <sup>a</sup> *Aristo* the sonne of *Agasicles* married a *Spartan* lassie, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, & beastly creature of the world. So that I would wish thee to respect with <sup>b</sup> *Seneca* not her person but qualities. Will you say that's a good blade which hath a guilded scabbard, embroydered with gold, and iewells? No, but that which hath a good edge and point, well tempered mettles, able to resist. This beauty is of the body alone, and what is that, but as <sup>c</sup> *Gregory Nazianzen* telleth vs, a mocke of time and sicknesse, or as *Boethius*, *as mutable as a flowre, and tis not nature so makes vs, but most part the infirmity of the beholder*: For aske another he sees no such matter. *Dic mihi per gratias qualis tibi videtur*, I pray thee tell mee how thou likest my sweet-heart, as she asked her sister in <sup>d</sup> *Aristenatus*, whom I so much admire, mee thinkes he is the sweetest gentleman, the properest man that euer I saw; but I am in loue, I confesse, (*nec pudet fateti*) and cannot therefore well iudge. Shee suspects her iudgement, as well shee might, and so maist thou. But be shee faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) she haue † *Flammeolos oculos, collaq; lacteola*, a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plumpe necke, body, hands, feet, all faire and louely to behold, composed of all graces, elegances, an absolute piece;

† *Lumina sint Melite Iunonia, dextra Minerva,*

*Mamilla Veneris, sura maris domina, &c.*

Let her head be from *Prage*, paps out of *Austria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her haue the *Spanish* gate, the *Venetian* tire, *Italian* complements & endowments,

† *Candida syderijs ardescant lumina flammis,*

*Sudent colla rosas, & cedat crinibus aurum,*

*Mellea purpuream depromant ora ruborem,*

*Fulgeat, ac Venerem celesti corpore vincat,*

*Forma dearum omnis, &c.*

let her be such a one throughout, as *Lucian* decipheres in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristinetus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a boxe of beauty to repaire herselfe still, such a one as *Venus* gaue *Phaon*, when he carried her ouer the ford, let her vse all helpes Art and nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sicknesse, a feuer, small

<sup>a</sup> *Seneca Hypp*

<sup>b</sup> *Camerarius*

emb. 68. cent. x.

<sup>c</sup> *fles omnium pul-*

*cherrimus sta-*

*tim languescit*

*formæ typus.*

† *Bernar, Bau-*

*husius Epig li. 4.*

<sup>a</sup> *Pausanias La-*

*con. lib. 3. vxorē*

*duxit Sparte*

*mulierum omni-*

*um post Helenā*

*formosissimam,*

*at ob mores em-*

*nam turpiscimā*

<sup>b</sup> *Epist. 76. gla-*

*dium bonum di-*

*ces, non cui de-*

*auratus est bal-*

*theus, nec cui*

*vagina gemmis*

*distinguitur, sed*

*cui d secan-*

*dum subtilis a-*

*cies, & mucro*

*munimentum*

*omne rupturas.*

<sup>c</sup> *Pulchritudo*

*corporis, temp-*

*us & morbi lu-*

*diubrium. orat. 3.*

<sup>d</sup> *Florum ma-*

*tabilitate fuga-*

*cior, nec sua na-*

*tura formosa*

*facit, sed specta-*

*tium in firmitas.*

† *Epist. 11. Quā*

*ego depreci Ju-*

*venis mihi pul-*

*cherrimus vide-*

*tur, sed forsā a-*

*more preita de*

*amore non recte*

*iudico.*

† *Luc. Brugenſis*

*car. reliquus.*

† *Flam.*

<sup>d</sup> *Obelius ada-*

*gis ger.*

† *Petron. catol.*

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poxe, wound, scarre, losse of an eye, or limme, a violent passion, a distemperature of heate or cold, marres all in an instant, disfigures all, child bearing, old age, care, riuels her vpon a sudden; after shee hath beene married a small while, and the blacke oxe hath trodden on her toe, shee will be so much altered, and waxe out of fauour, thou wilt not know her. One growes to fat; another to leane &c. all at last out of fashion. Those faire sparkling eyes will looke dull, her soft corall lips will be pale, dry, cold, rough and blew, her skinne rough, that soft superficies will bee hard and harsh, her whole complexion change in a moment: as \* *Matilda* writ to King *Iohn*,

\* *M. Draiton.*

*I am not now as when thou saw'st me last,  
That fauour soone is vanished and past,  
That Rosy blusht lapt in a Lilly vale,  
Now is with morpheu ouer-growne and pale.*

'Tis so in the rest, their beauty fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

e *Seneca act. 2.*  
Herc. Oetens.

*Deforme solis aspicias truncis nemus?  
Sic nostra longum forma percurrans iter,  
Deperdit aliquid semper, & fulget minus;  
Malisq; minus est quicquid in nobis fuit,  
Olim petitem cecidit, & partu labat,  
Materq; multum rapuit ex illa mihi,  
Aetas citato senior eripuit gradu.*

And as a tree that in the greene wood growes,  
With fruit and leaues, and in the Summer blowes,  
In winter like a stocke deformed shewes:

Our beauty takes his race and iourney goes,  
And doth decrease, and loose, and come to nought,  
Admir'd of old, to this by childbirth brought:  
And mother hath bereft me of my grace,  
And crooked old age coming on a pace.

f *Vides venustam mulierem, fulgidum habentem oculum, vultu hilari coruscantem, eximiam quendam aspectum, & decorem præferentem vrentem mentem, tuam concupiscentiam agentem: cogita terram esse id quod amas, & quod admiraris stercus & quod te vrit, &c. cogita illam iam senescere, iam rugosam canis, genis, egrotantibus sordibus intus plena est, pituita, stercore repleta quid intra naves, oculos, cerebrum gestat, quos sordes, &c.*

To conclude with *Chrysostome*, *when thou seest a faire and beautifull person, à bella Donna, quæ saluam moueat, † lepidam puellam & quam tu facile ames, a comely woman, hauing bright eyes, a merry countenance, a shining lustre in her looke, a pleasant grace, wringing thy soule, and increasing thy concupiscentie; bethink with thy selfe that it is but earth thou louest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skinne from her face, and thou shalt see all loathsomnesse vnder it, that beauty is a superficiall skinne and bones, nerues, sinewes: suppose her sicke, now riuil'd, hoarie-headed, hollow cheeked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and sneuill in her nostrils, spittle in her mouth, water in her eyes, what filth her braines, &c. Or take her at best, and looke narrowly vpon her in the light, stand nearer her, nearer yet, thou shalt perceiue almost as much, and loue lesse, as *Cardan* well writes, *minus amant, qui acutè vident*, though *Scaliger* deride him for it. If he see her neare, or looke exactly at such a posture, who soeuer he is, according to the true rules of symmetric and proportion, those I meane of *Albertus Durer*, *Lomafius* & *Tasnier*, examine him of her: If he be elegans formarum spectator, he shall finde many faults in Physiognomy, an ill colour, ill forme,*

one

g Subtil. 13.

one side of the face likely bigger thē the other, crooked nose, bad eyes, prominent veines, concauities about the eyes, wrinkles, pimples, red streekes, freckons, haire, wrats, neuies, inequalities, roughnesse, scabredity, palenesse, yellownes, and as many colours as are in a turkicocks necke, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leiree, another frowne, a third gapes, squints, &c. And 'tis true that he saith, *Diligenter consideranti raro facies absoluta, & quæ vitio caret*, seldome shall you finde an absolute face without fault, as I haue often obserued; not in the face alone is this defect or disproportion to be found, but in all the other parts, of body and minde, she is faire indeed, but foolish; pretty, comely and decent, of a maiestickall presence, but peradventure imperious, vn honest, *acerba, iniqua*, selfewill'd: she is rich, but deformed, hath a sweet face, but bad carriage, no bringing vp, a rude and wanton flurt, a neat body shee hath, but is a nasty queane otherwise, a very flut of a bad kinde. As flowres in a garden haue colour some, but no smell; others haue a fragrant smell, but are vnseemely to the eye; one is vsauory to the tast as rue, as bitter as wormwood, & it a most medicinall cordiall flowre, most acceptable to the stomack; so are men & womē, one is well qualified, but of ill proportion, poore & base: a good eye she hath, but a bad hand and foot, *feda pedes & feda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body & minde, I aduise thee to enquire of all. See her angry, merry, laugh, weepe, hate, cold, sicke, fullen, dressed, vndressed, in all attires, sities, gestures, passions, eate her meales &c. and in some of these you will surely dislike. Yea not her onely let him obserue, but her parents how they carry themselues: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in conuiuiu* (as *Quiuerra* prescribes) *& quibuscum conuersetur*, whom she conuerseth with.

*Noscitur ex Comite, qui non cognoscitur ex se,*

According to *Thucidides* she is commonly the best, *de quo minimus* for as *habetur sermo*, that is least talked of abroad. For if shee bee a noted reueller, a gadder, a singer, a pranker or a dancer, then take heed of her. For what saith *Theocritus*? *At vos festine ne ne saltate puella,*

*En malus hircus adest in vos saltare paratus,*

*Young men will doe it when they come to it,*

Fawnes and Satyrs will certainly play wreekes, when they come in such wanton *Bacch's* or *Elenorao's* presence. Now when they shall perceiue any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminare on that, and as † *Hedus* aduiseeth out of *Ouid*, *earum mendas notent*, note their faults, vices, errors, and thinke of their imperfections, 'tis the next way to diuert and mitigate Lones furious head-strong passions, as a Peacocks feete, and filthy combe, they say, make her forget her fine feathers, and pride of her taile. Besides these outward næues or open faults, errors, there be many inward infirmities, secret, some priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. *Consideratio sæditaris mulierum, menstruæ imprimis, quam immundæ sunt, quam Sannarola proponit regula septinâ penitus obseruandam, & Platina dial. Amoris fusè perstringit, Lodouicus Bonfialus mulieb. lib. 2. cap. 2. Pet. Hedus*

† Lib. de contemptem: amoribus. Earum mendas voluant animo, sepe ante oculos constituant, sepe damment.

516 *duſ, Albertus, & infiniti ferè medici.* \* A Louer in *Calcagninus* Apologes, wiſhed withall his heart he were his miſtris Ring, to heare, embrace, ſee and doe I know not what: O thou ſoole quoth the Ring, if thou werſt in my roome, thou ſhouldeſt heare, obſerue, and ſee *pudenda & panitenda*, that which would make thee loath and hate her, and peraduenture all women for her ſake.

\* *Quum am-  
tor anulum ſe  
amicæ optaret,  
v: eius amplexu  
frui poſſet, &c.  
O te miſerum  
ait amulus, ſi  
meas viſes, obi-  
res, videres, au-  
diviſ, &c. nihil  
non odio dignum  
obſervares.*

I will ſay nothing of the vices of their mindes, their pride, envy, inconstancy, weakneſſe, malice, ſelfewill, lightneſſe, inſatiable luſt, iealouſie. *Ecclus* 5. 14. *No malice to a womans: no bitterneſſe like to hers, Eccles* 7. 21. and as the ſame author vrgeth *Prov.* 31. 10. *Who ſhall finde a vertuous woman?* He makes a queſtion of it. † *Neg. ius, neg. bonum, neg. equum ſciunt, melius peius, proſit abſit, nihil vident: niſi quod libido ſuggerit: They know neither good nor bad, be it better or worſe* (as the Comickall poet hath it) *beneficiall or hurtfull, they will doe what they liſt.*

\* *Læchus.*

\* *Infidia humani generis, querimonia vitæ,  
Exuvia noctis, diſſiſima cura diei,  
Pena virum, nex & iuvenum, &c.*

† *Qui ſe faci-  
lem in amore  
probari, hanc  
ſuccendit. At  
qui ſuccendat,  
ad hanc diem  
reperit nemo.  
Calcagninus.  
l. Ariosto.*

when *Leander* was drowned, the inhabitants of *Seſtos* conſecrated *Hero's* Lanterne to *Anteros, Anteroti ſacrum*, † and hee that had good ſucceſſe in his loue, ſhould light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconstancy and lightneſſe of women.

*1 For in a thouſand, good there is not one,  
All be ſo proud, vnthankfull and unkinde,  
With ſlenty hearts, careleſſe of others moane,  
In their owne luſts carried moſt headlong blinde,  
But more herein to ſpeake I am forbidden,  
Sometime for ſpeaking truth one may be chidden.*

† *Hor.*

I am not williug, you ſee, to proſecute the cauſe againſt them, and therefore take heed you miſtake me not, † *matronam nullam ego tango*, I honour the ſex, with all good men, & as I ought to doe, rather then diſpleaſe them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. deſcript. lib. 2. fol. 95. Me nihil unquam mali nobiliſſimo ſexui, vel verbo, vel ſa-  
cto machinaturum, &c.* let *Simonides, Mantuan, Platina, Pet. Aretine*, and ſuch women haters bare the blame, if ought be ſaid amiſſe, I haue not writ a tenth of that which might be vrged out of them and others, *non poſſunt inve-  
ſtina omniſ, & ſatyræ in feminas ſcriptæ, vno volumine comprehend.* And that which I haue ſaid (to ſpeake truth) no more concernes them then men, though women be more frequently named in this tract; (to Apologiſe once for all) I am neither partiall againſt them, or therefore bitter: what is ſaid of the one, *mutato nomine*, may moſt part be vnderſtood of the other. My words are like *Paſſus* picture in † *Lucian* of whom, when a good-fellow had beſpoke an horſe to be painted with his heeles vpward, tumbling on his backe, hee made him paſſant: now whē the fellow came for his piece, he was very angry, and ſaid, it was quite oppoſite to his minde; but *Paſſus* inſtantly turned the Picture vpſide downe, ſhewed him the horſe at that ſite which he requested, and ſo gaue him ſatiſfaction. If any man take exception at my words, let him alter the name, reade him for her, and 'tis all one in effect.

† *Encom. De-  
moſthen.*

But to my purpoſe: If women in generall be ſo bad (and men worſe then they

they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing woing: <sup>m</sup> a wife is a fewer hefticke, as Scaliger calls her, and not to be cured but by death, as out of Menander, <sup>n</sup> Athenæus addes,

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*In pelagus te iacis negotiorum, ———*

*Non Libyum, non Ægaum, ubi ex triginta non pereunt*

*Tria nauigia: ducens uxorem seruatur prorsus nemo.*

Thou wadest into a sea it selfe of woes,

In *Lybicke* and *Ægaum* each man knowes,

Of thirty not three ships are cast away,

But on this rocke not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience for I haue none; *παιδας ἐγὼ λόγους ἐγερνόμενος*: many married men exclaime at the miseries of it, and raile at wiues downe right; I neuer tryed but as I heare some of them say,

*m* Febris bestica uxor, & non nisi morte auelenda.

*n* Dypnosophist. lib. 13 cap. 3.

*\* Synesius, lib. 108 ego liberos genui.*

o *Mare haud mare, vos mare acerrimum,*  
so turbulent and raging as a litigious wife.

An Irish Sea is not

o *Plautus Aſin. act. 1.*

*\* Senec. in Herc. cul.*

*\* Scylla & Charybdis Sicula contorquens freta,*

*Minus est timenda, nulla non melior fera est.*

Which made the Diuell belike, as most interpreters hold, when he had taken away *Iobs* goods, *corporis & fortune bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pineda* proues out of *Tertulian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*; to vex and gaulle him worse, *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*, better dwell with a Dragon or a Lion, then keepe house with a wicked wife. *Ecclus 25. 18. better dwell in a wildernesse. Prov. 21. 19. no wickednesse like to her, Ecclus 25. 22. She makes a sorry heart, an heauy countenance, a wounded mind, weake hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world, uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And. 1. 5. And yet for all this we Batchelers desire to be married, with that Vestall virgin, wee long for it.*

† *Felices nuptæ, moriar, nisi nubere dulce est.*

'Tis the sweetest

thing in the world, I would I had a wife saith he, hahho for an husband cries thee, and happy are they that are so coupled, we doe earnestly seeke it, and are neuer well till we haue effected it. But with what fate? like those birds in the † Embleme, that fed about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullenesse, and would not eat. So we commend marriage, ——— *donec miselli liberi,*

† *Seneca.*

† *Amator Emblem. 19.*

*Aspicimus dominam, sed postquam heu ianua clausa est,*

*Fel intus est quod mel fuit.*

So long as we are wooers, may

kisse and koll at our plepsure, nothing is so sweet, wee are in heauen as wee thinke: but when we are once tied, and haue lost our liberty, marriage is an hell, *giue me my yellow hose againe*, a mouse in a trap liues as merrily, wee are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the

proverbe

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proverbe is, 'tis fine talking of warre, and marriage sweet in contemplation, till it be tried, and then as warres are most dangerous, irksome, euery minute at deaths dore, so is, &c. When those wild *Irish* Peeres, saith *Stanburst*, were feasted by king *Henry* the second (at what time hee kept his Christmas at *Dublin*) and had tasted of his Princelike chere, generous wines, dainty fare, had scene his P massie plate of siluer, gold, inamel'd, beset with iewels, golden candlestickes, goodly rich hangings, braue furniture: heard his trumpets found, Pipes, Drummes, and his exquisite musicke in all kindes: when they had obserued his maiesticall presence as he sat in purple robes, crowned, with his scept. r, &c. in his royall seat, the poore men were so amased, inamored, & taken with the object, that they were *per se domesticæ & pristini tyrotarichi*, as weary & ashamed of their own sordidity & manner of life. They would all bee *English* forthwith, who but *English*, but when they had now submitted themselues, and lost their former liberty, they began to rebell some of the, others repent of what they had done, when it was too late. 'Tis so with vs Batchelours, when we see & behold those gaudy shewes that womē make, giue eare to their Siren tunes, see them dance, &c. we are taken with dumbe signes, and would faine bee married. But when we feele the miseries, cares, woes, that accompany it, we make our moane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will informe vs, farewell wiuing for my part, and as the Comicall Poet merrily saith,

o De rebus Hi-  
lernicis lib. 3.  
p Gemma po-  
cula, argentea  
vsa, celata cā  
delabra aurea,  
&c. C. ambiliata  
aulea, buccina-  
rum clangorem,  
tibiarum can-  
tum, & sympho-  
nie suauitatem,  
maiestatemq;  
principis cora-  
nati cum vidis-  
sent, sella de au-  
rata, &c.

p Eubulus in  
Crisil. Atheniens  
dypnosophist. l.  
13. cap. 3.  
† Translated  
by my brother  
Rasse Barron.  
\* Iuuenal.

q Gomefius de  
sale lib. 3. cap. 7.

r Batchelers  
alwaies are  
the brauest  
men. Bacon.  
seeke eternity  
in memory  
not in posteri-  
ty, like *Epami-  
nondas*, that  
instead of chil-  
dren, left two  
great victo-  
ries behind  
him, which he  
called his two  
daughters.

x Hec in speci-  
em dicta caue  
ut credas.

y Qui cupit ux-  
orem licem cu-  
pit atq; dolorem.

\* Ecclus. 28. 1.

† Euripides  
Andromach.

P Per datur ille pessumè qui feminam  
Duxit secundus, nam nihil primo imprecor,  
Ignarus ut puto mali primus fuit.

† Foulle fall him brought the socond match to passe,  
The first I wish no harme, poore man alas,  
He knew not what he did, nor what it was.

What shall I say to him that marries againe and againe,

\* Stulta maritali qui porrigit ora capistro,

I pittie him not, for the first time he must doe as he may, beare it out some-  
times by the head and shoulders, and let his next neighbour ride, or else run  
away, or as that *q Syracusan* in a tempest, when all ponderous things were to  
be exonerated out of the ship, *quia maximum pondus erat*, sling his wife into  
the Sea. But this I confesse is Comically spoken, \* and so I pray you take it.  
In sober sadnesse, marriage is a bondage, a thraldome, an yoke, an hinde-  
rance to all good enterprises, *(he hath married a wife and cannot come)* a stop  
to all preferments, a rocke on which many are saued, many impinge and  
are cast away: not that the thing is euill in it selfe or troublesome, but full of  
all contentment and happinesse, one of the three things which please God,  
\* when a man and his wife agree together, An honorable and happy estate,  
who knowes it not? If they be sober, wise, honest, as the Poet infers.

† Si commodos nanciscantur amores,  
Nullum q's abest voluptatis genus.

If fitly matcht be man and wife,  
No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholly led by sense, it is  
a ferall plague, many times an hell it selfe, and can giue little or no content,  
being

being that they are often so irregular and prodigious in their lusts, so diuerse in their affections, *Vxor nomen dignitatis, non voluptatis*, as <sup>†</sup> he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at bords end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselves, fly out *Impune*,

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† *Ælius Verrus*  
imperator. Spar.  
vii. eius.

*Permolere uxores alienas*, that polygamy of *Turkes*, *Lex Iulia*, which *Cæsar* once enforced in *Rome* (though *Leuius Torrentius*, and others suspect it) *ut uxores quot & quas vellent liceret*, that euery great man might marry, and keepe as many wiues as he would, or *Irish* diuorcement were in vse; but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, † what still the same, to be tied to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as *Parmeno* told *Thais*, *Neg. tu uno eris contenta*, one man will neuer please thee. Nor one woman many men: But as *Pan* replied to his father *Mercury*, when hee asked whether he were married? *Nequaquam pater, amator enim sum, &c.* No father, no, I am a loue still, and cannot be contented with one woman, *Pythias*, *Eccho*, *Menades*; and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still; which the *Satyrist* said of *Iberina*, is verified in most,

† *Hor.*  
† *Quod licet ingratum est.*  
† For better  
tor worse, for  
richer for  
poorer, in  
sicknesse and  
in health, &c.  
† *divus* (emo  
to a sensuall  
man.  
p Ter act. 1.  
Sc. 2. Eunuch.  
q Lucian, Toib.  
4. neq. cum una  
aliqua rem ha-  
bere contentus  
forem.  
† *Juvenal*,

† *Vnus Iberine vir sufficit? oculus illud*  
*Extorquebis; ut hac oculo contenta sit uno.*

'Tis not one man will serue her by her will,

As soone she'll haue one eye. as one man still.

As capable of any impressiō as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irriter adulterum*. They are right and straight, as true *Troians*. as mine hostes daughter, that *Spanish* wench in *Ariosto*, as good wiues as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they must haue their pleasure of all they see; and are in a word far more filthy then any woman,

u Lib. 28.

For either they be full of iealousie,  
Or masterfull; or loue novelty; &c.

but I will say nothing of dissolute and bad husbands, of batchelors and their vices; their good qualities are a fitter subiect for a iust volume, too well knowne already in euery village, towne and citty; they neede no blazon; and least I should marre any matches, or dishearten louing maides, for this present I will let them passe.

Being that men and women are so irreligious, depraued by nature, so wandering in their affections, so brutish, so subiect to disagreement, so vnobseruant of marriage writes, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? As the Reed and Ferne in the <sup>†</sup> Embleme, auerse and opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

† *Camerar. 82.*  
cent. 3.

Nec

*Nec integrum unquam transiges letus diem.*

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not—&c. If she haue \* children, and thy state bee not good, though thou be wary and circumspect, thy charge will vndoe thee,

— *secundâ domum tibi prole grauabit,* thou wilt not be able to bring them vp, y and what greater misery can there bee, then to beget children, to whom thou canst leaue no other inheritance but hunger and thirst:

† *cum fames dominatur, strident voces rogantium panem, penetrantes patris Cor:* what so greiuous as to turne them vp to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Thinke but of that old proverbe, *ἡρώων τέτρα πείναται* Heroum filij noxa, great mens sonnes seldom doe well, O *utinam aut celebs mansissem aut prole carerem,* \* *Augustus*

exclaimes in *Suetonius*. *Jacob* had his *Ruben*, *Simeon* and *Leui*: *David* an *Ammen*, an *Abolon*, *Adoniah*, wife mens sonnes are commonly fooles, inso-

much that *Spartian* concludes, *Neminem propè magnorum virorum optimum & utilem reliquisse filium;* y They had beene much better to haue beene childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy seruants lazy

drones and theecues, thy neighbours diuells, they will make thee weary of thy life. 2 If thy wife be forward, when she may not haue her will, thou hadst better be buried a liue, she will be so impatient, nothing but tempests all is in an up-

roare. If he be soft and foolish thou wearest better haue a blocke, shee will shame thee and reueale thy secrets: if wise, and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere, periculosissimum,* saith *Nevisanus*, she will be too insolent and peeuish,

3 *Malo Venusinam quàm te Cornelia mater.* Take heed; if she be a slut, thou wilt loath her; if proud sheel' begger thee, \* *sheel' spend thy patrimony in bables, all Arabia will not serue to perfume her haire,* saith *Lucian*:

If faire and wanton, sheel' make thee a *Cornuto*; if deformed, she will paine. † *If her face be filthy by nature, she will mend it by art,* alienis & adscititijs imposturis, which who can endure? If shee doe not paine she will looke so fil-

thily, thou canst not loue her, and that peradventure will make thee vn honest. *Cromerus lib. 12. hist.* relates of *Casimirus*,<sup>c</sup> that he was vnchast, because his wife *Adleida* the daughter of *Henry Lansgrau* of *Hessia*, was so deformed.

If she be poore she brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid it is vnertaine how she proues,

*Hec forsan veniet non satis apta tibi,* If young she is likely wanton and vntaught, if lusty too lasciuious, if an old maide, 'tis an hazard she dies in childbed, if a rich<sup>d</sup> widdow, *induces te in laqueum,* thou dost halter thy selfe, she will make all away before-hand, to her other chil-

dren, &c. — *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband, if a yong widdow, she is often vn satiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wiues friends will eat thee out of house and home, *dices ruinam*

*adibus inducit,* she will be so proud, so high minded, so imperious.

— *(nihil est magis intolerabile dite)*

thou

f *Simonides*.  
r Children  
make misfor-  
tunes more  
bitter Bacon.  
y *Hensius Epist.*  
Primiero ni il  
miserius quam  
procreare liberos  
ad quos nihil ex  
hereditate tua  
peruenire vide-  
as preter famē  
& sitim.

x *Liberi sibi*  
*carcinomata.*  
y *Melius fuerat*  
eos sine liberis  
d scēssisse.

† *Christi Forsecc.*  
x *Domnus. cap.*  
6. lib. 1. Si mo-  
rosa, si non in  
omnibus obse-  
quaris omnia  
impacata in a-

dilibus, omnia sur-  
sum miseri vi-  
deas, nūte tem-  
pestates, &c.

a *Lib. 2. numer.*  
101. fil. aup.  
b *Iuuenal.*

\* *Tom. 4. Amo-*  
*res, omnem ma-*  
*riti opul. niam*  
*profundet, totam*  
*Arabiam capiti-*  
*lis redolens.*  
† *Idem. & quis*  
*sane mentis su-*  
*stinere queat,*  
&c.

c *Subegit an-*  
*cillas quod vxor*  
*eius deformior*  
*esset.*

c *Sil. aup. lib. 2.*  
*num 15. Dives*  
*inducit tempe-*  
*statem, pauper*  
*curat: Duccns*  
*vidua, nse indu-*  
*cit in laqueum*  
† *Sic quisq; di-*  
*cit alteram du-*  
*cit tamen.*

thou shalt be as the Tassell of a gosse-hauke, <sup>e</sup> she will ride vpon thee, <sup>domi-</sup> neere as she list, weare the breeches, and begger thee besides. *Vxores diuites, seruitutem exigunt*, as *Seneca* hits them (*declam. lib. 2. declam. 6.*) *Dotem accipi, imperium perdidit*. They will haue soueraignty, *pro coniuge dominam arcessis*, they will haue attendance, they will doe what they list. <sup>f</sup> In taking a dowrie thou loofest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

*Ha sunt atq; alie multa in magnis dotibus*

*Incommoditates sumptusq; intolerabiles, &c.*

with many such inconveniences, take her at best, shee is a commanding servant, thou hadst better haue taken a good hufwifely maid in her smock. Since then there is such hazard, if thou be wise, keepe thy selfe as thou art, 'tis good to match, much better to be free,

——— † *procreare liberos lepidissimum,*

*Hercle verò liberum esse, id multò est lepidius,*

\* art thou young, then match not yet; if old, match not at all,

*Vs iuuenis nubere? nondum venit tempus,*

*Ingravescente atate iam tempus praterit.*

And therefore with that Philosopher, still make answere to thy friends that importune thee to marry, *adhuc intempestivum*, tis yet vnseasonable, and euer will be. Consider withall how free, how happy, how secure, how heauenly, in respect, a single man is, how merrily he liues, hee hath no man to care for but himselfe, none to please, no charge, none to controule him, is tied to no residence, no cure to serue, may goe and come, when, whither, liue where hee will, his owne master, and doe what hee list himselfe. Consider the excellency of Virgins, † *virgo cælum meruit*, \* marriage replenisheth the earth, but virginity Paradise, virginity is a pretious lewell, a faire garland, a neuer-fading flowre, <sup>h</sup> for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortall? a fine picture, as <sup>i</sup> *Bonaventure* calls it, a blessed thing in it selfe, and if you will belieue a Papist, meritorious. Consider last of all these commodious prerogatiues a Bachelor hath, how well he is esteemed how hearty welcome to all his friends, *quam mentitis obsequijs*, as *Tertullian* obserues, with what counterfeit curtelies they will adore him, follow him, present him with gifts, *ham itis donis, it cannot be beleued* (saith <sup>o</sup> *Ammianus*) with what humble seruice he shall be worshipped, how loued and respected: If he want children (and haue meanes) he shall bee often invited, attended on by Princes, and haue aduocates to plead his cause for nothing, as <sup>p</sup> *Plutarch* addes wilt thou then be revered, and had in estimation?

——— *dominus tamen & domini rex*

*Si tu vis fieri, nullus tibi parvulus aulâ*

*Luserit Aeneas, nec filia dulcior illâ?*

*Iucundum & charum sterilis facit vxor amicum.*

Liue a single man, marry not, and thou shalt soone perceauce how those *Hæredipatas* (for so they were called of old) will seeke after thee, bribe and flatter thee for thy fauour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and <sup>q</sup> *Seneca* haue recorded, shall not goe beyond them. *Periplectomenes* that good personat old man, *de litium senis*, well vnderstood this in *Plantus*, for when *Pleusides* exhorted him to marry that he might haue children of his owne, hee readily replied in this

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fort,

<sup>e</sup> Si dotata erit, imperio, a con-  
iugio, viro in-  
equitare conabi-  
tur. *Petrarch.*  
If a woman

nourish her  
husband, shee  
is angry and  
impudent and  
full of reproch

*Eccles. 25. 24.*  
*Soluet vxori  
nubere nolo mee*  
† *Plantus mil.*  
*glor. act. 3. sc. 1.*

*Stobæus let. 66*  
*Alex. ab Alex.*  
*and. lib. 4 cap. 9.*  
† They shall  
attend the  
lamb in hea-  
ven because  
they were not  
defiled with  
women, *Apoc.*  
*14.*

\* *Nuptia re-  
plent terram*  
*virginitas para-  
disum*, *Hieron.*  
<sup>h</sup> *Daphne in*  
*laurum semper*  
*virentem, im-*  
*mortalem docet*  
*gloriam paratâ*  
*virginibus pud-*  
*icitiam seruan-*  
*tibus.*

<sup>i</sup> *Diet. salut. cap.*  
*22. pulcherrimû*  
*serium infiniti*  
<sup>p</sup> *precii gemma, et*  
*pictura speciosa.*  
<sup>o</sup> *Lib. 24. Qua*  
*obsequiorum di-*  
*uersitate colan-*  
*tur homines sine*  
*liberis.*

<sup>p</sup> *Hunc alii ad*  
*cenam invitant*  
*princeps huic*  
*famulatur, ora-*  
*tores gratis pa-*  
*trocinantur.* *lib.*  
*de amore prolis.*  
† *Annal. 11.*  
<sup>q</sup> *60 de benefie.*  
*38.*

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fort,

*Quando habeo multos cognatos, quid opus mihi sit liberis?  
Nunc bene viuo & fortunatè, atq; animo vt lubet.  
Mea bona meâ morte cognatis dicam interpartiant.  
Illi apud me edunt, me curant, vifunt, quàm agam, ecquid velim,  
Qui mihi mittunt munera, ad prandium ad cenam vocant,  
Whilst I haue kinne, what need I brats to haue?  
Now I liue well, and as I will, most braue.  
And when I dye my goods Ile giue away,  
To them that doe invite me every day,  
That vifite me, and fend me pretty toyes,  
And striue who shall doe me most curtesies.*

This respect thou shalt haue in like maner liuing as he did, a single man, but if thou marry once, besides a Myriade of cares, miseries, and troubles,

(† *Duxi uxorem, quam ibi miseriam vidi, nati filij, alia cura*)

all gifts and inuitations cease, no friend will esteeme thee, and thou shalt bee compelled to cry out at last, with \* *Phoroneus* the lawyer, \* *How happy had I beene, if I had wanted a wife.* If this which I haue said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Esspenseus de continentia, lib. 6. cap. 8.* *Kornman: de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium, Nevisanus* the Lawyer, *Sylva nuptial.* almost in euery page.

\* Ter. Adelph.  
† Bryson. lib. 7.  
2. cap. Si vxor  
desisset, nihil mi-  
hi ad summam  
felicitatem de-  
fuisse.

## SUBJECT. 4.

*Philthers, Magicall and Poëticall cures.*

Here perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philthers, Amulets, Magicke spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philthers, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations, *Fernelius Path. lib. 6. cap. 13.* *k Skenkius lib. 4. obseru. Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist. Codronchus, lib. 3. cap. 6. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to bee done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de præstig. de remedijs per Philtra. Delrio Tom. 2. lib. 3. quæst. 3. sect. 3. disquisit. magic. Cardan. lib. 16. c. 90.* reckons vp many magneticall medicines; as to pisse through a ring, &c. *Mizaldus, cent. 3. 30. Ba: tista Porta, Iason Pratensis, Lobelius p. 87. Matthiolus, &c.* prelcibe many absurd remedies. *Radix mandragoræ ebibitæ, Annulli ex vngulis asini, Stercus amatae sub ceruical positum, illâ nesciente &c.* quî odorem foeditatis sentit, amor soluitur. Noctua ouum abstemios facit comestum, ex consilio *Iarthe Indorum* gymnosophistæ apud *Philostratum lib. 3.* Sanguis amasæ ebibitus omnem amoris sensum tollit, *Faustinam Marci Aurelij* vxorem, gladiatoris amore captam, ita penitus consilio *Chaldeorum* liberatam, refert *Iulius Capitolinus.* Our old Poets and phantasticall writers haue many fabulous remedies for such as are loue sicke, as that of *Protisilaus* tombe in *Philostratus*, in his Dialogue betwixt *Phenix* and *Vinitor: Vinitor*

k Extinguitur  
virilitas ex in-  
cantamentorum  
maleficijs, neq;  
enim fabula est,  
nonnulli reperi-  
unt qui ex ve-  
nificijs amore  
privati sunt, vt  
ex multis histo-  
ris patet.

vpon

upon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* altar and tombe,<sup>1</sup> cures almost all manner of diseases, consumptions, dropies, quartan agues, sore eyes, & amongst the rest, such as are loue sick, shall there be helped. But the most famous is <sup>m</sup> *Leucata Petra*, that renowned rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not farre from *St. Maures* faith *Sanas lib. 1.* From which rocke if any Louer flung himselfe down headlong, he was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cum vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to knowe what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs knowe of him a reason of it, he told her againe, that he had often obserued <sup>n</sup> *Iupiter* when he was in-amored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt downe here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis astro percita è summo princeps ruit*,

hoping thus to ease her selfe, and to be freed of her loue pangs.

*Hic se Deucalion Pyrrha succensus amore*

*Mer sit, & illa so corpore pre sit aquas,*

*Nec mora, fugit amor, &c.*

Hither *Deucalion* came, when *Pyrrha's* loue

Tormented him, and leapt downe to the sea,

And had no harme at all, but by and by

His Loue was gone, and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib. 18.* *Salmutz* in *Pancirolo*, de 7. mundi mirac. & other writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum*, de *Cupid.* faith, that amongst the Ancients there was P *Amor Lethes*, hee tooke burning torches, and extinguished them in the riuer, his statua was to bee seene in the Temple of *Venus Elusina*, of which *Ouid* makes mention, and faith, that all louers of old went thither on pilgrimage, that would be rid of their loue pangs. *Pausanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ*, to *Venus* in the vault, at *Naupaëtus* in *Achaia* (now *Lepanto*) in which your widowes that would haue second husbands, made their supplications to the Goddesse, all manner of suits concerning Louers were commenced, and their griuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in Greece, if any Louer washed himselfe in it, by a secret vertue of that water, (by reason of the extreame coldnesse helike) hee was healed of Loues torments, † *Amoris vulnus idem qui sanat facit.* which if it be so, that water as hee holds is *omni auro preciosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, and rebell, as they did in 9 *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

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<sup>1</sup> *Curat omnes morbos, Pysces, hydopes & o-culorum morbos & febre quartana laborantes, & amore captos, miris artibus eos demulcet.*

in The morall is, vehement Feare expells Loue.

† *Catullus.*

<sup>n</sup> *Quum Iunonem deperiret Iupiter impotentem, ibi solitus lavari, &c.*

† *Menander.*

o *Ouid. ep. 21.*

p Apud antiquos amor *Lethes* olim fuit, is ardentis facies in profluentem inclinabat, huius statua *Veneris Elusine* templo visebatur, quo amantes confluebant, qui amice memoriam deponere volebant

† *Lib. 10.* Nota ei nuncupant amatores, multis de causis, sed imprimis vidue mulieres, ut sibi alteras à deâ nuptiis exposcant.

† *Seneca.*  
† *Rhodiginus ant. lect. lib. 16. cap. 25.* callie *Selenus*, *Omni amore liberat;*  
q *Cupido crucifixus, lepidum poema.*

*The last and best cure of Loue Melancholy, is, To let them haue their deysre.*



He last refuge and surest remedie, to be put in practise in the utmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est vt heros amasiâ suâ potiatur*, saith *Guianerius*, cap. 15. tract. 15. *Æsculapius* himselfe to this malady, cannot inuent a better remedie, *quàm vt amanti cedat amatum*, † (*Iason Pratenfis*) then that a Louer haue his deysre.

† Cap 19. de morb. cerebri.

*Et pariter torulo bini iungantur in vno,  
Et pulchro detur Æneæ, Lavinia coniux.*  
And let them both be ioyned in a bed;  
And let *Æneas* faire *Lavinia* wed.

'Tis the speciall cure, to let them bleed in *vena Hymenea*, for loue is a pluresie, and if it be possible, so let it be, ——— *optatâq; gaudia carpant.* † *Arculanus* holdes it the speediest and the best cure, 'tis *Savonarola's* last precept, a principall infallible remedie, the last, sole and safest refuge.

† *Patiens potitur re amata, si fieri possit, optima cura*, cap. 16, in 9. Rhafis.

† Si nihil aliud, nuptiæ & copulatio eum ea.

† *Petronius* Calat.

† Cap. de Ilisbi.

Non inuenitur

cura, nisi regi-

men connexio-

nis inter eos, se-

cundum modum

promissionis, &

legis, & sic vidi-

mus ad carmen

restitutum, qui

iam venerat ad

arefactionem,

evanuit cura

postquam sensit,

&c.

u Fama est me-

lancholicum

quendam ex a-

more insanabili-

ter se habentem,

ubi puellæ se

coniunxisse, re-

stitutum, &c.

† *Iovian* Pontanus

*Baius* lib. 1.

*Julia sola potes nostras extinguere flammæ,*

*Non nive, non glacie, sed potes igne pari.*

*Julian* alone can quench my desire

With neither ice nor snow, but with like fire

When you haue all done, saith † *Avicenna*, there is no speedier or safer course, then to ioyne the parties together according to their deysres and wishes, the custome and forme of loue, and so we haue seene him quickly restored to his former health, that was languished away to skinn and bones, after his deysre was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Arctem* an old Author lib. 3. cap. 3. hath an instance of a young man, <sup>u</sup> when no other meanes could prevaile, was so speedily relieved. What remaines then but to ioyne them in marriage?

† *Tunc & Basia morsunculasq;  
Surreptim dare, mutuos fouere  
Amplexus licet, & licet iocari.*

They may then satiate themselves with loves pleasures, which they haue so long wished and expected.

*Atq; vno simul in toro quiescant,  
Coniuncto simul ore suauientur,  
Et somnos agitent quiete in vna.*

Yea but *hic labor, hoc opus*, this cannot conueniently be done, by reason of many and seuerall impediments. Sometimes both parties themselves are not agreed, Parents, Tutors, Masters, Gardians, will not giue consent; Lawes. Customes, Statutes hinder: pouerty, superstition, feare & suspition: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, dare not make it knowne, shew her affection, or speake her minde. And hard is the choice (as it is in *Euphues*) when one is compelled either by silence to dye with griefe, or by speaking to live with shame

shame. In this case almost was the faire Lady *Elizabeth*, *Edward* the fourth his daughter, when shee was enamored on *Henry* the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionat speech, † *O that I were worthy of that comely Prince, but my father being dead, I want friends to motion such a matter. What shall I say? I am all alone, and dare not open my minde to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discover mine Intention.* How many modest maids may this concern, I am a poore seruant, what shall I doe? I am a fatherlesse child, and want meanes, I am blith and buxome, young and lusty, but I haue neuer a tutor, *Expectant stolidi ut ego illos rogatum veniam*, as † she said, a company of silly fellowes, looke belike that I should wooe them and speake first: faire they would and cannot wooe, make sute, with many such lets & inconueniences, which I knowe not, what shall we doe in such a case? Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French* that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can proue their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter, a Knight, a Knights, a Gentleman, a Gentlemans, as flatters sort their flattes, doe they degrees and families. If she be neuer so rich, faire, well qualified otherwise, they will make him forsake her. The *Spaniards* abhorre all widowes. The *Turkes* repute them old women, if past fife and twenty. But these are too seuerer Lawes, & strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*, tis opposite to Nature, it ought not to be so. Againe, he loues her most impotently, she loues not him, and so è *contra*. \* *Pan* loued *Eccho*, *Eccho* *Satyrus*, *Satyrus* *Lyda*, *Quantum ipsorum aliquis amantem oderat,*

† *Speeds* hist.  
e *M.S. Ber. Ar-*  
*drex.*

† *Lucretia in*  
*Celestina*, act.  
19. *Barthio in*  
*terpre.*

† *E greco*  
*moschi.*

*Tantum ipsius amans odiosus erat.*

They loue and loath of all sorts, he loues her, she hates him, and is lothed of him, on whom she dotes. *Cupid* hath two darts, one to force loue, all of gold, and that sharpe, ——— *quod facit auratum est:* another blunt, of Leade, and that to hinder, ——— *fugat hoc, facit illud amorem.* This we see too often verified in our common experience. <sup>b</sup> *Chorelus* dearely loued that Virgin *Callyrrhoe*, but the more he loued her, the more she hated him. *Oenone* loued *Paris*, but he reiected her, they are stiffe of all sides, as if Beauty were therefore created to vndoe, or be vndone. I giue her all attendance, all obseruance, I pray and intreat, † *Alma precor miserere mei*, faire Mistris pittie me, I spend my selfe, my time, friends and fortunes to winne her fauour, (as he complains in the <sup>c</sup> *Eglogue*) I lament, sigh, weepe, and make my moane to her, but she is hard as flint ——— *cautibus Ismaris immotior* ——— as faire and hard as a diamond, shee will not respect, *Despectus tibi sum*, or heare me, ——— *fugit illa vocantem*

<sup>a</sup> *Ouid. Met. 1.*

<sup>b</sup> *Pausanias A-*  
*chaicus lib. 7.*  
*Perdiuè amabat*  
*Challirrhoë vir-*  
*ginem, & quan-*  
*to erat Choreli a-*  
*mor uehementi-*  
*or, tanto erat*  
*puelle animus*  
*ab eius amore*  
*alienior.*

† *Virg. 6. Æn.*  
*c Erasmus Egl.*  
*Galatea.*

*Nil lachrymas miserata meas, nil flexa querelis.*

What shall I doe? I wooed her as a young man should doe,

But Sir she said I loue not you.

\* *Durior at scopulis mea Cælia, marmore, ferro,*

\* *Angerianus*  
*Erotopegnon.*

*Robore, rupe, antro, cornu, adamante, gelu.*  
 Rocke, marble, heart of Oke with iron bar'd,  
 Frost, flint or adamants are not so hard.

I giue, I bribe, I send presents, but they are refused.

d Virg.  
 e Lachens

*d Rusticus est Coridon, nec munera curat Alexis.*

I protest, I sweare, I weepe,

*e odiog, rependit amores,*  
*Irrisu lachrymas* ———

she neglects me for all this, she derides me, contemnes me, she hates me, *Phyllida floutes me, Caute, feris, quercu durior Euridice*, stiffe, churlish, rocky still. And 'tis most true, many Gentlewomen are so nice, they scorne all suiters, crucifie their poore Paramours, and thinke no body good enough for them, as dainty to please as *Daphne* her selfe, † *Multi illam petière, illa aspernata petentes,*

† Ouid, Met. 1.

*Nec quid Hymen, quid amor, quid sint connubia curat,*

Many did wooe her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they raue vpon it. She will marry at last, but not him: he is a proper man indeed, & well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely giuen, he is rich, but base borne: shee will bee a Gentlewoman, a Lady, as her sister is, as her mother is, shee is all out as faire, as well brought vp, hath as good a portion, & she looks for as good a match as *Matilda* or *Dorinda*; if not, she is resolu'd as yet to tarry. In the meane time, *quot tor sit amantes*, one suiter pines away, languisheth in loue, *morit quot deniq; cogit*: another sighes & grieues, she cares not: & which \* *Stroza* objected to *Ariadne*,

\* Erof. lib. 2.

*Nec magis Euriali gemitu, lacrymisq; moueris,*

*Quam prece turbati flectitur ora sali.*

*Tu iuuenem, quo non formosior alter in vbe,*

*Spernis, & insano cogis amore mori.*

Is no more mou'd with those sad sighes and teares,

Of her sweet-heart, then raging Sea with prayers:

Thou scorn'st the fairest youth in all our Citty,

And mak'st him almost mad for loue to dye.

They take a pride to pranke vp themselues, to make young men enamored, to dote on them, and to runne mad for their sakes,

† Virg. 4. Æn.

——— † *sed nullis illa movetur*

*Fletibus, aut voces vllas tractabilis audit.*

*whilest niggardly their fauours they discover,*

*They loue to be belov'd, yet scorne the Louer.*

All sute and seruice is too little for them, presents too base: As *Atalanta* they must be ouer-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitfull, false-hearted, as irrefragable and peeuish on the other side, *Narcissus* like,

x. Metamorph. 3

\* *Multi illum Iuuenes, multa petière puella,*

*Sed fuit in tenerâ tam dira superbia formâ,*

*Nulli illum Iuuenes, nulla petière puella.*

Young men and maids did to him sue,  
But in his youth so proud; so coy was he,  
Young men and maids bad him adue.

*Eccho* wept & wooed him by all meanes about the rest, but he was obstinate,

*Ante ait emoriar quam sit tibi copia nostri,*

he would rather dye then giue consent. Thus many Louers doe hold out so long doting on themselues, stand in their owne light, till in the end they come to be scorned and reiected, as *Stroza's Gargiliana* was,

*Te iuuenens, te odere senes, desertaq; langues,*

*Qua fueras procerum publica cura prius.*

Both young and old doe hate thee scorned now,

That once was all their ioy and comfort too.

as *Narcissus* was himselve, ——— who despising many

*Died ere he could enioy the loue if any.* They beginne to bee

contemned themselues of others, as he was of his shadow, and take vp with a poore curat, or an old seruingman at last, that might haue had their choice of right good matches in their youth. Yet this is a common humour, will not be left, and cannot be helped.

† *Hanc volo quæ non vult, illam quæ vult ego nolo,*

† *Aufonius.*

*Vincere vult animos, non satiare Venus.*

I loue a maid, shee loues me not: full faine

She would haue me, but I not her againe;

So Loue to crucifie mens soules is bent,

But seldome doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,*

their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their owne foolish proceeding that marres all, they are too distrustfull of themselues, too soone deiected, say she be rich, thou poore? she young, thou old; she louely and faire, thou most illfaured and deformed; she noble thou base; she spruce and fine, but thou an vgly Clown? *nihil desperandum*, there s hope enough yet, *Mopso Nisa datur, quid non speremus amantes*, put thy selfe forward once more, as vnlikely matches haue beene and are dayly made, see what will be the euent. But commonly they omit opportunities, *oscula qui sumpsit*, &c. they neglect the vsuall meanes and times.

*He that will not when he may,*

*When he will he shall hine nay:*

they looke to bee wooed,

fought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a company of suiters, yet all missed of their aime. In such cases he or they must wisely and warily vnwinde themselues, vnsettle his affections by those rules aboue prescribed, — *quin stultos excutit ignes*, diuert his cogitations, † *Ouid. Met. 9.*

or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux*, when hee could not get her, with a kinde of Heroicall scorne he bid *Aeneas* take her, or with a milder farewell, let her goe, — *Et Phillida solus habeto*, take her to you, God giue you ioy Sir. The Fox in the Embleme would eat

528 no grapes, but why? because he could not get them; care not thou for that, which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their proiects, and crucifie poore Louers, which sometimes may, sometimes againe cannot be so easily remoued. But put case they bee reconciled all, agreed hitherto, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their parents, gardians, tutors, cannot agree, thence all is dashed, the match is vnequall; one rich, onother poore; *durus pater*, an hard-hearted, vn-naturall, a couetous father will not marry his sonne, except he haue so much

† Hom. 5. in 1.  
epist. Thess. cap.  
4. vers. 1.

mony, *ita in aurum omnes insaniunt*, as † Chrysostome notes, nor ioyn his daughter in marriage, to saue her dowry, or for that hee cannot spare her for the seruice shee doth him, and is resolved to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not til he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnest. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest preiudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by their owne; they are now cold and decrepit themselves, past all such youthfull conceits, and they will therefore starue their childrens *Genius*, haue them

y Ter. *à pueris y Illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit*; as he said in the Comœdy, they wil stifle nature, their yong bloods must not participat of youthfull pleasures, but be as they are themselves, old vpon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his owne folly, riot, indiscretion, he hath embeazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony, † *Phanareta ducet filiam, rufam illam virginem, Casiam, sparsore, adunco naso*—

† Ter. Heauton.  
Scen. ult.

and though his sonne vtterly dislike, with *Clitipho* in the Comœdy, *Non possum pater*: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse*? hee must and shall haue her, she is faire enough, if he looke or hope to inherit his lands, he shall marry, not when or whom he loues, *Archonidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance vpon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when and whom her father will. So that in these businesses the father is still for the most advantage; Now the mother respects good kindred, most part the son a proper woman. All which

z Plebeius &  
nobilis ambie-  
bant puellam,  
puella certamen  
in partes venit.  
&c.  
a Gen. 26.  
b Non peccat  
venialiter qui  
mulierem ducit  
ob pulchritudi-  
nem.

z *Livy* exemplifies *dec. i. lib. 4.* a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted. The Gentleman was preferred by the mothers voice, *quæ quam splendidissimis nuptijs iungi puellam volebat*: the ouerscers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, a *Rahell* was so married by *Jacob*, and *Bonaventure* in 4. sent. denies that he so much as venially sinnes, that marries a maid for comeliness of person.

The

The *Iewes*, *Deut. 21. 11.* if they ſaw amongſt the captiues a beautifull woman, ſome ſmall circumſtances obſerued, might take her to wife. They ſhould not be to ſeuere in that kinde, eſpecially if there bee no ſuch vrgent occaſion, or grieuous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts *young men ſhould neither auoide the affinity of poorefolkes, or ſeeke after rich.* Pouerty and baſe parentage may be ſufficiently recompenced by many other good qualities, modeſty, vertue, religion and good bringvp, \* *I am poore, I confeſſe, but a n I therefore contemptible, and an abiect?* Loue it ſelfe is naked, the Graces, the Starres, and *Hercules* clad in a Lions ſkinne. Giue ſome thing to vertue, loue, wiſdome, fauour, beauty, perſon, be not all for money. Beſides you muſt conſider that *Amor cogi non poteſt* Loue cannot be compelled, they muſt affect as they may: *Fatum eſt in partibus illis Quas ſinus abſcondit*, as the ſaying is, marriage and hanging goes by deſtiny, matches are made in heauen.

*It lies not in our power to loue or hate,  
For will in vs is ouerrul'd by fate.*

A ſeruant maide in † *Ariſtænētus* loued her miſtris Minion, which when her Dame perceaued, *furiſa emulatione*, in a iealous humour ſhee dragged her about the houſe by the haire of the head, and vexed her ſore. The wench cried out, \* *O miſtris, fortune hath made my body your ſeruant, but not my ſoule*, Affections are free, not to be commanded. Moreouer it may be to reſtraine their ambition, pride, and couetouſneſſe, to correct thoſe hereditary diſeaſes of a family, God in his iuſt iudgement aſſignes and permits ſuch matches to bee made. For I am of *Plato* and <sup>d</sup> *Bodines* minde, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they ſhall not exceede, ſix or ſeuen hundred yeares, as they there illuſtrate by many examples, and which *Peucer* and † *Melancthon* approve; but in a perpetuall tenor (as we ſee by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many deſcents with little alteration. Howſoeuer let them I ſay, giue ſomething to youth, to loue, they muſt not thinke that they can fancy whom they appoint. <sup>e</sup> *Amor enim non imperatur, affectus liber ſi quis alius & vices exigens*, this is a free paſſion, as *Pliny* ſaid in a Panegyricke of his, and may not be forced, loue craues liking, as the ſaying is, it requires mutuall affections, a correſpondency: *inuſito non datur nec auferitur*, it may not be learned, *Ouid* himſelfe cannot teach vs how to loue, *Solomon* deſcribe, *Apelles* paint, or *Helena* expreſſe it. They muſt not therefore compell or intrude, but conſider withall the miſeries of enforced marriages, take pittie vpon youth; and ſuch about the reſt as haue daughters to beſtowe, muſt be very carefull & prouident to marry them in due time, *Virgines enim tempeſtiue locande*, as *Lemnius* admoniſheth. lib. 1. cap. 6. Virgins muſt be provided for in ſeaſon, to preuent many diſeaſes, of which † *Rodericus a Caſtro de morbis mulierum lib. 2. cap. 3.* and *Lod. Mercatus lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum* haue both largely diſcourſed. And therefore aſwell to auoide theſe ſerall maladies, 'tis good to get them husbands betimes, as to preuent ſome other groſſe inconueniencies, and for a thing that I know beſides; *ubi nuptiarum tempus & atas aduenit*, as *Chriſoſtome* aduiſeth, let them not deferre it, they perchance will marry themſelues elſe, or doe worſe. If *Neuiſanus* the Laver doe not impoſe,

† Lib. 6. de leg. Ex uſu reipub. eſt ut in nuptiis iuuenes neg. pauperum affinitatem fugiant, neſſi diuini ſeſe tur.

\* Philoſtr. epiſt. quoniam pauper ſum idcirco contemptior & abiectior tibi uideor. Amor ipſe nudus eſt, gratia eſt aſſra, Hercules pelus leonina indatus.

† Iuuenalis.

† Lib. 2. epiſt. 7.

\* Eulans inquit, non mentem una addixit mibi fortunæ ſeruitute.

d De reſpub. cap. de period. rerum pub.

† Com. in car. Chron.

e Plin. in paneg.

† Puellis impri-

mis nulla danda occaſio lapſus, Lemn. lib. 1. 54. de uir. iſtit.

† See more part 1. ſ. memb. 2. ſubſect 4.

\* Hom. 5. in 4. cap. 1. T. eſſat.

ver. 1.

530 they may doe it by right; for as he proues out of *Curtius* and some other Ci-  
vilians, *Sylue nup. lib. 2. numer. 30.* & *A maid past 25. yeares of age, against her*  
*parents consent may marry such a one as is unworthy of, and inferior to her, and*  
*her father by law must be compelled to giue her a competent dowry.* For if they  
tarry longer they are past date, and no body will respect them. A woman with  
vs in *Italy* (saith *† Aretines Lucretia*) 24 yeares of age, is old already, *past*  
*the best, of no account.* A virgin as the Poet holds, *lasciua & petulans puella*  
*virgo*, is like a flowre, a Rose withered on a sudden.

g *Fillis excedens*  
*annum 25. po-*  
*te t' in sciopatre*  
*nubere, licet in-*  
*dignus sit mari-*  
*tus, & cum co-*  
*gere ad congrue*  
*dotandum.*

† *Mulier apud*  
*nos 24. annorum*  
*vetula est &*  
*proiectura,*  
*h Ausonius*  
*edyl. 14.*

h *Quam modo nascentem rutilus conspexit Eous,*  
*Hanc rediens sero vespere vidit anum.*

She that was erst a maide as fresh as May,  
Is now an old Crone, time so steales away.

Let them take time then while they may, make aduantage of youth, and as  
he prescribes, *Collige virgo rosas dum flos novus & nova pubes,*

*Et memores esto æuum sic properare tuum.*

Faire maide goe gather Roses in the prime,  
And thinke that as a flowre so goes on time.

Let's all loue, *dum vires anniq; sinunt*, whiles we are in the flowre of yeares,  
fit for loue matters, and while time serues. For

p *Soles occidere & redire possunt,*  
*Nobis cum semel occidit breuis lux,*  
*Nox est perpetuo una dormienda.*

q Translated  
by M. E. John-  
son.

q *Sunnes that set may rise againe,*  
*But if once we loose this light,*  
*'Tis with vs perpetuall night.*

*Volat irrenouabile tempus*, time past cannot be recal'd. But we need no such  
exhortation, we are all commonly too forward, yet if there be an escape, and  
all be not as it should, as *Diogenes* stroke the father when the sonne swore,  
because he taught him no better: if a maide or young man miscarry, I thinke  
their parents oftentimes, Guardians, Ouerseers, Gouvernours, *neg. vos* (saith  
\* *Chrysostome*) *a supplicio immunes evadetis, si non statim ad nuptias, &c.* are in  
as much fault, and ought as seuerely to be punished as their children, in pro-  
viding for them no sooner.

\* *Hom. 5. in 1.*  
*Thef. cap. 4. 1.*

Now for such as haue free liberty to bestow themselues; I could wish that  
good counsell of the Comical old man were put in practise,

\* *Plautus.*

\* *Opulentiores pauperiorum ut filias*  
*Indotatas ducant uxores domum.*  
*Et multo fiet ciuitas concordior,*  
*Et inuidia nos minore utemur, quam utimur.*

That rich men would marry poore maidens some,  
And that without dowry, and so bring them home.  
So would much concord be in our city,  
Lesse envy should we haue, much more pitty.

p *Epist. 12. lib. 2.*  
*Eligit coniugem*  
*pauperem, indo-*  
*tatam & subito*  
*deam. uix ex*  
*comiseratione*  
*eius inopie.*

If they would care lesse for wealth, we should haue much more content and  
quietnesse in a common wealth. Beauty, good bringing vp, me thinkes, is a  
sufficient portion of it selfe, and he doth well that will accept of such a wife.  
*Eubulides* in p *Aristanetus* married a poore mans child, *facie non illatabili,*  
of a merry countenance, and heauenly visage, in pitty of her estate and that  
quickly

quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap with this inscription vpon it,

*Iuro tibi sanè per mystica sacra Diana,*

*Me tibi venturum comitem, sponsumq; futurum.*

I sweare by all the rites of *Diana*,

He' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him. Blessed is the wooing.

That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other, what needs such scrupelosity, so many circumstances? dost thou know her conditions, her bringing vp, like her person, let her meanes be what they will, take her without any more adoe, *Dido* and *Aeneas* were accidentally driuen by a storme both into one caue, they made a match vpon it; if thou louest the party doe as much: good education and beauty is a competent dowry, stand not vpon money. *Erant olim aurci homines* (saith *Theocritus*) & *amantes redamabant*, in the golden world men did so, if all be true that is reported, and some few now a daies will doe as much, here and there one; 'tis well done me thinks, and all happinesse befall them for so doing. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere* (saith mine author) of a comely carriage, he gaue her no portion but her bringing vp, *occulto formæ præfagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptised and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. *Rodophe* was the fayrest lady in her dayes in all *Egypt*, she went to wash her, and by chance (her maides meane while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Egypt*s lap at *Memphis*. Hee wondred at the excelency of the shooe and pretty foot, but more *Aquile factum*, at the manner of the bringing of it: and caused forthwith proclamation to bee made, that she that owned that shooe should come presently to his Court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe (as he did) themselves, or so for loue, &c. marry their children. If hee bee rich, let him take such a one as wants, if she haue fortunes of her owne, let her make a man. *Danaus* of *Lacedæmon* had a many daughters to bestow, and meanes enough for them all, he neuer stood enquiring after great matches, as others vse to doe, but \* sent for a company of braue young gallants home to his house, and bid his daughters choose euery one, whom she liked best, & take him for her husbande, without any more adoe. This act of his was much approued in those times. I but in this yron age of ours we respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and wee feeble the smart of it in the end. But I am too lauish peradventure in this subiect.

Yyy 2

another

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i Apuleius in  
Cael. nobis Ca-  
pido velle dat,  
pisse abnegat.  
† Anacreon. 56.

Another let or hindrance is strict and seuerer discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Seruants, Collegiats, states of liues in coppy holds, or in some base inferior offices, <sup>i</sup> *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they couet and catch, but *Tantalus à labris, &c.* Their loue is lost, and vaine it is in such an estate to attempt. † *Grauiſſimum eſt adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice some of them; but in the meane time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they must either burne or starue. 'Tis *Cornutum sophisma*, hard to resolue, if they marry they forfeit there estates, they are vndone and starue themselues through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other means to pacifie themselues, and diuert the streame of this fiery torrent, to continue as they are, <sup>k</sup> rest satisfied, *lugentes virginitatis florem sic aruisse*, & with *Iepthes* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monkes and friers, and such as liue in religious orders, but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checkes them on the other.

\* *Votoq; suo sua forma repugnat.*

What merits and Indulgences they heape vnto themselues by it, what commodities, I knowe not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconueniences, many diseases, many vices, mastupration, Satyriasis, Priapismus, melancholy, madnesse, fornication, adultery, buggery, Sodomy, theft, murder, and all manner of mischiefs: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in England, *Henry Stephen* his Apol. for *Herodotus*, that which *Viricus* writes in one of his Epistles, <sup>m</sup> that Pope Gregory when he saw 600. skulles and bones of infants taken out of a fishpond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieued at it, and purged himselfe by repentance. Read many such, and then aske what is to be done; Is this vow to be broke or not? No, saith *Billarmine*, cap. 38. lib. de *Monach.* *melius est scortari & vri quam de voto calebatus ad nuptias transire ei*, better burne or fly out then to breake thy vow. And *Coster* in his *Enchirid. de calebat. sacerdotum*, saith it is absolutely *grauius peccatum*, <sup>n</sup> a greater sinne for a Priest to marry, then to keepe a Concubine at home. *Gregory de Valence*, cap. 6. de *calibat.* maintaines the same, as those *Essei* and *Montanists* of old. In so much that many Votaries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it bee to the sauing of their liues. <sup>o</sup> Anno 1419. *Pius 2.* Pope, *James Rossa* Nephew to the king of Portugall, and then elect Archbishop of *Lisbone*, being very sicke at *Florence*, <sup>p</sup> when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully choose to die. Now they commended him for it. But *S<sup>t</sup> Paul* teacheth otherwise, better marry then burne, and *Cyprian* *Epist.* 8. boldly de-

nounceth

\* O' d. i. met.  
I Mercurialis de  
Priapismo.  
m Memorable  
quod Viricus e-  
pistola refert.  
Gregorium quū  
ex piscina qua-  
dam allata plus  
quam sex mille  
infantum capi-  
ta vidisset, inge-  
nuisse, & decre-  
tum de celibatu  
tantam cedis  
causam cōfessus  
condigno illud  
penitentie fru-  
ctu purgasse Kē-  
nisi ex: concil.  
Trident part. 3.  
de celibatu sa-  
cerdotum.  
o Si nubat, quā  
si domi concubi-  
nam alat.  
o Alphonsus Ci-  
conius lib. de  
gest. pontificum.  
p Cum medici  
suaderent ut aut  
nuberet aut coi-  
tu uteretur, sic  
mortem vitari  
posse, mortem  
potius intrepidus  
expectauit, &c.

nounceth, *Adulterum est, impium est, sacrilegum est, quodcumq;* humano furore statuitur, vt dispositio diuina violetur, It is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after there owne furies to crosse Gods lawes. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuer and inhumane an edict.

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° The silly wyenne, the Titmouse also,  
The litle Redbreest haue their election,  
They flye I saw and together gone,  
Whereas hem list, about enuiron  
As they of kinde haue inclination,  
And as nature Impresse and guide,  
Of euery thing list to prouide.

o Lidgate in  
Chaucers flow-  
er of curtisie.

But man alone, alas the hard stond,  
Full cruelly by kinde ordinance  
Constrained is, and by statutes bound,  
And debarred from all such pleasance:  
What meaneth this, what is this pretence  
Of lawes, I wis, against all right of kinde  
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages about the rest, and not at Cleargy men onely, but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers: but p these are hard hearted, vnnaturall, monsters of men, shallow politicians, they doe not q consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may be sent? Let them consult with *S<sup>r</sup> William Alexanders* booke of Colonies, *Orpheus Iunioris* Golden Fleece, *Captain Whitburne*, *Mr Hagthorpe*, &c. and they shall surely be otherwise enformed. Those politike *Romans* were of another minde, they thought their Citty and Country could neuer be too populous. r *Adrian* the Emperour said he had rather haue men then money, *malle se hominum adiectione ampliare imperium, quam pecuniâ*; *Augustus Caesar* made an oration in *Rome ad calibes*, to perswade them to marry, some countries compelled them to marry of old, as f *Iewes*, *Turkes*, *Indians*, *Chiniese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many Idle persons to liue in Monasteries, and often maruell how they can liue honest. r In the Isle of *Maragnan*, the Gouvernour and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not beleue it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18 Nunneries in *Padua*, In *Venice* 31. Cloisters of Monkes, 28. of Nunnes, &c. *ex vngue leonem*, 'tis to this proportion, in all other Prouinces and Citties, what would they thinke, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. \* *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuat: Thou maist now and then bee*

p Tis not multitude but idleness which causeth beggery.

q Or to see them a work, and bring the vp in some honest trades. r *Dion. Cassius* lib. 56.

f *Sardus*, *Buxdorphius*, r *Claude Aluauille* in his hist of the French men to the Isle of *Maragnan*. An. 1614.

\* *Rara quidem dea tu es O chastitas in his terris, nec facile perfectâ, rarius perpetua, cogi nonnunquâ potest, ob naturæ defectum, vel si disciplina peruenierit, censurâ compresseris.*

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compel'd either for defect of nature, or if discipline perswade, decrees enforce: Or for some such by respects, want of meanes, rash vowes, &c. But can hee willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in policy, or to preuent a faire worse inconuenience, <sup>u</sup> In most counries they doe much encourage them to marriage, giue great reward's to such as haue many children, and <sup>u</sup> let thote that will not marry, *Iustum liberorum*, and in *Agellius lib. 2. cap. 15. Aelian lib. 6. cap. 5. Valerius lib. 1. cap. 9.* <sup>x</sup> We read that three children freed the father from painefull offices, & fwee from all contributions. *A woman shall be saued by bearing children. Eepictetus* would haue all marry, and <sup>y</sup> as *Plato* will 6. *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled & punished, and the money consecrated to *Iuno's* Temple, or applied to publike vses. They account him in some countries vnfortunate that dies without a wife; and lament him for it: to my sweet sonne, &c. See *Lucian de luctu*, *Sands fol. 83.*

u Alexander ab  
Alex indol lib.

4. cap 8.

x Tres filij pa-  
trem ab excubi-  
is, quinq; ab om-  
nibus officiis li-  
berabant.

y Præcepta pri-  
mi. Cogatur nu-  
bire aut mul-  
clator, &; eui-  
nia templo Iu-  
nonis dedicetur  
& publica sit.  
z Quise capi-

sto matrimonii  
alligari non pa-  
tuntur. Lem. i.  
lib. 4. 13 de oc-  
cul. nat. Abhor-  
rent multi à ma-  
trimoni, ne ma-  
rosam, querulā,  
acerbam, ama-  
ram uxorem  
perferre cogan-  
tur.

† Senec. Hippol.  
† Celebs enim  
vixit nec ad  
uxorem ducen-  
dum unquam  
induci potuit.

\* Senec. Hipp.  
† Aeneas Silvius  
de dictis sigis-  
mundi. Henricus  
Primiero.

\* Hor.

a Ouid.

p Licheus.

b Bacons Essays

Yet notwithstanding many with vs are of the opposite part, they are mar-ried themselves and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods prouidence, *they will not, dare not for such worldly respects*, feare of want, woes, miseries, or that they shall light, as <sup>z</sup> *Lemnius* saith, *on a scold, a slut, or a bad wife*. And therefore † *Tristem Iuuentam venere desertā colunt*, they are resolu'd to line single, as † *Epaminondas* did, and ready with *Hippolitus* to abiure all women. \* *Detestor omnes horreo fugio, execror, &c.* † some make a doubt, *an uxor literato sit ducenda*, whether a scholler should marry, if she be faire, with kissing and dalliance she will hinder his study; if foule, with scolding, but this is a toy,

\* *Nec dulces amores sperne puer, neq; tu choreas;*

these men are too distrustfull and much to blame.

a *Parcite paucorum diffundere crimen in omnes,*

They must not blame all for some. As there be many bad, there be some good wiues, as some be vitious, some be vertuous: read what *Solomon* hath said in their praises, *Prov. 31.* and *Siracides cap. 26. & 30.* *hee that hath no wife wandreth to and fro mourning. Minuuntur atra coniuge cura*, women are the sole only ioy, and comfort of a mans life.

p *Delitia humani generis, solatia vita,  
Blanditie noctis, placidissima cura diet,  
Vota virum, iuuenum spes, &c.*

*A wife is a young mans Mistress, a middle ages companion, an old mans nurse: Particeps letorum & tristium.* A prop, an helpe, &c.

† Euripides.

† *Optima viri possessio est uxor beneuola,  
Mitigans iram et avertens animam eius a tristitia,  
Mans best possession is a louing wife,  
She tempers anger and diuerts all strife.*

There is no ioy, no comfort, no pleasure in the world, like to that of a good wife,

*Quam cum chara domi coniux, fidusq; maritus  
Vananimus degunt* —

saith old *Homer*, she is still the same in sicknesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated by any calamity, but ready

ready to share all sorrow, discontent, and as the *Indian* women doe, live and dye with him, nay more to dye presently for him, *Admetus* King of *Thessaly* when he lay vpon his death bed, was told by *Apollo's* oracle, that it hee could get any body to dye for him, he should live longer yet, but when all refused, his parents *et si decrepiti*, friends and followers forsooke him, *Alcestes* his wife though young, most willingly vnderooke it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I could raile downe downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most obseruant of marriage rites. An honest country fellow (as *Fulgosus* relates it) in the kingdome of *Naples*, \* at plough by the sea side, saw his wife carried away by *Mauritanian* pirats, he ranne after in all hast, vp to the chin first, and when he could wade no longer, swam, calling to the gouernour of the ship to deliuer his wife, or if he must not haue her restored, to let him follow as a prisoner, for he was resolu'd to be a gallislaue, his druge, willing to endure any misery, so that he might but enioy his deare wife. The *Moore*s seeing the mans constancy and relating the whole matter to their gouernour at *Tunnis*, set them both free, and gaue them an honest pension to maintaine themselves during their liues. I could tell many stories to this effect; but put case it often proue otherwise, because marriage is troublesome, wholly there-to auoide it, is no argument; \* *he that will auoide trouble must auoide the world*, (*Ensebius* prepar. *Evangel.* 5. cap. 50) Some trouble there is in marriage I deny not, *Et si graue sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis*, &c. yet there be many things to <sup>d</sup> sweeten it, a pleasant wife, *placens uxor*, pretty children *dulces nati*, *delitia filiorum hominum*, the chiefe delight of the sonnes of men *Eccles.* 2. 8. &c. And howsoeuer though it were all troubles, \* *utilitatis publica causa devorandum*, *grave quid libenter subeundum*, it must willingly be vndergone for publike goods sake,

\* *Audite populus hec, inquit Susarion,*  
Male sunt mulieres, veruntamen O populares,  
Hoc sine malo domum inhabitare non licet.

Heare me O my countrymen saith *Susarion*,  
Woemen are nought, yet no life without one.

† *Malum est mulier, sed necessarium malum,*

they are necessary euills and for our owne ends wee must make vse of them, to haue issue, \* *Supplet Venus ac restituit humanum genus*, and to propagate the Church. *Matrimonium humano generi immortalitatem tribuit* saith *Nesifanus*, Matrimony makes vs immortall.

§ *Indigné uiuit per quem non uiuit* & alter, † which *Pelopidas*, obiected to *Epaminondas*, he was an vnworthy member of a common-wealth, that left not a childe after him to defende it, and as <sup>h</sup> *Trismegistus* to his sonne *Tatius*, haue no commerce with a single man. If we could live without wines, as *Marcellus Numidicus* said in <sup>i</sup> *Agellius*, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne priuate pleasure or estate. It were an happy thing, as wise † *Euripides* hath it, if wee could buy children with gold and siluer, and be so prouided, *sine mulierum congressu*, without womens company, but that may not be, \* *Orbis iacebit squallido turpis situ*,

\* *Cum iuxta uia-  
re ager coleret.*  
*Omnis enim mi-  
seria immemo-  
rem, coniugalis  
amor enu fice-  
rat. Non pauci  
genti admira-  
ne, tam a homi-  
nis charitate  
motus rex, libe-  
ros esse iussit,  
&c.*

c *Qui uult vi-  
tare molestias  
vitet mundum.*  
d *Tide bios  
tids teqorde  
ates xevos  
dogdltis.*  
*Quid vita est  
quies quidue  
est sine Cypride  
dulce Mimner.*  
e *Erasmus.*  
\* *F. Stobee.*  
† *Meander.*  
† *Seneca Hippo*  
*Lib. 3. num. 1.*  
g *Palingenius.*  
† *Brison: lib. 7.*  
*cap. 23.*

h *Noli societate  
habere, &c.*

i *Lib. 1. cap. 6.*

Si, inquit, Qui-  
rites sine uxore

esse possemus,  
omnes carere-

mus. Sed quoni-  
am sic est, saluti

potius publice  
quam voluptati

consultendum.

† *Beaurum foret  
si liberos auro &  
argento mercari*

&c.  
\* *Seneca, Hipp.*

*Vanum sine vllis claffibus stabit mare,  
Aleſq; cælo deerit & ſylvis fera.*

Earth, Aire, Sea, Land eſtloone would come to nought,  
The World it ſelfe ſhould be to ruine brought.

neceſſity therefore compells vs to marry. I conclude with *Seneca*,

*— cur Toro viduo iaces?*

*Triftem iuventam ſolue: nunc luxus rape,  
Effunde habenas, optimos vitæ dies  
Effluere prohibe.*

Why doſt thou lye alone,

let thy youth and beſt dayes ſo paſſe away? Marry whil'ſt thou maiſt, *donec vi-*  
*uenti canities abeſt moroſa*, and take thy fortune as it falls; 'tis true,

† *— calamitoſus eſt qui incidit*

*In malam uxorem, felix qui in bonam,*

'Tis an hazard both waies I confeſſe, to liue ſingle or to marry,

† *Nam & uxorem ducere, & non ducere malum eſt,*

it may be bad, it may be good, as it is a croſſe and calamity on the one ſide,  
ſo 'tis a ſweet delight, an incomparable happineſſe, a bleſſed eſtate, a moſt  
unſpeakeable benefit, a ſole content on the other, 'tis all in the prooſe. Be not  
then ſo curious and nice, but let's all marry, *mutuos ſouentes amplexus*, to  
morrow is *S<sup>t</sup> Valentines* day, and celebrate \* *Venus vigil* with our Ance-  
ſtors for company together, ſinging as they did,

*Cras amet qui nunquam amauit, quiq; amauit, cras amet.*

Let him that is averſe from marriage reade more in *Barbarus de re vxor. lib. 1. cap. 1. Lemnius de inſtitut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1. k Neuſa-*  
*nus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunſall, Eraſmus* traſts in *laudem*  
*matrimony, &c.* And I doubt not but in the end he will reſt ſatisfied, and bee  
as willing to embrace marriage as the reſt: There will not be found, I hope,  
1 *No not in that ſeuere family of Stoicks, who ſhall reſuſe to ſubmit his graue*  
*beard, and ſupercilious lookes to the clipping of a wife, or diſagree from his fel-*  
*lowes in this point. For what more willingly* (as † *Varo* holds) *can a proper*  
*man ſee then a faire wife, a ſweete wife, a louing wife?* can the world aford a  
better ſight, a more gracious aſpect?

Since then this of marriage, is the laſt and beſt refuge, and cure of Heroi-  
call loue, all doubts are cleared, and impediments remoued; I ſay againe,  
what remains, but that according to both their deſires, they bee happily  
ioyned, ſince it cannot otherwiſe be helped. If all parties be pleaſed, aſke  
their Banes, 'tis a match. *Fruitur Rhodante ſponſa ſponſo Doſicle, Rhodonthe*  
and *Doſicles* ſhall goe together, *Clitiphon* and *Leucippe*, *Theagines* and *Cha-*  
*riclia*; *Poliarchus* hath his *Argenis*, *Lyſander* *Caliſta*, <sup>m</sup> *Potiturg*, ſuâ puer  
*Iphis Ianthi*. And although they haue hardly paſt the pikes, through many  
difficulties and delays brought the match about, yet let them take this  
of \* *Ariſtenetus* (that ſo marry) for their comfort: *After many troubles and*  
*cares, the marriages of louers are more* † *sweet and pleaſant*. As we common-  
ly conclude a Comedy with a ° wedding, and ſhaking of hands, lets ſhut vp  
our diſcourſe, and end all with an † *Epithalamium*.

*Feliciter nuptis*, God giue them ioy together. 9 *Hymen ô Hyminæ, Hy-*  
*men ades ô Hymin* ° *Bonum factum*, 'Tis well done.

*Ambo animis, ambo præſtantes viribus, ambo*

*Florentes annis, ———*

they

† *Enripides.*

\* *E græco vale-*  
*rius lib. 7 cap. 7.*

\* *Peruigilium*  
*Veneris e vetere*  
*picta.*

k' *Domus non*  
*potest conſiſtere*  
*ſine uxore. Ne-*  
*vilanus lib. 2.*  
*num 18.*

l. *Nemo in ſeue-*  
*riſſima Stoicorū*  
*familia qui non*  
*barbam quog;*  
*& ſupercilium*  
*amplexibus ux-*  
*oris ſubmiſerit,*  
*aut in iſta parte*  
*à reliquis diſſen-*  
*ſerit. Henſius*  
*Primero.*

† *Quid libenti-*  
*us homo maſcu-*  
*lus videre debet*  
*quam bellam*  
*uxorem.*

\* *Concluſio The-*  
*od: Podromi. 9.*  
*lib. Amorū.*

<sup>m</sup> *Ouid.*

\* *Epist 4. lib. 2.*  
*Jucundiores*  
*multo & ſuaui-*  
*ores longè poſt*  
*moleſtas turbas*  
*amatium nup-*  
*tie.*

† *Olim memi-*  
*niſſe iuuaſcit.*  
o *Quid expe-*  
*ctatus, in ſus ſi-*  
*unt nuptie.*  
the maſicke,  
guelt, and all  
the good  
cheare is with  
in.

9 *Catullus.*

they both excell in gifts of body and minde, are both equall in yeares, youth, vigor, alacrity, she as faire and louely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*, — *P ludite ut lubet & breui Liberos date.* —

Then modestly goe sport and play,

And let's haue every yeare a boy. *† Goe giue a sweet smell as*

*Incense, and bring forth flowres as the Lilly:* that we may say hereafter,

*Scitus Mecastor, natus est Pamphilo puer.*

In the meane time I say, *Ite agite ô iuvenes, non murmura vestra columbæ,*

*Brachia non hædera, neq; vincant oscula conchæ.*

O gentle youths goe sport your selues betimes,

Let not the Doves outpasse your murmurings,

Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those *† Lacedæmonian* Lasses saluted *Helena* and *Menelaus*, singing at their windowes, and wishing good successe, doe wee at yours. *Salve ô sponsa, salve felix, det vobis Latona*

*Felicem Sobolem, Venus dea det æqualem amorem*

*Inter vos mutuo; Saturnus durabiles diuitias,*

*Dormite in pectora mutuo amorem inspirantes,*

*Et desiderium.* —

Good morrow Master Bridegrome, & mistris Bride

Many faire louely Bernes to you betide:

Let *Venus* to you mutuall loue procure,

Let *Saturne* giue you riches to endure,

Long may you sleepe in one anothers armes,

Inspiring sweet desire, and free from harmes.

Even all your liues long, *‡ Contingat vobis turturum concordia,*

*Cornicula vivacitas* —

The loue of Turtles hap to you,

And Ravens yeares still to renew.

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings onely but all their daies long; so couple their hearts, that no irksomenesse or anger ever befall them: Let him never call her other name then my ioy, my light, or she call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract, but as their yeares, so let their mutuall loue and comfort increase. And when they depart this life

— *† concordet quoniam vixere tot annos,*

*Auferat hora duos eadem, nec coniugis usquam*  
*Busta sue videat, nec sit tumultandus ab illâ.*

Because they haue so sweetly liu'd together,

Let not one dye a day before the other,

He bury her, she him with euen fate,

One houre their soules let iointly seperate.

*Fortunati ambo si quid mea carmina possunt,*

*Nulla dies vnquam memori vos eximet ævo.*

Atq; hæc de amore dixisse sufficiat, sub correctiōe, *h* quod ait ille, cuiusq; *h* Kornmannus delineat amoris. *melius sentientis.* Plura qui volet de remedijs amoris, legat *Iasonem Pratesem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam, è Poetis Nasonem, è notratibus Chaucerum, &c.*

## SECT. 3.

## MEMB. I. SUBSECT. I.

*Jealousie, his Equications, Name, Definition, Extent, severall kindes, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corrivalls, or after, as in this place.*



*Alefcus de Taranta cap. de Melanchol. Aelian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinkes for the latitude it hath, and that prerogative about other ordinary Symptomes, it ought to be treated of as a Species a-part, being of so great and eminent note, so furious a passion, and almost of as great extent as Loue it selfe, as <sup>i</sup> Benedetto Varchi holds, No loue without a mixture of Jealousie. For these causes I will dilate, and treat of it by it selfe, as a bastard branch, or kinde of Loue Melancholy; which as Heroicall Loue, goeth commonly before marriage, doth vsually follow, torture, and crucifie in like sort, deserues therefore to bee rectified alike, requires as much care & industry, in setting out the severall causes of it, prognosticks and cures. Which I haue more willingly done, that hee that is, or hath beene Jealous, may see his errour as in a glasse; he that is not, may learn to detest, avoid it himselfe, and dispossesse others that are any way wise affected with it.*

<sup>i</sup> In his Orati-  
on of Jealousie,  
put out by  
Fr. Sanseuino.

<sup>k</sup> Benedetto  
Varchi.  
<sup>l</sup> Exercitat. 317  
Cum malimus  
ne amare ei  
exturbemur  
possessione.  
<sup>m</sup> Zelus de for-  
ma, & inviden-  
tiae species, ne  
quis forma, quā  
amamus, frua-  
tur.  
<sup>n</sup> 3. de Anima.  
o R. de animā.  
Tangimur Zelo  
typia de pupillis  
liberis, charis-  
tiae nostrae co-  
creditis, non de  
forma, sed ne  
male sit iis, aut  
ne nobis sibi-  
parenti nomi-  
niam.  
<sup>p</sup> Plutarch.  
<sup>q</sup> Senec. in Herc-  
fur.

*Jealousie is described and defined to be <sup>k</sup> a certaine suspicion which the Lover hath of the party he chiefly loueth, least he or she should be enamored of another: or any eager desire to enioy some beauty alone, to haue it proper to himselfe only: a feare or doubt, least any forrainer should participate or share with him in his loue. Or (as Scaliger addes) <sup>a</sup> feare of loosing her fauor, whom he so earnestly affects. Cardan calls it, <sup>a</sup> zeale for loue, and a kind of envy least any man should beguile vs, Lodovicus Vives defines it in the very same words, or little differing in sense.*

*There be many other Jealousies, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they loue, or such as are left to their wardship or protection,*

*Storax non redyt hac nocte à cænâ Aeschinus,*

*Neg. servulorum quispiam qui adversum ierant?*

*As the old man in the Comœdie cryed out in passion, and from a sollicitous feare and care he had of his adopted sonne, <sup>o</sup> not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace (as Vives notes) or endanger themselves and vs. P Aegæus was so sollicitous for his sonne Theseus, (when he went to fight with the Minotaure) of his successe, lest he should be foyled, <sup>q</sup> Prona est timori semper in peius fides. We are still apt to suspect the worst in such doubtfull cases, as many wiues in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sicke, &*

*are*

are continually expecting newes of them, how they doe fare, and what is become of them, they cannot endure to haue them long out of their ſight: Oh my ſweet ſonne, O my deare child, &c. *Paul* was iealous ouer the Church of *Corinth*, as he confeſſeth, *2. Cor. 11. 12. With a godly iealouſie, to preſent them a pure Virgin to Chriſt*, and he was afraid ſtill, leſt as the Serpent beguiled *Eua*, through his ſubtilty, ſo their mindes ſhould be corrupt from the ſimplicity that is in *Chriſt*. *God* himſelfe in ſome ſenſe is ſaid to be iealous, *I am a iealous God, and will viſite*, ſo *Pſal. 79. 5. Shall thy iealouſie burne like fire for ever?* But theſe are improperly called Iealouſies, and by a Metaphor, to ſhew the care and ſollicitude they haue of them. Although ſome Iealouſies expreſſe all the Symptomes of this which we treat of, feare, ſorrow, anguiſh, anxiety, ſuſpition, &c. the object only varied. That of Princes, is moſt notorious, as when they feare corriuals (if I may ſo call them) ſucceſſors, emulators, ſubiects, or ſuch as they haue offended. *Omnisq; potestas Impatiens conſortis erit: They are ſtill ſuſpicious, leſt their authority ſhould bee diminiſhed*, as one oblerues; and as *Comineus* hath it, *It cannot be expreſſed what ſlander cauſes they haue of their griefe and ſuſpition, a ſecret diſeaſe, that commonly lurkes and breeds in Princes families*. Sometimes it is for their honour only, as that of *Adrian* the Emperour, *that killed all his emulators. Saul* envied *David*; *Domitian*, *Agricola*; becauſe he did excell him, obſcure his honour as he thought, eclipse his fame. *Iuno* turned *Prætus* daughters into Kine, for that they contended with her for beauty, *Cypariſſæ* King *Eteocles* children, were envied of the Goddeſſes for their excellent good parts, and dancing amongſt the reſt, ſaith *Conſtantine*, and for that cauſe, ſlung downe headlong from heauen, and buried in a pit, but the earth tooke pittie of them, & brought out *Cypreſſe* trees to preſerue their memories. *Niobe*, *Arachne*, and *Marsias*, can teſtifie as much. But it is moſt grieuous when it is for a kingdom it ſelfe, or matters of commodity, it produceth lamentable effects, eſpecially amongſt Tyrants, in *Deſpotico Imperio*, and ſuch as are more feared, then beloued of their ſubiects, that get and keepe their ſoueraigntie by force, and feare. *Quod civibus tenere te iuvitis ſcias, &c.* as *Phalaris*, *Dionyſius*, *Periander* held theirs. For though feare, cowardiſe & Iealouſie, in *Plutarchs* opinion be the common cauſes of tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet moſt take them to be ſymptomes. For *what ſlave, what hangman* (as *Bodine* well expreſſeth this paſſion *l. 2. cap. 5. de rep.*) can ſo cruelly torture a condemned perſon, as this feare and ſuſpition? Feare of death, infamy, torments, are thoſe furies and vultures, that vex and diſquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, ſuſpition, feare, deſire of revenge, and a thouſand ſuch diſagreeing perturbations, turne and affright the ſoule out of the hinges of health, and more grievouſly wound and pierce, then thoſe cruell maſters can exaſperate and vex their prentiſes or ſervants, with clubbes, whippes, chaines and tortures. Many terrible examples we haue in this kinde, amongſt the *Turkes* eſpecially, many iealous outrages, *Selimus* killed *Cornutus* his youngelt brother, ſue of his Nephewes, *Muſtapha Baſſa*, and diuerſe others. *Baſazet* the ſecond *Turke*, iealous of the valour and greatneſſe of *Acmet Baſſa*, cauſed him to be ſlaine. *Solyman* the magnificent, mured his owne ſonne *Muſtapha*, and 'tis an ordinary thing amongſt the, to make away their brothers, or any cōpetitors: at the firſt cō-

*r Exod 20.*  
*Lucian.*  
*Daniens Apho-*  
*riſſopol. Semper*  
*metuunt ne co-*  
*rum authoritas*  
*minuatur.*  
*u Belli Neapol*  
*lib. 5.*  
*x Dici non po-*  
*teſt quam tena-*  
*es & inſi mas*  
*cauſas habeat*  
*meroris & ſu-*  
*ſpitionis, & vic-*  
*eſt morbus oc-*  
*cultus, qui in ſa-*  
*millis principū*  
*regnat.*  
*x Omnes emu-*  
*los interfecit,*  
*Lampridius.*  
*y Conſtat, agri-*  
*cult. lib. 10. c. 5.*  
*Cypariſſæ Eteo-*  
*clis filie, ſaltan-*  
*tes ad emulation-*  
*nem dearum, in*  
*puteum demoli-*  
*te ſunt, ſed terra*  
*miſerata, cupreſ-*  
*ſos inde produx-*  
*it.*  
*z Ovid. Met.*  
*a Seneca.*  
*b Quis autem*  
*carniſex addi-*  
*ctum ſupplicio*  
*crudelius affici-*  
*at, quam metuſ?*  
*Acetis inquam*  
*mōtis, infamie,*  
*cruciatuſ ſum,*  
*illæ vltices ſu-*  
*rie, que tyrā-*  
*nos exagitant,*  
*&c. Multo acer-*  
*bius ſauciant &*  
*pungunt, quā*  
*crudeles domui*  
*ſervos vinclos,*  
*ſulibus ac tor-*  
*mentis exculle-*  
*rare poſſunt.*  
*c Loicerus To.*  
*1. Tu. c. hiſt. c. 24*  
*d Iovius vna*  
*enū.*  
*e Krowles.*  
*Baſbequins.*  
*Sands fol. 52.*

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† Nicephorus lib. 11. cap. 45.  
Socrates lib. 7.  
cap. 35. Neg. Valens alicui perperit qui Theod. cognomine vocaretur.  
† Alexander Gauguinus Muscov. hist. descript. c. 5  
g<sup>d</sup>. Fletcher. timet omnes ne infidie essent.  
h Herodiana. l. 7. Maximinus inuisum se sentiens, quod ex infimo loco in tam fortunam venisset, moribus ac genere barbarus, metuens ne natalium obscuritas obiceretur, omnes Alexandri predecessores ministros ex aula eiecit, pluribus imperfectis quod musti essent ad mortem Alexandri, insidias inde metuens.  
h Lib. 8. tanquam fere solitudine vivebant, terree res alios, timentes.  
i Serres fol. 56.  
k Neapol. belli lib. 5. nulli prorsus homini fidebat, omnes infideli sibi putabat.  
l Camdenus Remaines.  
m Mar. Paris.  
n R. T. Notis in blason iealousie.  
o Daniel in his Panegyricke to the King.

ming to the Crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad pranks in his iealous fury did *Herod* of old, commit in *Iury*, when he massacred all the children of a yeare old? † *Valens* the Emperour in *Constantinople*, when as he left no man alieue of quality in his kingdome that had his name begun with *Theod*: *Theodoti*, *Theognosti*, *Theodosii*, *Thedduli*, &c. They went all to their long home, because a wisard told him that name should succeed in his Empire. And what furious designes hath † *Io. Basilus*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Caesar*, & of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two iealous brothers, the one could not endure so much as the others servants, but made away him, his chiefeft followers, and all that belonged to him, or were his well-wishers. g *Maximinus* perceiuing himselfe to bee odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be objected to him, caused all the Senators that were nobly descended, to be slaine in a iealous humor, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to bee traitors, for the loue they bare to him. When *Alexander* in his fury had made *Clitus* his deare friend to be put to death, and saw now (saith h *Curtius*) an alienation in his subiects hearts, none durst talke with him, he began to bee iealous of himselfe, lest they should attempt as much on him, and said they lined like so many wild beasts in a wildernesse, one afraid of another. Our moderne stories afford vs many notable examples. i *Henry* the third of *France*, iealous of *Henry* of *Lorraine* Duke of *Guise*, Anno 1588, caused him to be mured in his owne chamber. *Lewes* the eleuenth was so suspitious, hee durst not trust his children, every man about him he suspected for a traytor; Many strange tricks *Comineus* telleth of him. How iealous was our *Henry* the fourth of King *Richard* the second, so long as he liued, after he was deposed; and of his owne sonne *Henry*, in his latter daies? which the Prince well perceiuing, came to visite his father in his sicknesse, in a watchet veluet gowne, full of ilet holes, and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speeches, and protestations, which he had vfed to that purpose. Perpetual imprisonment, as that of *Robert* Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (n as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince.

o His fortune hath indebted him to none,  
But to all his people universally,  
And not to them but for their loue alone,  
Which they account as placed worthily.  
He is so set, he hath no cause to be  
Iealous, or dreadfull of disloyaltie,  
The pedestall whereon his greatnesse stands,  
Is held of all our hearts, and all our hands.

But

But I roue, I confesse. These Æquivocations, Iealousies, & many such, which crucifie the soules of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corrivall, or endure any participation: and this Iealousie belongs as well to bruit beasts, as to men. Some creatures, saith *P. Vives*, Swannes, Doues, Cocks, Bulls, &c. are jealous as well as men, and as much moued, for feare of communion.

*Græge pro toto bella iuveni,  
Si coniugio timuere suo,  
Poscunt timidi prælia cervi,  
Et mugitus dant concepti signa furoris.*

In *Venus* cause what mighty battles make  
Your rauing Bulls, and stirres for their heards sake,  
And Harts and Bucks that are so timorous,  
Will fight and roare if once they be but iealous.

In Bulls, Horses, Goates, this is most apparantly discerned, Bulls especially, *alium in pascuis non admittit*, hee will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late King of Poland † used as an Imprese, with that Motto, *Regnum non caput duos*. R.T. in his blason of Iealousie, telleth a story of a Swanne about *Windsore*, that finding a strange Cock with his mate, did swimme I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he saith, done vpon Thames, as many Water men, & neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleue it may be true, for Swannes haue euer beene branded with that Epithete of Iealousie.

† The iealous Swan against his death that singeth,  
And eke the Dwe that of death hode bringeth.

† Some say as much of Elephants, that they are more iealous then any other creatures whatsoeuer; and those old *Egyptians*, as † *Pierius* informeth vs, expressed in their *Hieroglyphicks*, the passion of Iealousie by a Camell, <sup>n</sup> because that fearing the worst still about matters of Venery, he loues solitudes, that he may enioy his pleasure alone. I haue read as much of † Crocodiles, and if *Peter Martyrs* authority be authentique, *legat: Babylonica lib. 3.* you shall haue a strange tale to that purpose confidently related. Another story of the iealousie of dogges, see in *Hieron. Fabritius Tract. 3. cap. 5. de loquela animalium*.

But this furious passion is most eminent in men, and is as well amongst Bachelors, as married men: if it appeare amongst Bachelours, wee commonly call them rivalls or corrivalls, a metaphore derived from a riuer, *rivales à trivo*. for as a riuer, saith *Acron in Hor. art. Poet. and Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it selfe with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistris, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, least emulation or participation in that kinde, † *Phædria* could not abide his corriual *Thraso*; for when *Parmeno* de-

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p 3. de anima  
cap. de zel. Ani-  
malia quedam  
zelotypia tan-  
guntur, ut oleros  
columbæ, galli,  
tauri, &c. ob  
metum commu-  
nionis.  
q Seneca.

† Lib. 11. Cyno-  
get.

r Chacev in his  
assembly of  
foules.

† Alderovandus  
t Lib. 12.  
u Sibi timens  
circa res vene-  
reas, solitudines  
amat, quo plus  
sola femina fru-  
atur.

† Crocodili Ze-  
lotipi & uxori  
amantissimi &c

† Qui dividit  
agrum commu-  
nem, inde dedu-  
citur ad aman-  
tes.

† Ter. Eun. act.  
1. sc. 1. Munus  
nostrum ornato  
verbis, & istum  
emulum, quoad  
poteris, ab ea  
pellito.

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x Pinus puella  
quondam fuit,  
&c.  
y Mars zeloy-  
fus, Adonidem  
interfecit.

manded, *numquid aliud imperas?* whether hee would command him any more seruice; *No more* (saith he) *but to speake in his behalfe, and to drine away his corriuall if he could.* Constantine in the eleuenth booke of his husbandry, cap. 11. hath a pleasant tale of the Pine trec, \* shee was once a faire maid, whō *Pineus* and *Boreas* two corriualls, dearly fought; but icalous *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of y *Mars*, that in his iealousie slew *Adonis*. *Petronius* calleth his passion, *amantium furiosam emulationem*, a furious emulation, and their symptomes are well expressed by Sr *Jeffrey Chaucer* in his first *Canterbury* tale. It will make the nearest and dearest friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, iniuries in another kinde, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriualls.

R. T.

*Tu mihi vel ferro pectus, vel per de veneno,  
A domina tantum te modo tolle mea,  
Te socium vite, te corporis esse licebit,  
Te Dominum admitto rebus amice meis.  
Lecto te solum, lecto te deprecor uno,  
Rivalem possum non ego ferre Iovem.  
Stab me with sword, or poyson strong  
Giue me to worke my bane;  
So thou court not my lasse, so thou  
From mistris mine refraine.  
Command my selfe, my body, purse,  
As thine owne goods take all,  
And as my ever dearest friend,  
I ever vse thee shall.  
O spare my Loue, to haue alone  
Her to my selfe I craue,  
Nay, Ioue himselfe Ile not endure  
My Rivall for to haue.*

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they liue quietly and louingly together; so if they disagree or be iealous, those bitter pills of sorrowe and griefe, disalterous mischises, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnpeakable torment, a hellish torture, an infernall plague, as *Ariosto* calls it, *A fury, a continuall fever, full of suspicion, feare, and sorrow, a martyrdom*, a mirth-marring monster. The sorrow and griefe of heart is one woman iealous of another, heavier then death, *Ecclus 28.6.* as *Peninnah* did *Hannah*, vexed her and upbraided her sore. 'Tis a maine vexation, a most intollerable burden, a corruie to all content, a frenzie, a madnesse it selfe, as *Beneditto Varchi* proues out of that select Sonnet of *Giouanni de la Casa*, that reuerend Lord, as he stiles him.

21. Sam. 1.6.

a Blason of iea-  
lousie.

SUBSECT.

## SUBJECT. 2.

*Causes of Iealousie, who are most apt. Idlenesse, Melancholy,  
Impotency, long absence, Beauty, Wantonnesse,  
naught themselves, Allurements, from  
time, place, persons, bad vsage causes.*

**A** Strologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time, by direction of the significators to their seuerall promissors: their Aphorismes are to be read in *Alubater, Pontanus, Schoner, Iunctine, &c. Bodine, c. 5. method. hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, & iealous, then such as liue in the north, they can hardly containe themselves in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrymen of *Africke*, and especially such as liue about *Carthage*, and so doth every Geographer of them in *Asia, Turkie, Spaniards, Italians: Germany* hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* Marriners, as *Italy* alone hath iealous husbands. And in † *Italy* some account them of *Piacenza* more iealous then the rest. In *Germanie, France, Brittain, Scandia, Poland, Muscovie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography of Lapland*, and *Herbastein of Russia*, against the streame of all other Geographers, would fasten it vpon those Northerne inhabitants. *Altomarus, Poggius, & Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Bathes together, without all suspicion, the name of iealousie (saith *Munster*) is not so much as once heard of amongst them. In *Frisland* the women kisse him they drinke to, and are kissed againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmelesse liberty, and lodge together abroad without suspicion, which rash *Sanfouius* an *Italian* makes a great signe of vnchastity. In *France*, vpon small acquaintance it is vsuall to court other mens wiues, to come to their houses, and accompany them arme in arme in the streets, without imputation. In the most Northerne Countries yong men and maids familiarly dance together, men and their wiues, † which *Siena*, only excepted, *Italians* may not abide. ¶ The *Greekes* on the other side haue their private Bathes for men and women, where they must not come neere, not so much as see one another: and as <sup>e</sup> *Bodine* obserues *lib. 5. de repub.* the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock vp their women, and will not suffer them to be neere men, so much as in the <sup>f</sup> *Church*, but with a partition betweene. He telleth moreouer, how that when he was Embassadour in *England*, he heard *Mendoza* the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together, but *Dale* the master of the Requests told him againe, that it was indeed a filthy custome

† Fines Morison  
b Mulierum  
conditio misera,  
nullam honestā  
credunt nisi do-  
mo conclusa vi-  
uat.

c Nomen zelotypie apud istos  
locum non ha-  
bet, lib. 3. cap. 8.

† Fines Mor.  
part. 3. cap. 2.  
d Busbequius.  
Sands.

e Præ amore &  
zelotypia sepius  
insaniunt.

f Australes ne  
sacra quidem  
publica fieri pa-  
riuntur, nisi v-  
terq; sexus pavi-  
ete medio divi-  
datur: & quum  
in Angliam, in-  
quit, legationis  
causa profectus  
essem, audiui  
Mendoza legatū  
tum Hispaniā  
dicentem, turpe  
esse viros & fe-  
minas in Ecclē,  
custome

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3

custome in Spaine, where they could not containe themselves from lascivious thoughts in their holy places, but not with vs. we are farre from any such strange conceits, and will permit our wiues and daughters to goe to the Taverne with a friend, as *Aubanus* saith, *modo absit lasciua*, and suspect nothing, to kisse comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a Paradise for women, an hell for horses; *Italy* a paradise of horses, hell for women, as the diuerbe goes. Some make a question whither this headstrong passion, rage more in women then men, as *Montagne* l. 3. But sure it is more outragious in women, as all other melancholy is, by reason of the weaknesse of their sexe. *Scaliger Poet. lib. cap. 13.* concludes a-

g *Idea: mulieres præterquã quod sunt infide, suspicaces, inconstantes, inuidiosæ, simulatrices, superstitiosæ, & impotentes, inolerabiles, amore zelotype supra modum.* *Ouid. 2. de art.*

h *Bartello.*

gainst women. & Besides their inconstancy, treachery suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of souerainty, if they be great women (he giues instance in *Iuno*) bitternesse and iealousie are the most remarkable affections.

*Sed neq; fulvus aper media tam fulvus in ira est,*

*Fulmineo rapidos dum rotat ore canes.*

*Nec Leo, &c. ———*

Tyger, Boore, Beare, Viper, Lionesse,

A womans fury cannot expresse.

h Some say red headed women, pale coloured, black eyed, & of a shrill voice, are most subiect to iealousie.

R. T.

High colour in a woman choller shewes,

Naught are they peeuish, proud, malicious,

But worst of all red, shrill, and iealous.

Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernicious infirmity. It is most part a tymptome and cause of Melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be iealous, and iealous apt to be melancholy.

R. T.

*Pale iealousie child of insatiate loue,*

*Of heart-sick thoughts which melancholy bred,*

*A hell tormenting feare, no faith can moue,*

*By discontent with deadly poyson fed.*

*With headlesse youth and errour vainely led.*

*A mortall plague, a vertue drowning flood,*

*A hellish fire not quenched but with blood.*

If idlenesse concurre with melancholy, such persons are most apt to bee iealous, 'tis i *Nevisanus* note, *An idle woman is presumed to be lascinious & often icalous.* *Mulier cum sola cogitat, malè cogitat:* And 'tis not vnlikely, for they haue no other businesse to trouble their heads with.

i *Lib. 2. num. 8. mulier otiosa facile præsumitur luxuriosa, & sepe zelotypa.*

More particular causes bee these which follow. Impotency first, when a man is not able of himselfe to performe those dues which he ought vnto his wife, for though he bee an honest liuer, hurt no man, yet *Trebius* the lawyer may make a question, *an suum cuiq; tribuat*, whether he giue euery one their owne, and therefore when he takes notice of his wants, and perceaues her to be more crauing, clamorous, vn-satiable and prone to lust then is fit, he beginnes presently to suspect that wherein he is defectiue, she will satisfie her selfe, she will be pleased by some other meanes. This cause is most euident

in

in old men, that are cold and dry by nature, and married *succipiens*, to young wanton wiues, with old doting *Ianiuere* in Chaucer, they beginne to mistrust all is not well,

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——— He was young and he was olde,  
And therefore he feared to be a Cuckolde.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspicion and feare, when it is at best, vnable, vnfit for such matters.

<sup>k</sup> *Tam apta nuptijs quam bruma mensesibus*, as welcome to a young woman as snowe in haruest, saith *Neuisanus*. *Et si capis iuvenulam faciet tibi cronua*:

Marry a lusty maide and she will surely graft hornes on thy head. <sup>l</sup> *All women are slippery, often vnfaithfull to their husbands* (as *Aeneas Sylvius epist.*

38. seconds him) but to old men most trecherous: they had rather *mortem amplexarier*, lye with a corse then such a one, <sup>†</sup> *Oderunt illum pueri, contem-*

*nunt mulieres*. On the other side many men, saith *Hieronymus*, are suspiti-

ous of their wiues, <sup>m</sup> if they bee lightly giuen, but old folkes aboute the rest. In so much that she did not complaine without a cause in <sup>n</sup> *Apuleius* of an old

bald, bedridden knaue she had to her goodman. *Poore woman as I am, what shall I doe? I haue an old grimme sire to my husband, as bald as a cout, as little*

*and as vnable as a child*, a bedfellow of bones, *he keepes all the doores barred and locked vpon me, woe is me, what shall I doe?* He was iealous, & she made

him a cuckold for keeping her vp: suspicion without a cause, hard vsage is able of it selfe to make a woman fly out, that was otherwise honest.

——— *pleraq; bonas tractatio prauas*

*Esse facit*, ——— bad vsage aggreguates the mat-

ter. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentijs peccant*, as <sup>o</sup> *Neuisanus* holdes, when a woman thinkes her husband watcheth

her, she will sooner offend, <sup>p</sup> *Liberijs peccant & pudor omnis abest*, rough handling makes them worse: as the good wife of *Bathe* in Chaucer bragges,

In his owne greafe I made him frie,

Foꝝ anger and foꝝ very Jealousie,

Of two extreames, this of hard vsage is the worst. 'Tis a great fault (for some men are *uxorij*) to bee too fond of their wiues, to dote on them as <sup>p</sup> *Senior Deliro* on his *Fallace*, to be too effeminate, or as some doe, to be sick for their wiues, breed children for them, and like the <sup>q</sup> *Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Calius Rhodiginus*, *ant. lect. lib. 6 cap. 24.* makes mention of a fellow out of *Seneca*, <sup>r</sup> that was so befotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad nexr his heart, and would neuer drinke but in that cup she began first. Wee haue many such fondlings that are their wiues packhorses and slaues, to carry her muffle, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe and come, whether, when she will, they giue consent.

Here take my muffle, and doe you heare good man,

Now giue me Pearle, and carry you my fanne, &c.

——— *poscit pallam, redimicula, in aures,*

*Curre, quid hic cessus? vulgo vult illa videri,*

*Tu pete lecticas* ———

many braue and worthy

men haue trespassed in this kinde, *multos foras claros, domestica haec destrux-*

Alaa

it

<sup>k</sup> Lib. 2. num. 40

<sup>l</sup> Quam omni-

bus infideles se-

mine, semibus

infidelissime,

<sup>m</sup> Vix aliqua

non impudica, &

quam non suspe-

ctant mericio

quis habeat.

<sup>†</sup> Munnerus.

<sup>r</sup> Lib. 5. de aur.

asiae. At ego mi-

sera p. tre meo

teriore mari-

um nata sum

dein cucurbita

caluiorem, &

quavis puero pu-

miluiorem, eun-

ctam domum

feris & casten-

obditam custo-

dientem.

<sup>†</sup> Chaloner.

<sup>o</sup> Lib. 4. n. 80.

<sup>p</sup> Ouid. 2. de

art. amandi.

<sup>p</sup> Euery man

out of his hu-

mour.

<sup>q</sup> Calceagnus

Apol. Tiberini

ab uxorum par-

ti earum vices

subeunt, ut aues

ser uices incu-

bant, &c.

<sup>r</sup> Exiurus

fascia uxoris pe-

ctus alligabat,

nec momento

praesentia eius

carere poterat,

potius non bau-

rieat nisi pre-

guisatum labris

eius.

<sup>†</sup> Chaloner.

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\*Panager:Tra-  
iano.q Ter. Adolph.  
Act. 1. Sc. 1.  
r Fib. Caluo,  
Rauennite in-  
terprete.f Dum rediero  
domum meam  
habuabis, & li-  
cet cum parenti-  
bus habueris, hac  
mea peregrina-  
tione, ea tamen  
& eius moresobseruabis, uti  
absentia viri sui  
probe ducat, nec  
alios viros cogi-  
tet aut querat.  
t Femina sem-  
per custode eget  
quise pudica non  
continuat, suap-  
te enim naua  
nequitas infi-  
tas habet. quas  
nisi in dies com-  
primat, ut arbo-  
res stolones emi-  
tunt, &c.

n Hensius.

x Vxor cuius-  
dam nobilis quā  
debitum mari-  
tae sacra passio-  
nis habebat, adā  
non obtemperet,  
alterum adiit,  
y Ne tribus  
prioribus nobili-  
bus rem habe-  
ret cum ea, ut  
esset in pecori-  
bus fortunatus,  
ab uxore more  
impatiente &c.\* Totam noctem  
bonè & pudicè  
nemini molestus  
dormiendo tran-  
segit, manè autē  
quum nullius  
conscius facino-  
ris sibi effe: &  
inertia pueri et;audisse se dubit cum dolore calculi solvere eam consistari. Duo precepta iuris unā nocte expressit, neminem laeserat & honestè vixe-  
rat, sed an suum cuiq; reddidisset, quoniam poterat, Mutius opinor & Trebatius hoc negassent.

*it infamia*, and many noble Senators and soldiers \* (as *Pliny* notes) haue  
lost their honour, in being *uxorij*, so sottishly ouerruled by their wiues.  
These offend in one extreame, but too hard and too seuer are far more of-  
fensue on the other. As iust a cause may be long absence of either party, when  
they must of necessity bee much from home, as Lawyers, Physitians, Marri-  
ners, by their professions, or otherwise make friuolous, impertinent iourneys,  
tarry long abroad to no purpose, lye out, and are gadding still, vpon small  
occasions, it must needs yeeld matter of suspition; when they vse their wiues  
vnkindly in the meane time, and neuer tarry at home, it cannot choose but  
ingender some such conceit.

q Vxor si cessas amare te cogitat,

Aut tete amari aut potare, aut animo obsequi,

Et tibi benè esse soli quum sibi sit male.

If thou be absent long, thy wife then thinkes,

Th'art drunke at ease, or with some pretty minkes,

'Tis well with thee, or else beloued of some,

Whil'ft shee poore soule doth fare full ill at home.

*Hippocrates* the Physitian had a smacke of this disease, for when hee was to  
goe from home as farre as *Abdera*, and some other remote citties of *Greece*,  
he writ to his friend *Dionysius* (if at least those \* Epistles be his) *to ouersee his*  
*wife in his absence, although she liued in his house with her father and mother,*  
*whom he knew would haue a care of her, yet that would not satisfie his iealou-*  
*sie, he would haue his especiall friend Dionysius, to dwell in his house with her,*  
*all the time of his peregrination, and to obserue her behauiour, how she carried*  
*her selfe in her husbands absence, and that shee did not lust after other men.*

t For a woman had need to haue an ouerseer to keepe her honest, they are bad by  
nature, and lightly giuen all, and if they be not curbed in time, as an unproy-  
ned tree, they will be full of wild branches, and degenerate of a sudden. Especi-  
ally in their husbands absence, though one *Lucretia* were trusty, and one  
*Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold, and no question  
there be too many of her conditions. If their husbands tarry too long abroad  
vpon vnecessary businesse, well they may suspect; or if they runne one way,  
their wiues at home will fly out another, *Quid pro quo*. Or if present, and  
giue them not that content which they ought, *Primum ingrata, mox inuisa*  
*noctes que per somnum transiguntur*, they cannot endure to lye alone, or to  
fast long. \* *Peter Godefridus* in his second booke of loue and sixt chapter,  
hath a story out of St *Anthones* life, of a Gentleman, who by that good  
mans aduise, would not meddle with his wife in the passion weeke, but for his  
paines she set a paire of hornes on his head. Such another he hath out of *Ab-*  
*stemius*, one perswaded a new married man, y *to forbear the three first*  
*nights, and he should all his life time after be fortunate in cattle*, but his impa-  
tient wife would not tarry so long: well hee might speed in cattle, but not in  
children. Such a tale hath *Hensius* of an impotent and slacke scholler, a meere  
student and a friend of his, that seeing by chance a fine damsell sing & dance,  
would needs marry her, the match was soone made, for hee was young and  
rich, *genis gratus, corpore glabellus, arte multiscius, & fortunā opulentus*, like

that

that *Apollo* in † *Apuleius*. The first night, hauing liberally taken his liquor 547  
(as in that countrey they doe) my fine scholler was so fuddled, that he no sooner was laid in bed, but he fell fast a sleepe, neuer waked till morning, & then much abashed, *purpureis formosa rosis cum Aurora ruberet*, hee made an excuse, I know not what, out of *Hippocrates* *Cons.*, &c. and for that time it went currant, but whē as afterward he did not play the man as he should doe, shee fell in leagnewith a good fellow, and whilst he sate vp late at his study about those Criticisimes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what hee had done, shee did not much regard whath he said, &c. <sup>a</sup> *Shee would haue another matter mended much rather, which he did not perceauē was corrupt*: thus he continued at his study late, she at her sport, *alibi enim festiuas noctes agitabat*, hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his owne fault, and if men be iealous in such cases, (as oft it falls out) the mends is in their own hands, they must thanke themselves. Who will pity them saith *Neander*, or bee much offended with such wiues, *si decepta prius viros decipiant, & cornutos reddant*, if they deceaue those that cosened them first. A Lawyers wife in \* *Aristanetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatned to cornute him: & did not slicke to tell *Philiana* one of her goisips as much, and that aloud for him to heare; *If hee follow other mens matters and leaue his owne, I le haue an Orator shall plead my cause*, I care not if he know it.

A fourth eminent cause of iealousie may be this, when he that is deformed, hirsute, ragged, vertuously giuen, will marry some very faire nice pcece, or light hufwife, he beginnes to misdoubt (as well he may) she doth not affect him. <sup>c</sup> *Lis est cum formā magna pudicitia*, Beauty and honesty haue euer bin at oddes. *Abraham* was iealous of his wife because she was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostatus*, *ne macharetur, sandalio scilicet deferente*, That he might heare by them when she stirred, which *Mars indignē ferre*, <sup>\*</sup> was not well pleased with. Good cause had *Vulcan* to doe as he did, for she was no honeste then she should be. Your fine faces haue commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or vnchast. *Can she be faire and honest too?*

† *Saepe etenim occuluit picta sese Hydra sub herbā,*

*Sub specie formae, incauto se saepe marito*

*Nequam animus vendit.* ———

He that marries a wife that is snout faire alone, let him looke saith *Barbarus* for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should containe, or the good man not bee iealous, for when he is so defectiue, weake, ill proportioned, vnpleasing in those parts which women most affect, and the most absolutely faire and able on the other side, if she be not very vertuously giuen, how can she loue him: and although shee be not faire, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it vnpossible for any man liuing not to dote as he doth, to looke on her and not lust, not to couet, and if he be in company with her, not to lay seige to her honesty: or else out of a deepe apprehension of his infirmities, deformities, and other mens good

a Alterius loci emendationem seruo optabat, quem corruptū esse ille non inuenit.

b Such another tale is in Melander de Luciferiis his first tale.

\* Lib. 2. Epist. 2. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.

c Ouid. rava est concordia formae aq. pudicitiae.

† Epist.

\* Quod bride-ret eius calceamentum.

d De re uxoria lib. 1. cap. 5.

† Hor. epist. 15.

548 parts, out of his owne little worth and desert, he distrustes himselfe, (for what is iealousie but distrust) he suspects she cannot affect him, or be not so kinde and louing as she should, thec certainly loues some other man better then himselfe.

c Cum steriles  
sunt ex mutati-  
one viri se pu-  
tant concipere.

e *Neuisanus lib. 4. num. 72.* Will haue barrenesse to be a maine cause of iealousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaid, and therevpon the goodman growes iealous, I could giue an instance, but be it as it is.

I finde this reason giuen by some men, because they haue beene formerly naught themselves, they thinke they may be so serued by others: they shall haue *legem talionis*, like for like.

f Tibullus eleg. 6.

f *Ipse miser docui, quo posset ludere pacto  
Custodes, eken nunc premor arte mea,  
Wretch as I was, I taught her bad to be,  
And now mine owne fly trickes are put vpon me.*

g Withers Sat.

*Mala mens, malus animus*, as the saying is, ill dispositions cause ill suspitions.

g *There is none iealous I durst parrne my life,  
But he that hath defil'd anothers wife,  
And for that he himselfe hath gone astray,  
He straightway thinkes his wife will tread that way.*

h 3. de Anima.  
Crescit ac de-  
crescit zelotipia  
cum personis, locis,  
temporibus, ne-  
gotiis.

To these two aboue named causes, or incendiaries of this rage, I may very well annexe those circumstances of time, place, persons, by which it ebbes & flowes, the fewell of this fury, as *h* *Vives* truely obserues, and such like accidents or occasions, proceeding from the parties themselves or others, which much aggrauate and intend this suspitious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselves, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wife, able and well giuen, they must haue change.

i Marullus.

i *Qui cum legitimi iunguntur fœdere lecti,  
Virtute egregijs facieq; domoq; puellis,  
Scorta tamen, fœdasq; lupas in fornice querunt,  
Et per adulterium noua carpere gaudia tentant,  
Who being match'd to wiues most vertuous,  
Noble and faire, fly out lasciuious,*

*Quod licet ingratum est*, that which is ordinary, is vnpleasant. *Noro* (saith *Tacitus*) abhorred *Octauia* his owne wife, a noble vertuous lady, and loued *Acte* a base queane in respect. † *Cerintus* reiected *Sulpitia*, a noble mans daughter, and courted a poore seruant maide.

† Tibullus Epig.

— *tanta est alienâ in messe voluptas,*

k Prov. 9. 17.

for that *k* *stolne waters be more pleasant*, or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison still the sweetest is that loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne.

l Propert. Eleg. 2.

l *Aspice ut in cælo modò sol modò luna ministret,  
Sic etiam nobis vna puella parùm est.*

As Sunne and Moone in heauens change their course,  
So they change loues though often to the worse.

Or

Or that some faire obieſt ſo forcibly moues them, they cannot containe themſelues, be it heard or ſcene, they will be at it. \* *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife ouer the riuer *Euenus*, no ſooner had he ſet *Dianira* on the other ſide, but he would haue offered violence vnto her, leauing *Hercules* to ſwimme ouer as he could; and though her husband was a ſpectator, yet would he not deſiſt till *Hercules* with a poiſoned arrow ſhot him to death. † *Neptune* ſaw by chance that *Theſſulian Tyro*, *Eunippius* wife, he forthwith in the fury of his luſt, counterſeited her husbands habit, & made him cuckold. *Tarquine*, heard *Collatine* commend his wife, and was ſo farre enraged, that in midſt of the night to her he went. † *Theſeus* ſtole *Ariadne*, *vi rapuit* that *Trazenia* *Anaxa*, *Antiope* and now being old *Helena* a girle, not yet ready for an husband. Great men are moſt part thus affected all, as an horſe they neigh, ſaith *Jeremiah*, after their neighbours wiues, and if they be in company with other women, though in their owne wiues preſence, they muſt be courting & dallying with them. *Iuno* in *Lucian*, complaines of *Iupiter* that he was ſtill kiſſing *Ganymede* before her face, which did not a little offend her: And beſides hee was a counterſeit *Amphitruo*, a bull, a ſwan, a golden ſhower, and played many ſuch bad pranks, too long, too ſhamefull to relate.

Or that they care little for their owne ladies, and feare no Lawes, they dare freely keepe whores at their wiues noſes. 'Tis too frequent with noble men to be diſhoneſt, *Pietas, probitas, fides, priuata bona ſunt*, as<sup>n</sup> he ſaid long ſince, piety, chaſtity, and ſuch like, are for priuate men: And which *Suetonius* of the good Princes of his time, they might be all engrauea in one ringe, we may truely hold of chaſt potentates of our age. For great perſonages, will familiarly run out in this kinde, and yeeld occaſion of offence. ° *Montaigne* in his eſſayes, giues inſtance in *Caſar*, *Mahomet* the Turke, that ſacked *Conſtantinople*, and *Ladiſlaus* king of *Naples*, that beſieged *Florence*: great men, and great ſouldiers, are commonly great, &c. *probatum eſt*, they are good doers. *Mars* and *Venus* are equally balanced in their actions.

† *Militis in galea nidum fecere columbe,*  
*Apparet Marti quam ſit amica Venus.*

A doue within a head-piece made her neſt,  
'Twixt *Mars* and *Venus* ſee an Intereſt.

*Caſar*, ſaith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Poſthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia Pompei's* wife, and I know not how many beſides: And well he might, for if all be true that I haue read, he had a licence to lye with whom he liſt. *Inter alios honores Caſari decretos*. (as *Sueton* cap. 52. de *Iulio*, and *Dion* lib. 44. relate) *ius illi datum, cum quibuſcunq; feminis ſe iungendi*. Every priuate hiſtory will yeeld ſuch variety of inſtances: Otherwiſe good, wiſe, diſcreet men, vertuous and valiant, but too faulty in this: P *Philippus bonus* leſt 14 baſtards, *Laurence Medices* a good Prince, and a wiſe, but, ſaith q *Machiavel*, prodigiouſly laſciuious. None ſo valiant as *Caſtrucci* *Caſtrucanus*, but as the ſaid Author hath it, r none ſo incontinent as he was. And 'tis not only predominant in *Grandies* this fault, but if you will take a great mans Teſtimony, 'tis familiar with euery baſe ſouldier in *France* (& elſewhere I thinke.) *This vice*

\* *Ouid* lib. 9.  
met. pauſa. 125.  
*Strabo*. quum  
creuit imbribus  
hyemalibus.  
*Dianira* am iuſci-  
pit, *Herculem*  
nando ſequi iu-  
ber.  
† *Lucian* Tom. 4.  
† *Plutarch*.  
m cap. 5. 8.

n *Seneca*.

o Lib. 2. cap. 23

† *Petronius* Ca-  
tal.

p *Pontus* Heu-  
ter vita eius.  
q Lib. 8. Flor.  
bui. Dux omni-  
um optimus &  
ſapientiſſimus,  
ſed in re venera  
prodigioſus.  
r *Vita* *Caſtruc-*  
cii Idem uxores  
maritis abalie-  
nauit.

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(\*saith mine Author) is so common with us in France, that he is of no account, a meere coward not worthy the name of a souldier, that is not a notorious whoremaster. In Italy he is not a gentleman, that besides his wife hath not a Curtisan and a Mistresse. 'Tis no maruaille then, if poore women in such cases be iealous, when they shall see themselves manifestly neglected, contemned, loathed, vnkindly vsed, their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their iewels, how shall a poore woman in such a case moderate her passions?

† Quis tibi nunc Dido cernenti talia sensus?

How on the other side shall a poore man containe himselfe from this ferall malady, when hee shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife, she dotes vpon euery yoong man shee sees, or as

\* *Martialis Sota*

—— *deserto sequitur Clitum marito.*

Though her husband be proper and tall, faire and louely to behold, able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuuenals Iberina* to an haire, she is as well pleased with one eye, as one man. If a young gallant come by chance into her presence, a *Fastidius Briske*, that can weare his cloathes well in fashion, with a locke, a gingling spurre, a feather, that can cringe, and with all complement court a Gentlewoman, she raues vpon him, *O what a louely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod, how sweetly he carried himselfe, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly hee did weare his clothes, discourse, ride, sing and dance, &c. and then she be- ginner to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his gotish complexion, as *Doris* said of *Poliphemus*, † *Totus qui san- em, totus ut hircus olet*, he is a rammy fulsom fellow, a goblin faced fellow, he smelles, he stinkes, *Et capas simul alliumq; ructat*—— *si quando ad tha- lamum*, &c. how like a dizard, a foole, an asse he lookes, how like a clowne he behaues himselfe, † she will not come neare him by her good will, but wholly reiects him, as *Venus* did her fuliginous *Vulcan*,

*Nec Deus hunc mensa, Dea nec dignata cubili est.*

So did *Lucretia* a Lady of *Sena*, after she had but seene *Eurialus*, *In Eurialum tota ferebatur, domum reuersa*, &c. she would not hold her eyes off him in his presence, —— \* *tantum egregio decus enitet ore.*

and in his absence could thinke of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et coniugalis negligens tori, viro*

*Præsentē, acerbo nauseat fastidio.*

All against the Lawes of Matrimony,

She did abhorre her husbands *Phisnomy*.

and sought all opportunity to see her sweet heart againe. Now when the good man shall obserue his wife so lightly giuen, to be so free and familiar with euery gallant, her immodesty and wantonnesse (as *Camerarius* notes) it must needs yeeld matter of suspition to him, when shee still pranks vp her selfe beyond her meanes & fortunes, makes impertinent iorneyes, vnecessary visitations, staies out so long, with such and such companions, so frequently goes to playes, masks, feasts & all publike meetings, shall vse such immodest gestures, free speeches, and withall shew some distast of her owne hus- band

\* *Sesellus lib. 2. de repub. Gallo- rum. Ita nunc apud infimos obtinuit: o: vi- tium, ut nullius fere pretiis sit, & ignauus miles, qui non in scor- ratione maxime excellat, & a- dultus.*

† *Virg. Æn. 4.*

\* *Epig 9. lib. 4.*

† *Secundus syl.*

† *Æneas Silvius*

\* *Virg. 4. Æn.*

\* *S. Græco Si- monidis.*

† *Cont. 2. cap. 38.*

*Oper. subci. mu-*

*liens liberius &*

*familiarius com-*

*municantis cum*

*omnibus licentia*

*& immodestia,*

*sistit sermonis*

*& suspitionis*

*maritum viro*

*præbet.*

*u Voces libera,*

*oculorum colla-*

*quia, contræta-*

*tionis harum*

*verecunde, mo-*

*tus immodici,*

*&c. Henfius.*

band; how can he chuse, though he were another *Socrates*, but be suspicious, and instantly iealous? \* *Socraticas tandem faciet transcendere metas;* More especially, when he shall take notice of their more secret & sly trickes, which to cornute their husbands they commonly vse, (*dum ludis ludos hec te facit*) they pretend loue, honour, chastity, and seeme to respect them before all men liuing, Saints in shew, so cunningly can they dissemble, they will not so much as looke vpon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a queane, an harlotte, out vpon her, and in their outward carriage are most louing and officious, will kisse their husbande, & hang about his necke (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he goe from home, weepe, sigh, lament, & take vpon them to be sicke and swoune, (like *Iocundo's* wife in \* *Ariosto*, when her husband was to depart) and yet arant, &c. they care not for him.

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\* Chaloner.

† What is here said, is not pre iudiciall to honest women.  
x Lib. 28 sc. 13.

*Aye me the thought (quoth she) makes me so fraid,  
That scarce the breath abideth in my brest,  
Peace my sweet loue and wife, Iocundo said,  
And weepes as fast, and comforts her his best, &c.  
All this might not assuage the womans paine,  
Needs must I dye before you come againe,  
Nor how to keepe my life can I deuise,  
The dolefull daies and nights I shall sustaine,  
From meat my mouth, from sleepe will keepe mine eyes, &c.  
That very night that went before the morrow,  
That he had pointed surely to depart,  
Iocundo's wife was sicke, and swoun'd for sorrow,  
Amid his armes, so heauy was her heart.*

y Dial. amor.  
Pendet fallax  
& blanda circa  
oscula mariti,  
quem in cruce, si  
fieri posset, de oscu-  
lari velit. Illi-  
us vitam charo  
remesse sua iu-  
reivando affir-  
mat: quem certe  
non redimet a  
nimâ catelli si  
posset.

And yet for all these counterfeit teares and protestations, *Iocundo* comming backe in all hast for a lewell he had forgot,

*His chaste and yoke-fellow be found  
Yok't with a knave, all honesty neglected,  
Th' adulterer sleeping very sound,  
Yet by his face was easily detected,  
A beggars brat bred by him from his cradle,  
And now was riding on his masters saddle.*

z Adeunt rem-  
plum ut rem di-  
uinam audiant,  
ut ipse simulant,  
sed vel ut Mo-  
nachum, fratrem,  
vel adulterum  
linguâ, oculis, ad  
libidinem provo-  
cent.

Thus can they cunningly counterfeit, as y *Platina* describes their customes, kisse their husbands whom they had rather see hanging on a Gallows, and sweare they loue him dearer then their owne liues, whose soule they would not ransom for their little dogges,

a Lib. 4. num. 81.  
Ipse sibi persua-  
dent, quod adul-  
terum cum  
Principe vel cū  
Præsule, non est  
pudor nec pecca-  
tum.

— simulis si permutatio detur,  
Morte viri cupiunt animam seruare catellæ.

b Deum rogat  
non pro salute  
mariti filii, cog-  
nati vota susci-  
pit, sed pro redi-  
tu mæbri si abest,  
pro valetudine  
lenonis si egro-  
tet.

Many of them seeme to be perforce and holy forsooth, and will goe to such a <sup>z</sup> *Church*, to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then to see and to be seene, to obserue what fashions are in vse, to meet some Pander, Bawd, Monke, Frier, or to entise some good fellow. For they perswade themselves, as a <sup>a</sup> *Nenissanus* shewes, That it is neither sinne nor shame to lye with a Lord or a parish Priest, if hee be a proper man: <sup>b</sup> and though she kneele often, and pray deuoutly, 'tis (saith

Platina

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*Platina*) not for her husbands welfare or childrens good, or any friend, but for her sweet heart's returne, her Panders health. If her husband would haue her good, the taines her selfe sicke, <sup>c</sup> *Et simulat subito condoluisse caput:* her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him in all seasons, at all houres of the night. <sup>d</sup> In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to drive away cares, as thy say, <sup>e</sup> *they will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as <sup>f</sup> *Augusta Liuia, non nisi plenâ nauis vectorem tollebat.* But as he said,

<sup>f</sup> *No penne could write, no tongue attaine to tell,  
By force of eloquence, or helpe of Art,  
Of womens treacheries the hundreth part.*

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggrauate and yeeld matter of suspicion: but most part the chiefe causes proceede from other aduentitious accidents and circumstances, though the parties bee free, and both well giuen themselves. The vndiscreet carriage of some lasciuious gallant (& *è contra* of some light woman) by his often frequenting of an house, bold vnseemely gestures, may make a breach, and by his ouer familiarity, if he be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Beneditto Varchi*, & otherwise vnhandsome; hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. <sup>†</sup> *Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which she long after bestowed vpon a young gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. Now when those other circumstances of time & place, opportunity and importunity shall concur, what will they not affect?

*Faire opportunity can winne the coyest she that is,  
So wisely he takes time, as hee lbe sure he will not misse:  
Then he that loues her gamesome weane, & tempers toys with Art,  
Brings Loue that swimmeth in her eyes to diue into her heart.*

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her &c. and then as he saith,

*She may no while in chastity abide,  
That is assaide on euery side.*

For after a great feast, <sup>g</sup> *Vino sapè suum nescit amica virum.*

*Noah* (saith <sup>†</sup> *Hierome*) shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had couered in sobernesse. Lot lay with his daughters in his drinke. — <sup>\*</sup> *quid enim Venus ebria curat?*

The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habite.

*Alia*

<sup>c</sup> *Tibullus.*

<sup>d</sup> *Gortardus Ar-  
thus de script In-  
die Orient.*

*Lin-hofien.*

<sup>e</sup> *Gucias ab*

*Hortobist lib. 2.*

*cap. 24. Diturâ*

*herbam vocat*

*& describit.*

*Tam p. actiues*

*lunt ad venerem*

*mulieres, ut*

*viros inebrient*

*per 24. horas,*

*liquore quodam,*

*vinibul videant,*

*recorde tur, at*

*dormiant, &*

*post lotionem*

*pedum, ad se*

*restituunt, &c.*

*Aristo.*

<sup>f</sup> *Lib. 28. p. 75.*

<sup>†</sup> *Lipsius pol. e.*

<sup>c</sup> *Chaucer.*

<sup>g</sup> *Tibullus*

<sup>†</sup> *Epist. 35. ad*

*Oceanum Ad.*

*vnus horæ ebrie*

*tat: m nudat se-*

*morâ, que per*

*sexcentos annos*

*sobrietate con-*

*texerat.*

<sup>\*</sup> *Iuv. nal. Sat.*

<sup>13.</sup>

*h Nihil aud nt*

*primò post ab a-*

*liis confirmatæ,*

*audaces & con-*

*fid n'es lu 1, 17.*

*bi em l'ue. e-*

*cundie lunties*

*transierint.*

\* *Alia quaestus gratia matrimonium corrumpit,  
Alia peccans multas vult morbi habere socias.*

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\* Euipides.

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may giue iust cause of suspicion. *Aeneas Siluius* puts in a caueat against Princes Courts, because there be *tot formosi iuuenes qui promittunt*, so many braue suiters to tempt, &c. If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her or she is gone to them. *Kornmannus* makes a doubting iest in his lasciuious Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non praesumitur ei dicere, Pater noster*, When a Scholler talkes with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier, clime vp by a ladder at midnight, into a virgins or widdows chamber window, I shall hardly thinke he then goes to administer the Sacraments, or take her confession. These are the ordinary causes of iealousie, which are intended or remitted as the circumstances vary.

† De miser. Curialium. Aut alium cum cā inuenies, aut isse ad alium reperies.  
i Cap. 18. de vrg.

## MEMBR. 2 SUBSECT. I.

*Symptomes of Iealousie. feare, sorrow, suspicion, strange actions, gestures, outrages, locking up, oathes, trials, Lawes, &c.*



Fall passions, as I haue already proued, Loue is most violent, and of those bitter potions which this Loue Melancholy affords, this bastard Iealousie is the greatest, as appeares by those prodigious Symptomes which it hath & that it produceth. For besides *Feare* and *Sorrow*, which is common to all melancholy, anxiety of mind, suspicion, aggravation, restless thoughts, palenesse, leanenesse, meagrenesse, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gaule corrupting the hony of our life, madnesse, plague, hell: They are more then ordinarily disquieted, more then ordinarily suspicious. Iealousie, saith *Vives*, begets *unquietnes in the mind, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster*, he pryies in every corner, followes close, obserues to an haire. 'Tis proper to Iealousie so to doe,

*Pale hag, infernall fury, pleasures smart,*

*Envies obseruer, prying in every part.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gaitly looks, broken pace, interrupt, precipitate, halfe turnes. Hee will sometimes sigh, weepe, sob for anger,

*Nempe suos imbres etiam ista tonitrua fundunt,*

sweare and belye, slander any man, curse, threaten, brawle, scold, fight; and sometimes againe flatter, and speake faire, aske forgiuenesse, kisse, and coll,

Bbbb

condemning

k 3. De animâ.  
Omnes voces,  
auras, omnes  
susurros capiat  
zelotypus, &  
amplificat apud  
se cum iniquissimâ de singulis calumniâ.  
Maximè suspiciosus, & ad peiora credendum proclives.

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condemne his rashnesse and folly, vow, protest and sweare, he will neuer doe so againe; and then estfoones, impatient as he is, raue, roare, & lay about him like a mad man, thumpe her sides, dragge her about perchance, driue her out of dores, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submisse complement, intreat her faire, and bring her in againe, he loues her dearly, shee is his sweet, most kinde and louing wife, hee will not change, not leaue her for a kingdome; so he continues off and on, as the toy takes him, the obiect moues him, but most part brawling, fretting, vnquiet he is, accusing and suspecting not strangers onely, but Brothers and Sisters, Father, and Mother, nearest & dearest friends. He thinks with those Italians,

*Chi non tocca parentado,  
Tocca mai e rado.*

And through feare, conceaues vnto himselfe things almost incredible & impossible to be effected. As an Hearne when she fishes, still prying on all sides; or as a cat doth a mouse, his eye is neuer off hers, hee glotes on him, on her, accurately obseruing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small obiect. All which he confesseth in the Poet,

1 Propertius.

*1 Omnia me terrent, timidus sum, ignosce timori,  
Et miser in tunicâ suspicor esse virum.  
Me ledit si multa tibi dabit oscula mater,  
Me soror, & cum quâ dormit amica simul.*

Each thing affrights me, I doe feare,  
Ah pardon me my feare,  
I doubt a man is hid within  
The cloathes that thou dost weare.

in Æneis Sil.

Is't not a man in womans apparell, is not some body in that great chest, or behind the doore, or hangings, or in some of those barrells? May not a man steale in at the window with a ladder of ropes, or come downe the chimney, haue a false key, or get in when he is asleepe? If a Mouse doe but stirre, or the winde blowe, a casement clatter, that's the villain, there he is, by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight, so much as to doe her needs. *Non ita bovem Argus, &c. Argus* did not so keepe his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keeps his wife. If a deare friend or neare kinsman come as a guest to his house, to visit him, he will neuer let him bee out of his owne sight & company, least peradventure, &c. If the necessity of his business be such, that he must goe from home, he doth either lock her vp, or commit her with a deale of iniunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; & yet all this will not serue, though his business be very vrgent, he will when he is halfe way, come backe againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaue his business vndone. Though there be no danger at all, no cause of suspicion, she liue in such a place, where *Messalina* her selfe could not bee dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all commers might haue free successe. He calls her all to naught, shee is a strumper, a light huswife, a bitch,

bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outrageous acts by men and women haue beene committed in this kinde, by women especially, that will runne after their husbands into all places, and companies, as <sup>n</sup> *Iouianus Pontanus* wife did by him, followe him whether soeuer he went, it matters not, or vpon what businesse, rauing like *Iuno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximinius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wiues ieaiousie, or had some great businesse, went into the Low-countries; she was so impatient and melancholy vpon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the yeare very bad, the winde against her, in all hast she would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When shee was now come into the Low-countries, and kindly entertained by her husband, she could not containe her selfe, <sup>o</sup> but in a rage ranne vpon a yellow hair'd wench, with whom she suspected her husband to be naught, cut off her haire, did beat her black and blew, & so dragged her about. It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamund* at *Woodstocke*: for she complaines in a † modern Poet, she scarce spake,

*But flies with eager fury to my face,  
Offring me most unwomanly disgrace,  
Looke how a Tigresse, &c.  
So fell she on me in outrageous wise,  
As could Disdaine and Iealousie deuise.*

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will miscall, rayle and revile, beare them deadly hate and malice, as *P Tacitus* obserues, *The hatred of a iealous woman is inseparable against such as she suspects.*

\* *Nulla vis flammæ, tumidig, venti  
Tanta, nec teli metuenda torti,  
Quanta quum coniux viduata t.edis  
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,  
As rauing women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the daies of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, & frequently put in practise. See but with what rigour those iealous husbands tyrannize ouer their poore wiues. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries,

† *Mecastor lege durâ vivunt mulieres,* they lock them vp † *Plautus*.  
still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wiues to come abroad,

— *nec campos liceat lustrare patentes,*

They must not so much

much as looke out. And if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*. *Infantes masculos castrant innumeros ut regi seruiant*, saith *¶ Riccius*, they geld innumerable infants to this purpose, the *King of China* maintaines 10000 *Eunuches* in his family to keepe his wines. The *Xeriffes* of *Barbary* keepe their *Curtesans* in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that no man can see them, as the matrons were in old *Rome*, *lectica aut sella testâ vecte*, so *† Dion* and *Seneca* record, *Velata tota incedunt* which *Alexander ab Alexandro* relates of the *Parthians* lib. 5. c. 24. which with *Andreas Tiraquellus* his commentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, *sed & pudendis seras adhibent*: heare what *Bembus* relates lib. 6. of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani, inquit, quorundam civitates adierunt, qui natis statim feminis naturam consueunt, quoad urine exitus ne impediatur, easq; quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatæ puellæ oras ferro interseindere*. In some parts of *Greece* at this day, like those old *Iewes*, they will not beleue their wiues are honest, *nisi pannum menstruaturn primâ nocte videant*, our countrey man *† Sandes* in his peregrination, saith it is severely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non ad parentes pudore reijcitur*; Those sheets are publicly shewed by their parents, and kept as a signe of incorrupt virginity. The *Iewes* of old, examined their maids *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus* lib. 12. cap. 16. *Capivaccius* lib. 4. cap. 11. de *uteri affectibus*, *Vincent. Alsarius Genuensis quesit. med. cent. 4. Hieronymus Mercurialis consult. Ambrose. Pareus, Iulius Caesar Claudinus Respons. 4.* as that also de *ruptura venarum ut sanguis fluat*: copiously confute, 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pinæus* of *Paris*, *Albertus Magnus* de *secret. mulier. cap. 9. & 10 &c.* and thinke they speake too much in favour of women. *\* Lodovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si desolata sint, astute mulieres (inquit) nos fallunt in his. Idem Alsarius Crucius Genuensis ysdem ferè verbis. Idem Avicenna lib. 2. Fen. 20. tract. 1. cap. 47. † Rhafis Continent lib. 24. \* Rodericus à Castro de nat. mul. lib. 1. c. 3.*

An old bawdie nurse in *† Aristanetus*, (like that Spanish *Celestina*, *† quæ quinq; mille virgines fecit mulieres, totidemq; mulieres arte suâ virgines*) when a faire maid of her acquaintance wept and made her moane to her, how she had beene deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, *Noli vereri filia, &c. seare not daughter, I'll teach thee a trick to helpe it. Sed hæc extra callem*. To what end are all those *Astrologically* questions, *an sit virgo, an sit casta, an sit mulier?* And such strange absurd trialls in *Albertus Magnus*, *Baptista Porta*, *Mag. lib.*

¶ Expediit in  
Sinas. l. 3. c. 9.  
† Decem Eunuchorum millia  
numerantur in  
regia familia,  
qui servant ux-  
ores eius.

† Lib. 57 ep. 81.  
¶ Seminas à vi-  
ris seruati in in-  
terioribus, ibi co-  
rumpuntur consuetu  
inimicos.

† Lib. 1. fol. 7.

u Disruptiones  
hymenis sæpe fi-  
unt à propriis  
digitis vel ab a-  
liis instrumentis  
x Idem Rhafis  
Arab cont.

† Qui & phar-  
macum præ-  
scribit docetq.

\* Ita clausæ  
pharmacis ut  
non possunt coi-  
tum exercere.

† Epist. 6. Mic-  
cero Inter.

† Barthius. Lu-  
dus illi temera-  
tum pudicitie  
florem mentitis  
machinis pro in-  
tegro vendere.  
Ego docebo te,  
qui mulier ante  
nuptias sponso-  
re probes virgi-  
nem.

lib. 2. cap. 21. in *Wecker lib. 5. de ſecret.* by Stones, perfumes, to make them piſſe, and confeſſe I knowe not what in their ſleepe; ſome iealous braine was the firſt founder of them. And to what paſſion may wee aſcribe thoſe ſeuere lawes againſt iealouſie, *Numb. 5. 14.* Adulterers, *Deut. c. 22. v. 22.* as amongſt the *Hebrewes*, amongſt the *Egyptians* (read *y Bohemus l. 1. c. 5. de mor. gen.* of *y Qui mulier e violuſſet virilia execabant, & mille virgas dabant.*) amongſt the *Athenians* of olde, *Italians* at this day, wherein they are to bee ſeuereſly puniſhed, cut it peeces, burned, buried aliue, with ſeuereſt expurgations, &c. are they not as ſo many ſymptomes of incredible ielouſy? we may ſay the ſame of thoſe veſtal virgins that fetched water in a Ciſſe, as *Tatia* did in *Rome*, *Anno ab urb. condita 800.* before the Senators, and \* *Amelia, virgo innocens*, that ran ouer hot irons, as *Emma*, *Edward the Confessors* mother did, the king himſelfe being a ſpectator, with the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, ſuſpected of adultery, *inſimulata adulterij per ignitos vomeres illa tranſiit*, trod vpon red hot coulter and had no harme, ſuch another ſtory we finde in *Regino, lib. 2.* In *Auentinus* and *Sigonius* of *Charles* the third and his wife *Richarda* An. 887, that was ſo purged with hot irons. *Pauſanias* ſaith that hee was once an eye witneſſe of ſuch a miracle at *Diana's Temple*, a maid without any harme at all walked vpon burning coales. *Pius ſecund.* in his deſcription of *Europe, cap. 46.* relates as much, that it was commonly praſtiſed at *Diana's Temple*, for women to goe barefoot ouer hot coales, to try their honeſties; *Plinius, Solinus*, and many writers make mention of <sup>z</sup> *Feronia's Temple*, and *Dionyſius Halicarnaſſeus, l. 3.* of *Mem-nons* ſtatue, which were vſed to this purpoſe. *Tatius lib. 6.* of *Pan* his Caue, (much like old *S<sup>c</sup> Wilfrides* needle in *Yorkſhire*) wherein they did vſe to trie maids, <sup>a</sup> whether they were honeſt: when *Leucippe* went in, *ſuauiffimus exaudi ſonus cepit.* *Auſtin. de ciu. Dei, lib. 10. c. 16.* relates many ſuch examples, al which *Lavater de ſpectr. part. 1. cap. 19.* contends to be done by the illuſion of Diuells, though *Thomas queſt. 6. de potentiâ, &c.* aſcribe it to good Angells. Some, ſaith <sup>b</sup> *Auſtin*, compell their wiues to ſweare they be honeſt, as if per-iury were a leſſer ſinne then adultery, <sup>c</sup> ſome conſult Oracles, as *Pharus* that blind king of *Egypt*. Others reward, as thoſe old *Romans* vſed to doe; If a woman were contented with one man, *Coronâ pudicitia donabatur*, ſhe had a crowne, of chaſtity beſtowed on her. When all this will not ſerue, ſaith *Alexander Gaguinus, cap. 5. deſcript. Muſconie*, the *Muſconites*, if they ſuſpect their wiues, will beat them till they confeſſe; and if that will not auaile, like thoſe wild *Iriſh*, bee divorced at their pleaſures, or elſe knocke them on the heads, as the old <sup>†</sup> *Gauls* haue done in former ages. Of this tyranny of Iealouſie read more in *Parthenius Erot. cap. 10.* *Camerarius cap. 53. hor. ſubciſ.* & *cent. 2. cap. 34.* *Calius Epistles. Th. Chaloner de repub. Ang. lib. 9.* *Ariſto lib. 31.* *ſtaffe 1.* *Felix Platerus obſeruat. lib. 1. &c.*

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*Qui mulier e violuſſet virilia execabant, & mille virgas dabant.*

\* *Dion. Halicar*

<sup>z</sup> *Viridi gaudes Feronia luo. Virg.*

<sup>a</sup> *Iſmene* was ſo tried by *Diana's Well*, in which maides did swimme, vnchaſt were drowned, *Euthatius lib. 8.*

<sup>b</sup> *Contra mendac. ad confeſſ. 21 cap.*  
<sup>c</sup> *Pharus Aegypti rex captus oculis per decennium, oraculum conſultis de uxoris pudicitia. Herod. Euterp. † Caesar lib 6. de bello Gal. vite neci q; in uxores habuerunt poteſtatem.*

*Prognosticks of Icalousie, Despaire, Madnesse, to  
make away themselves and others.*



Hose which are Icalous most part, if they be not otherwise relieved,<sup>d</sup> proceed from suspicion to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.

<sup>e</sup> A plague by whose most damnable effect,  
Diuerse in deepe despaire to die haue sought,  
By which a man to madnesse neere is brought,  
As well with cause lesse as with iust suspect.

In their madnesse many times, saith <sup>f</sup> *Vives*, they make away themselves and others. Which enduceth *Cyprian* to call it *Fecundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitfull mischiefe, the seminary of offences, and fountaine of murders. Tragicall examples are too common in this kinde, both new and old, in all ages, as of *Cephalus* and *Procris*, <sup>g</sup> *Phorus* of *Egypt*, *Terens*, *Atreus*, and *Thyestes*. <sup>h</sup> *Alexander Phareus* was murdered of his wife, *ob pellicatus suspicionem*, *Tully* saith. *Antoninus Verus* lo made away by *Lucilla*, *Demetrius* the son of *Antigonus*, & *Nicanor* by their wiues. *Hercules* poysoned by *Deianira*. <sup>i</sup> *Cacinnia* murdered by *Vespasian*, *Iustina* a *Romane* Lady by her husband. <sup>k</sup> *Amestris*, *Xerxes* wife, because she found her husbands cloake in *Masista* his house, cut off *Masista* his wiues pappes, and gaue them to the dogges, slead her besides, and cut off her eares, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full of such out-rages. <sup>l</sup> *Paulus Aemilius* in his history of *France*, hath a Tragicall story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queene. In a iealous humour he came from hunting, and stole behinde his wife as she was dressing, and combing her head in the sunne, gaue her a familiar touch with his wand, which she mistaking for her louer said, *Ah Landre*, a good knight should strike before and not behinde; but when she saw her selfe betrayed by his presence, she instantly tooke order to make him away. *Hierome Oforius* in the eleuenth booke of the deeds of *Emmanuel* King of *Portugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chulderia*, that wounded *Gotherinus* a noble country man of his, at *Goa* in the East Indies, <sup>m</sup> and cut off one of his legges, for that he looked as he thought too familiarly vpon his wife, which was afterwards a cause of many quarrells, and much bloodshed. *Guianerius* cap. 36. de agritud. matr. speaks of a silly iealous fellow, that seeing his child new borne included in a kell, thought sure a <sup>n</sup> *Franciscan* that used to come to his house, was the father of it, it was so like a *Friers* Coule and therevpon threatned the *Frier* to kill him: *Fulgosus* of a woman in *Narbone* that cut off her husbands priuities in the night, because shee thought hee plai'd false with her. The story of <sup>o</sup> *Ionuses Bassa*, and faire *Manto* his wife, is

d *Animi dolores*  
et *extremities* si  
diuini perse-  
rent dementes  
reddunt. *Acak.*  
comment. in p. r.  
art. *Galen.*  
e *Aristo* lib 31  
staph 6.

f 3. de anima,  
c. 3. de extrop.  
transit in rabi-  
em et odium, et  
sibi et aliis vio-  
lentia sepe in-  
tus inueniunt.

g *Phorus* *Ae-*  
*gypti* rex de ca-  
citare oraculum  
conficiens, vnum  
ei reditum  
accepit, si socius  
abstulisset lotio

mulieris, quae a-  
liorum virorum  
esset expert, ux-  
oris vinam ex-  
pertus nihil pro-  
fecit et aliarum  
frustra, eas om-  
nes (ea excepta  
per quam cura-  
tus fuit) vnum  
in locum coactas  
concremavit.

Herod. Euterp.  
h *Ossis* lib. 2.

i *Awelius* Vi-  
tor.

k Herod. lib. 9.  
in *Calliope*, Ma-  
sile uxorem ex-  
carnificae, mi-  
millas presci-  
dit, ea q. canibus  
adiciit, sibi ni-  
res prescidi, la-  
bra, lingua, &c.

l Lib. 1. Dum  
fo me curande  
inuenta capitulum  
in sole petebat.

marito per lulum leviter percussa, furtim superveniente virga. Risa subito mi Landrice dixit, frantem vir fortis pete, &c. Marito conspecto attonita, cum Landrico mox in eius mortem conspirat, et statim intervenandum efficit. m Qui Gae uxorem habens, Goterium principem quendam virum quod uxori suae oculos adiecisset, ingenti vulnere deformem in facie, et tibiam abscedit, unde mutus cecidit. n Lo quod infans natus involutus esset panniculo, credebatur eum filium fratris Francisci, &c. o Knowles.

well

well knowne to such as haue read the *Turkish* history, and that of *Joane* of *Spaine*, of which I treated in my former section. Her iealousie, saith *Gomesius*, was cause of both their deathes; King *Philip* died for grieue a litle after, as *P Martian* his Physitian gaue it out, and she for her part, after a melancholy discontented life, mispent in lurking holes and corners, made an end of her miseries. *Felix Plater* in the first booke of his observations, hath many such instances, of a Physitian of his acquaintance, & that was first mad through iealousie and afterwards desperate: & of a Marchant that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his maies nose; of a Painters wife in *Basil An. 1600*, that was a mother of nine children, and had beene 27 yeares married, yet afterwards iealous, and so impatient that shee became desperate, and would neither eat nor drinke in her owne house, for feare her husband should poyson her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in diuers formes, and many such absurd symptomes will accompany, euen madnesse it selfe. *Skenkius obseruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie ran madde: of a Baker that gelded himselfe to try his wiues honestie, &c. Such examples are too common.

p Zlotypia regine regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atrâ bile inde exagitata in latebras se subducens præ agitudine animi reliquam tempus consumpsit. q Zlotypia redactus ad insaniam & desperam. r Xorem intermit, inde desperatus ex altose precipitavit.

## MEMB. 4. SUBSECT. I.

*Cure of Iealousie: by avoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them up: to dissemble it, &c.*



S of all other melancholy, some doubt whether this malady may be cured or no, they thinke 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

*Qui timet ut sua sit, ne quis sibi subtrahat illam, ille Machaoniâ vix ope saluus erit.*

'Tis this that cruell wound against whose smart,  
No liquors force prevailes or any plaister,  
No skill of starres, no depth of Magicke art,  
Devised by that great cleark Zoroaster,  
A wound that so infects the soule and heart,  
As all our sense and reason it doth master,  
A wound whose pang and torment is so durable,  
As it may rightly called be incurable.

Tollere nodosâ nesci medicina podagram.

r Ariosto lib. 38, st. 5.

Yet what I haue formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients holds, the nayles of it be pared before they growe too long. No better meanes to resist or expell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies and irksome suspicions out of his head, and then to be perswaded

u Veteres matüre suadent vngues amoris esse radendos, primum quam producant se nimis.

x *Gomesius lib. 3 de reb. gestis Ximenii.*  
 y *Vnu enim precordia egrotando animi compressa, & in angustias adducta mentem subvertit, nec alio modo facilius erigitur, quam cordati hominis sermone.*

z 3. *De anima.*

a *Lib. 3.*  
 b *Argetocoxi Caledonii Reguli uxor, Iulie Auguste cum ipsam morderet quod inhoneste versaretur, respondet non cum optimis viris consuetudinem habemus, vos Romanas autem occulte passim homines constuprant.*  
 c *Leges de moribus fecit, ex civibus plures in ius vocati.*

ded by his iudicious friends, to giue eare to their good counsell and advice, and wisely to consider, how much he discredit himselfe, his friends, dishonours his children, disgraceth his familie, publisheth his shame, & as a tempter of his owne misery, divulgeth, macerates, grieues himselfe and others; what an argument of weaknesse it is, how absurd a thing in its owne nature, how ridiculous, how brutish a passion, how sottish, how odious, how hare-braine, mad and furious. If he will but heare them speake, no doubt hee may be cured, \* *Ioane* Queene of *Spaine*, of whom I haue formerly spoken, vnder pretense of changing ayre, was sent to *Complutum*, or *Alcada de las Hemeras*, where *Ximenius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present he was) she might be eased. y *For a disease of the soule, if concealed, tortures and ouerturnes it, and by no physicke can sooner bee removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leaue it every one to dilate & amplifie as hee shall thinke fit in his own iudgement: let him advise with *Siracides* cap. 9. 1. read that comfortable & pithie speech to this purpose of *Ximenius* in the author himselfe, as it is recorded by *Gomesius*, consult with *Chaloner lib. 9. de r. pub. Anglor.* or *Celia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this iealous passion, be it iust or vniust, whether with or without cause, true or false, it ought not so hainously to be taken; tis no such reall or capitall matter, that it should make so deep a wound. Tis a blowe that hurts not, an insensible smart, grounded many times vpon false suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himselfe without a cause, or put case which is the worst, he be a Cuckold, it cannot be helped, the more he stirres in it, the more he aggrauates his owne misery. How much better were it in such a case to dissemble or contemne it, why should that be feared which cannot be redressed, *multi tandem deposuerunt* (saith *z Vines*) *quum flecti meritos non posse vident*, Many women when they see there is no remedy, haue beene pacified; and shall men bee more iealous then women? Tis some comfort in such a case to haue companions,

*Solamen miseris socios habuisse doloris;* Who can say he is free?

Who can assure himselfe he is not one *de preterito*, or secure himselfe *de futuro*? If it were his case alone it were hard, but being as it is almost a commo calamity, tis not so grieuously to be taken. In some countries they make nothing of it, *ne nobiles quidem*, saith *a Leo Afer*, in many parts of *Africke* (if she be past foureteene) there's not a Noble man that marries a maid, or that hath a chaste wife, tis so common, as the Moone giues hornes once a moneth to the world, doe they to their husbands at least. And tis most part true, which that *Caledonian* Lady, *b Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta*, when she tooke her vp for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with euery base knaue, you are a company of common whores.* *Severus* the Emperour in his time made lawes for the restraint of this vice, and as *c Dion Nicæus* relates in his life, *tria millia mechorum*, three thousand Cuckold makers, or *natura monetam adulterantes*, as *Philo* calls them, false coiners, and clippers of Natures money, were summoned into the Court at once. And yet,

*Non omnem molitor quæ fluit unda videt,* the Miller sees  
 not

not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as called in question for it. *d<sup>i</sup> Martialis* Epigram I suppose might haue beene generally applied in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine owne, *uxorem sed habes Candida cum populo*, but neighbour *Candidus* your wife is common, Husband and Cuckold in that age it seemes were reciprocall tearmes, the Emperours themselues did weare *Aetons* badge; how many *Casars* might I reckon vp together, and what a catalogue of cornuted kings and princes in euery story? *Agamemnon, Menelaus, Philippus of Greece, Ptolomaus of Egypt, Lucullus, Caesar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c.* The brauest souldiers and most heroicall spirits could not avoide it. They hane beene actiue and passiue in this busines. *King Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine <sup>†</sup> author) *Heroinarum lese maiestati, si non historia veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell truth: against his will, god knowes, did he write it, and so doe I repeat it. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom faime, zeale, feare of God, religion and superstition contains, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and such persons you may as soone inioyne them to carry water in a Cisse, as to keepe themselues honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a diuorce, that is hard to be effected, *si non castè tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot be euidently proued. Much better put it vp, the more hee struiues in it, the more hee shall divulge his owne shame; make a vertue of necessity, and conceale it: Yea but the world takes notice of it, 'tis in euery mans mouth, let them talke their pleasure, of whom speake they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his owne fault, and he hath no reason to complaine, 'tis *quid pro quo*, shee is bad, hee is worse, <sup>£</sup> *Bethinke thyselfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thyselfe.* Thou rangeest like a Towne Bull, why art thou so incensed if shee tread awry?

*h Be it that some women breake chaste wedlocks lawes,  
And leaues her husband and becomes vchaste,  
Yet commonly it is not without cause,  
Shee sees her man in sinne her goods to wast,  
Shee feesles that hee his loue from her withdrawes,  
And hath on some perhaps lesse worthy plac'e,  
who strikes with sword, the scabbard them may strike,  
And sure loue craueth loue, like asketh like.*

*Ea semper studebit, saith <sup>i</sup> Nevisanus, pares reddere vices, she will quit it if she*

*d L. 3. Epig. 26.  
c Asser. Arthur-  
ri, parcerem lib-  
entur beuoina-  
rum lese mai-  
estati, si non hi-  
storia veritas  
aurem vellica-  
ret. Leland.*

<sup>†</sup> *Lelandus as-  
sert: Artheri.*

<sup>£</sup> *Cogita an sic  
alijs tu unquam  
feceris an hoc  
tibi nunc fieri  
dignum sit: se-  
uerus alijs, in-  
dulgens tibi, cur  
ab uxore exigis  
quod non ipse  
praestas? Plutar.  
g. Agad libidine  
cum ipse quouis  
rapiaris, cur si  
vel modicum ab  
erret ipsa, infa-  
miat.  
h Ariosto lib.  
23. stasse. 80.  
i Sylue nupt. l. 4.  
num. 72.*

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can. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first.

Lemnius lib. 4.  
k cap. 13. de oc-  
cult. nat. mir.

1 Oprimum be-  
ne nasci.

Yea but thou repliest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. <sup>k</sup> *Sit amara, lenta, sit imperiosa, prodiga, &c.* Let her scold, brawle and spend I care not, *modo sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, <sup>l</sup> better be any mans son but thine, to be begot of base *Irus*, poore *Seius*, or meane *Meuius*, the towne swine-herds, a shepards sonne, & well is hee, that like *Hercules* he hath any two fathers, for thou thy selfe hast peradventure more diseases then an horse, more infirmities of body & minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so? It may be thou art ouer suspitious, and without a cause as some are, if it be *octimestris partus*, borne at eight months, or like him & him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weaknesse: Whereas charity, or a well disposed minde would interpret all vnto the best. S. Francis by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that hee presently kneeled downe and thanked god there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indolge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconueniences, that's the way to helpe it, whereas by such trickes they doe aggrauate the mischief. 'Tis but inuaine to watch that which will away.

m Ouid. amor.  
ib 3. eleg. 4.

*Nec custodiri si vellet illa potest,  
Nec mentem seruare potes, licet omnia serues,  
Omnibus exclusis, intus adulter erit,  
None can be kept resisting for her part,  
Though body be kept close, within her heart  
Aduourtie lurkes, to exclude it ther's no art.*

n Lib. 4. ff. 72.  
o Policrat. lib. 8.  
c. 11. De amor.  
Eurial. & Lu-  
cret. qui uxores  
occludunt, meo  
iudicio minus  
utiliter faciunt,  
sunt enim eo in-  
genio mulieres,  
ut id potissimum  
cupiant, quod  
maxime dene-  
gatur, si liberas  
habent habenas,  
minus delin-  
quunt, frustra  
seram adhibes,  
si non sit sponte  
casta.  
p Quando cog-  
noscunt maritos  
hoc advertere,  
q Ausonius.

*Argus* with an hundred eyes cannot keepe her, & *hunc unus sapè fefellit amor*, as in <sup>n</sup> *Aristo*.

*If all our hearts were eyes, yet sure they said  
We husbands of our wines should be betrayed.*

*Hierome* holdes, *uxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought no to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*, That which many couer can hardly bee preferred, as <sup>o</sup> *Salisburiensis* thinks. I am of *Aeneas Syluius* minde, those *lealous Italians* doe very ill to locke up their wiues, for women are of that disposition, they will most couet that which is denied most, and offend least when they haue free liberty to trespassed. It is in vaine to locke her vp if she be dishonest; For when she perceaues her husband obserues her and suspects, *liberius peccat*, saith <sup>p</sup> *Nenianus*, <sup>q</sup> *Toxica zeloty-po dedit vxor macha marito*, she is exasperated, seekes by all meanes to vindicate her selfe, and will therefore offend, because shee is vniustly suspected. The best course then is to let them haue their owne wills, giue them free liberty, without any keeping.

In

*In vaine our friends from this doe vs dehort,  
For beauty will be where is most resort,*

If she be honest as *Penelope*, *Lucretia*, she will so continue her honour, good name, credit,

*Penelope coniux semper Ulixis ero;*

and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure*, † *Opes suas, munda sum, the- saurum suum,* world, ioy, delight, orbe and spheare, she will hers. The vow shee made vnto her goodman, loue, vertue, religion, zeale, are better keepers then all those locks, Eunuchs, prisons, she will not be moued.

*At mihi vel tellus optem prius ima dehiscat,  
Aut pater omnipotens adigat me fulmine ad umbras,  
Pallentes umbras Erebi, noctemq; profundam,  
Ante pudor, quam te violam, aut tua iura resolvam.*

† *Virg. Æn.*

First I desire the earth to swallow me,

Before I violate mine honesty,

Or thunder from aboue driue me to hell,

With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chaste, though her husband be false, shee will be true: and as *Octavia* writ to her *Anthony*,

† *These walls that here doe keepe me out of sight,  
Shall keepe me all unspotted vnto thee,  
And testifie that I will doe thee right,  
I'le neuer staine thine house, though thou shame me.*

† *Daniel.*

Turne her loose to all those *Tarquines* and *Satyrs*, shee will not be tempted.

When one commended *Theana's* fine arme to his fellowes, shee tooke him vp short, *Sir, 'tis not common*, she is wholly referued to her husband.

*Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, comming home one day, he reprehended his wife, because shee

did not tell him of it: she vowed vnto him she had told him, but that she thought euery mans breath had beene as strong as his.

*Tigranes* and *Armena* his Lady, were inuited to supper by King *Cyrus*, when they came home, *Tigranes*

asked his wife, how she liked *Cyrus*, and what shee did especially commend in him: she swore she did not obserue him; when he replied againe, what then shee did obserue, whom she looked on? She made answer, her husband, that said

he would die for her sake. Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be

naught, vse all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath mutes, trickes,

*Panders*, *Bawdes*, shifts to deceaue, 'tis to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peraduenture may doe somewhat.

\* *Obsequio vinces aptius ipse tuo:*

Men and wo-

men are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as

cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient y *Grizels* by their ob-

sequiousnesse in this kinde, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea*, *Rabel*, and *Sarah* did to *A-*

*braham* and *Iacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonica* wife to king *Deio-*

so quam formosus lacertus hic, quidam inquit ad equales conuersus, at illa publicus, inquit, non est.

† *Bilia* Dinutium vinum senem habuit & spiritum fetidum habentem, quem quidam exprobaasset, &c.

u Numquid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, ædepol &c. Xenop. Cyroped. l. 3. x Ouid.

y Read Petrarches tale of patient Grizell in Chaucer.

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*tarus*, did not onely bring *Electra* a faire maide, to her goodmans bed, but brought vp the children begot on her, as carefull as if they had beene her owne. *Tertius Æmilius* wife, *Cornelia's* mother, perceiving her husbands intemperance, *rem dissimulavit*, made much of the maide, and would take no notice of it. The best remedy is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a jest: heare *Guenerra's* aduise in this case, *vel ioco excipies, vel silentio eludes*, for if you take exceptions at every thing your wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serue turne. Therefore *Minus malum*, & a lesse mischiefe *Neuisanus* holdes, *dissimulare* to bee <sup>a</sup> *Cuniarum emptor*, a buyer of cradles, as the proverbe is, then to bee too solicitous. <sup>b</sup> *A good fellow when his wife was brought to bed before her time, bought haife a dozen Cradles before hand for so many children, as if his wife should continue to beare children at every two moneths.* <sup>c</sup> *Pertinax* the Emperour, when one told him a Fidler was to familiar with his Emperesse, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wifes dishonesty, *cum tot victor regnum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) he made a jest of it. *sapientes portant cornua in pectore, stulti in fronte*, saith *Neuisanus*, wise men beare the hornes in their hearts, fooles on their foreheads *Eumenes* kinge of *Pergamus*, was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journey he was to teke to *Delphus*,\* set a company of souldiers to intercept him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*, *Attalus*, *Eumenes* brother proclaimed himselfe king forthwith, tooke possession of the crowne, and married *Stratonice* the Queene. But by and by when contrary newes was brought, that king *Eumenes* was aliue, and now coming to the city, he laid by his crowne, left his wife, as a priuate man went to meete him, and congratulate his returne. *Eumenes*, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his fauour againe, as if no such matter had beene hard of or done. *Iocundo* in *Aristo*, found his wife in bed with a knaue, both a sleepe, went his wayes, and would not so much as wake them, much lesse reprove them for it. <sup>d</sup> An honest fellow finding in like sort his wife had plaid false at tables, and borne a man to many, drew his dagger, and swore if he had not beene his very friend, he would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, & hauing overtaken him, laide adultery to his charge; the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing that if hee had denied it he would not haue put it vp. How much better is it to doe thus, then to macerate himselfe, impatiently to raue and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for euer a Cuckold on record; how much better to contemne in such cases, or to take no notice of it, *Melius sic errare, quam zelotypia curis*, saith *Erasmus*, *se conficere*, better be a witall and put it vp, then to trouble himselfe to no purpose. And though he

z Sil. uirg. lib. 4. num 80.

a Erasmus.

b Quam accepisset uxorem penisse secundo à nuptiis mense, cum quinque uel sex coemisset, ut se forte uxor singulis bimensibus paret.

c Iulius Capitolinus eius: quem palam Citharedus uxorem diligeret, minime curiosus fuit.

\* Disposuit armatos qui ipsum interficeret, his per se mandati exequentes, &c. Ille & rex declaratur, & Stratonice que fratri nupsit, uxorem ducit, sed postquam audiuit fratrem vivere, &c.

Attalum comiter accepit, pristinamque uxorem complexus, magno honore apud se habuit.

d S. Iohn Harwingtons notes in 28. booke of Aristotle.

he doe not *omnibus dormire*, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land lord, Patrone, benefactor, and so to let it passe:

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—† *pol me haud pœnitet,*

*Scilicet boni dimidium dividere cum Ioue,*

† *Plautus (sen.  
zli. Amphit.*

it neuer troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her,

*Tu cum Alcmena uxore antiquam in gratiam*

*Redi* —

let it, I say make no breach of loue

\* *Idem*

betwixt you. Howsoeuer, the best way is to contemne it, which <sup>d</sup> *Henry* the second King of *France*, aduised a courtier of his, iealous of his wife, and complaining of her vnchastnes, to reiect it, and comfort himselfe; for he that suspects his wiues incontinency, and feares the Popes curse, shall neuer liue a merry houre, or sleepe quiet night: no remedy but patience. When all is done according to that counsell of <sup>e</sup> *Neuisanus*, *si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*; tis *Sophocles* aduise, keepe it to thy selfe, and which *Chrysostome* calles *palestram philosophiæ*, & *domesticum Gymnasium*, a schoole of Philosophy, put it vp. There is no other cure, but time to weare it out, *Iniuriarum remedium est obliuio*, age will bereaue her of it, *dies dolorem minuit*, time and patience must end it.

d *T Danca  
côinwat, French.*

e *Li. 4. num. 80*

<sup>f</sup> *The mindes affections, Patience will appease,  
It passions kills, and healeth each disease.*

f *R. T.*

## SUBJECT. 2.

*By preuention before, or after marriage, Plato's community, marry a  
Curtisan, Philters, Stewes, to marry one equall in yeares,  
fortunes, of a good family, education, good  
place, to vse them well, &c.*



If such medicins as conduce to the cure of this malady, I haue sufficiently treated, there be some good remedies remaining, by way of preuention, precautions, or admonitions, which if rightly practised, may doe much good. *Plato* in his commonwealth, to preuent this mischiefe belike, would haue all things common, wiues and children all as one: and which *Cæsar* in his commentaries obserued of those old *Britaines*, that first inhabited this Land; they had ten or twelue wiues allotted to such a Family, or promiscuously to be vsed by so many men; not one to one, as with vs, or foure, fife, or sixe to one, as in *Turkie*. The <sup>s</sup> *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons iealousie, for which when he was condemned, to purge himselfe of his offence, he broched his heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those *Anabaptists* in *Munster*: that would consort with other mens wiues, as the spirit moued them: or as <sup>h</sup> *Mahomet* the seducing Prophet, would needes vse women as he list himselfe, to beget Prophets, 250 their *Alcoron* saith, were in

g *Lib. de hereſ.  
Quum de zelo  
culpauit, pur-  
gandi se cauſa  
permiſſiſſe ferar,  
ut ea qui uellet  
uideretur, quod  
eius factum in  
ſectam euertiſſe-  
mam uerſum  
eſt, qua placet  
uſus indifferens  
ſammarum.  
Sleidan.  
h *Alcoran**

loue with him. Amongst the old *Carthaginians*, as <sup>i</sup> *Bohemus* relates out of *Sabellius*, the king of the countrey lay with the bride the first night, and once in a yeare they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome ( iniustly ) to one *Picardus* a Frenchman, that inuented a new sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Venery at set times. When the priest repeated that of *Genesis*, *Increase and multiply*, our \* went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, euery man tooke her came next, &c. some fasten this on those ancient *Bohemians* and *Russians*: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; And as I read it was practised in *Scotland* amongst Christians themselues, vntill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of <sup>k</sup> *India* in our age, and those <sup>l</sup> *Islanders* <sup>m</sup> as amongst the *Babylonians* of old, they will prostitute their wiues and daughters (which *Chalcocondila* a Greeke moderne Writer, for want of better intelligence, puts vpon vs *Britaines*) to such trauellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of ieaousie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wiues, till one of their *Biarmi*, or high priests haue laine first with them, to sanctifie their wombes. But those *Esaï* and *Montanists*, two strange sects of old, were in another extreame, they would not marry at all, or haue any society with women, because of their intemperance, they held them to bee all naught. *Nenisanus* the Lawyer, *lib. 4. num. 33. syl. nupt.* would haue him that is inclined to this malady, to preuent the worst marry a queane, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit alijs.* ° *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to *Pitho*, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therfore no such vnlikely thing. ¶ A cittizen of *Eugubine* gelded himselfe to try his wiues honesty, and to be freed from ieaousie, so did a baker in <sup>q</sup> *Basil*, to the same intent. But of all other presidents in this kind, that of <sup>r</sup> *Combatus* is most memorable: who to preuent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his Lord and king, with *Stratonice* the Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, & left his genitals behinde him in a boxe, sealed vp. His mistrisse by the way fell in loue with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to king *Prætus* her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his conning home, cast into prison: the day of hearing appointed, he was sufficiently cleared & acquitted by shewing his priuities, which to the admiration of the beholders hee had formerly cut off. The *Lydians* vled to geld women, whom they suspected, saith *Leonicus var. hist. lib. 3. cap. 59.* as well as men. To this purpose, † *Saint Francis*, because hee vled to confesse women in priuate, to preuent

i De mor. gent. lib. 1. cap 6. Nuptura regi de virginande exhibeatur.

\* Lumina extinguebantur, nec persone & etatis habitâ reuerentiâ, in quam quisq; per tenebras incidit, mulierem cognoscit.

† Leander Albertus. Flagitiosorum cuncti in eadem conuenientes post imparem concionem, extinctis luminibus in Venerem ruunt.

k Lod. Vertomannus nauig. lib. 6. cap. 8. & Marcus Polus lib. 1. cap. 46. Vxoribus profluant.

l Diogenes Laertius. Blaesemius, ut Agesias Aristoni pulcherrimam uxorem habens, prostituit.

m Herodotus in Erat. Mulieres Babylonice cum hospite permiscetur ob argentum quod post Veneri sacrum.

n Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum in-

temperantiam, nullam seruare viro fidem putabant. o Stephanus prefat. Herod. Alius è lupanari meretricem, Pitho dictam, in rem duxit. Ptolomeus Thaidem nobile scortum duxit, & ex eâ duos filios suscepit, &c. p Poggius Florent. q Felix Plater.

r Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum in-

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suspicion

suspition, and proue himselfe a maide, stripped himselfe before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause, went through *Verbium* in *Italy*, without any garments.

Our Pseudocatholikes, to helpe these inconveniences which proceede from Iealousie, to keepe themselves and their wiues honest, make seuerall Lawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit stewes, those punkes and pleasant sinners, the more to secure their wiues in all populous Citties, for they hold them as necessary as Churches, and howsoever vnlawfull, yet to avoide a greater mischief, to be tollerated in pollicy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of curtesans in their townes and Citties. Of \* *Cato's* minde belike, that would haue his seruants (*cum ancillis congregari coitus causa, desinito ere, ut grauiora facinora euicaret, ceteris interim interdicens*) familiar with some such feminine creatures, to avoide worse mischiefes in his house, and made allowance for it. They holde it vnpossible for Idle persons, young rich and lusty, so many seruants Monkes, Friers, to liue honest, too tyranicall a burden to compell them to bee chaste, and most vnfit to suffer poore men, younger brothers, and souldiers, at all to marry; as those diseased persons, votaries, priests, seruants. Therefore as well to keepe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnessse, the necessity, and a toleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spells, charmes to keepe men and women honest. <sup>f</sup> *Mulier ut alienum virum non admittat prater suum: Accipe fel hirci, & adipem, & ex sicca, caleseat in oleo &c. & non alium prater te amabit. In alexi Porta, &c. plura inuenies, & multo his absurdiora, ut in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

\* *Plutarch. vit. eius.*

<sup>f</sup> *Wecker lib. 7. secret.*

The best meanes to avoide these and like inconveniences, are to take awaie the causes and occasions. To this purpose <sup>a</sup> *Varro* writ *Satyram Menippeam*, but it is lost. <sup>b</sup> *Patritius* prescribes foure rules to be observed in choosing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. cap. *Amphitheat: Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus* siue for men, siue for women; *Anthonie Guivarra*, many good lessons, *Cleobulus* two alone, others otherwise, as first to make a good choice in marriage, to inuite *Christ* to their wedding, and to pray to him for her, (*A domino enim datur uxor prudens. pro. 19.*) not to be too rash and precipitate in his election, to runne vpon the first he meets, or dote on euery stout faire peece he sees, but to choose her as much by his eares as eyes, to be well aduised whom he takes, of what age, &c. and cautious in his proceeding. An old man should not marry a young woman, or a young woman an old man,

<sup>a</sup> citatur a Gellia.

<sup>b</sup> Lib. 4. Tit. 4. de Instit. repub. de officio mariti.

<sup>c</sup> Ne cum ea blandè nimis agas, ne obiurgas presentibus ex- traneis.

† *Quam malè inaequales veniunt ad aratra Iuuenti;* such matches must needs minister a perpetuall cause of suspition, and be distastefull to each other.

† *Quid.*

*Noctua ut in turulis, super atq; cadavera babo,  
Talis apud Sophoclem nostra puella sedet.*

Night-crowes on tombes, Owle sits on carcasse dead,  
So lies a wench with *Sophocles* in bed.

*Alcibi emb.*

116.

*u Dipsosoph. lib.*

3. cap. 12.

*\* Euripides.*

*† Potmanus biam lib. 1.*

*† Offic. lib. Lu-*

*xuria cum omni*

*etati turpis, iu*

*senectuti sedissi-*

*ma.*

*\* Ecclus. 25. 2.*

An old man

that dotes, &c.

For *Sophocles*, as *u Athenaeus* describes him, was a very old man, and doted vpon *Archippe* a young Curtesan, then which nothing can be more odious.

\* *Senex maritus uxori Iuueni ingratus est*, an old man is a most vnwell-come guest to a young wench.

† *Amplexus suos fugiunt puella,*

*Omnis horret amor, venusq; Hymenq;*

*Seneca* therefore disallows all such vnseasonable matches, *habent enim maledicti locum crebrae nuptiae*. And as *† Tully* farther iveighes, 'tis vnfit for any,

but ugly and filthy in old age. *Turpe senilis amor*, one of the three things

\* *God* hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kinde of marriages, which are attempted by old men, and makes a question whether in some cases it be tollerable at least for such a man to marry,

— *qui venerem affectat sine viribus,*

that is now past those venerous exercises, as a gelded man lies with a virgin and sighes, *Ecclus. 30. 20.* and now complaines with him in *Petronius*, *funerata est hac pars iam, quae fuit olim Achillea*, he is quite done,

\* *Vixit puellis nuper idoneus,*

*Et militauit non sine gloria.*

But the question is

\* *Hor. lib. 3. ode*

26.

*x Cap. 54. inflit.*

*ad optimam*

*vitam maxima*

*mortalium pars,*

*precipitantes &*

*inconsiderate*

*nubit idq; ea æ-*

*tate quæ minus*

*apta est, quam*

*senex adolescen-*

*tile. (an)us mor-*

*bide, diues pau-*

*peri &c.*

*y Obsoleto, in-*

*tempestiuo, turpi*

*remedio fatentur*

*se uti recordatio-*

*ne pristinauū vo-*

*luptatum se re-*

*creant & aduer-*

*sante naturā*

*pollutam car-*

*nem & enectam*

*excitant.*

*z Lib. 2. nu. 25.*

*a Qui vero non*

*procreande pro-*

*lis, sed expiende*

*libidinis causā*

*sibi inuicem co-*

*pulantur, non*

*tant coinges*

*quā fornicarii*

*habentur.*

*† Lex papia: Sue-*

*ton: Claud. c. 23.*

whether he may delight himselfe as those *Priapeian* Popes, which in their decrepit age, lay commonly between two wenches euery night, *contactu formosarum, & contrectatione, num adhuc gaudeat*: and as many doting Syres still doe to their owne shame, their childrens vndoing, & their families confusion; he abhorres it, *tanquam ab agresti & furioso domino fugiendum*, it must be auoided as a mad bedlam master, and not obeyed.

*Aleto ———*

*Ipsa facies praefert nubentibus, & malus Hymen*

*Triste ululat, ———*

the diuell himselfe makes

such matches. \* *Lewinus Lemnius* reckons vp three things which generally disturb the peace of marriage: the first is when they marry intempestiue or vnseasonably, as many mortall men marry precipitately and inconsiderately, when they are effeate<sup>d</sup> and old; The second when they marry vnequally for fortunes and birth: the third, when a sicke impotent person weddes one that is sound, *no uae nuptiae spes frustratur*; Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, *y recreat themselves with such obsolete, vnseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature they stirre up their dead flesh*: but an old leacher is abominable, *mulier tertio nubens*, *z Neuisanus* holds, *presumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to be no honeste<sup>r</sup> then she should. Of them both, thus *Am-brose* concludes in his comment vpon *Luke*, *z they that are coupled together, not to get children but to satisfie their lust, are not husbands but fornicators*, with whom *S<sup>t</sup> Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutuall society, helpe and comfort one of another, in which respects though *† Tiberius* deny it, without

without question old folkes may well marry ) it is moſt odious, when an old  
*Acheronticke* dizard, that hath one foot in his graue, à *ſilicernium*, ſhall flic-  
 ker after a young luſtie wench that is blithe and bonny, ——— *salatiorq;*

*c Pontanus bi-  
 arum lib. i.*

*Verno paſſere, & albulis columbis.* what can be more deteſtable?

*b Tu cano capite amas ſenex nequiſſime*

*Iam plenus ætatis, animaq; fetidâ,*

*Senex hircosus tu oſculare mulierem,*

*Vtine adiens vomitum potiùs excuties.*

*b Plautus mer-  
 cator.*

Thou old goat, hoary, lecher, naughty man,

With ſtinking breath, art thou in loue?

Muſt thou be ſlaueing, ſhe ſpewes to ſee

Thy filthie face, it doth ſo moue.

Yet as ſome will, it is much more tolerable for an old man to marry a young  
 woman (our *Ladies* match they call it) for *et ætas erit mulier*, as he ſaid in *Tul-*  
*ly*, *Cato the Roman*, *Critobulus* in *† Xenophon*, and many famous preſidents *† Sympoſe.*  
 we haue in that kinde, but not *è contra*, 'tis not held fit for an ancient woman  
 to match with a young man. And therefore as the Poet enueighes, thou old  
*vetuſtina* bed-ridde & queane, that art now ſkinne and bones,

*c Cui tres capilli, quatuorq; ſunt dentes,*

*Pectus cicada, cruſtulaq; formica,*

*Rugosiorẽ quæ geras ſtolâ frontem,*

*Et aranearum caſſibus pares mammæ.*

*c Martial. lib. 3  
 62. epigr.*

That haſt three haire, foure teeth, a breſt

Like graſhopper, an Emmets creſt,

A ſkinne more rugged then thy cote,

And duzges like ſpiders webbe to boote.

Muſt thou marry a youth againe? And yet *ducentas ire nuptam poſt mórtes*  
*amant*: how ſoener it is, as *Auleius* giues cut of his *Meroe*, *congreſſus anno-*  
*ſus, peſtilens, abhorrendus*, a peſtilent match, abominable, and not to be endu-  
 red. In ſuch caſe how can they otherwiſe chuſe, but be iealous, how ſhould  
 they agree one with another? This inequality is not in yeares onely but in  
 birth, fortunes, conditions, and all good qualities,

*Lib. i. miles.*

*\* Si qua uoles aptè nubere, nube pari,*

'Tis my counſell, ſaith *\* Ouid.*

*Anthony Guinerra*, t chuſe ſuch a one. *Civis Civem ducat, Nobilis Nobi-*  
*lem*, let a cittizen match with a cittizen, a gentleman with a gentlewoman; he  
 that obſernes n t this precept (ſaith he) *non generum ſed malum Genium, non*  
*nurum ſed Furiam, non vitæ Comitem ſed litis ſomitẽ, domi habebit*, inſteed  
 of a faire wife ſhall haue a fury, for a fit ſonne in law, a meere feind, &c. exam-  
 ples are too frequent.

Another maine caution fit to be obſerved, is this, that though they bee e-  
 quall in yeares, birth, fortunes, and other conditions, yet they doe not omit  
 vertue and good education, which *Muſonius* & *Antipater* ſo much inculcate  
 in *Stobeus*; *† Dos eſt magna parentum*

*Virtus, & metuens alterius viri*

*Certo ſedere chaſtitas.*

It ſas *Plutarch* adviſeth, one muſt eat *modium ſalis*, a buſhell of ſalt with him;  
 before he chooſe his friend, what care ſhould be had in chooſing a wife, his  
 ſecond ſelfe, how ſollicitous ſhould he be to knowe her qualities and behavi-

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e Rablais hist.  
Pantagruel. l. 3.  
cap. 33.  
f Hom. 80. Qui  
pulchram habet  
uxorem, nihil ille  
ius habere potest  
g Arniseus.  
h Itinerar. Ital.  
Colonie edit.  
1620 Nomine  
trium Ger. fol.  
304. displicuit  
quod domine fi-  
liabus immu-  
tent nomen in-  
ditum in Baptis-  
mo, & pro Ca-  
tharinâ, Mar-  
garetiâ, &c.  
ne quid desit ad  
luxuriam, appel-  
lant ipsas nomi-  
nibus Cynthiae,  
Camene, &c.  
i Leonicus de  
var. lib. 3. c. 43.  
Asylus virginu  
deformium Cas-  
sandre templum  
Plutarch.

k Polyerat, lib. 8  
cap. 11.

our, and when he is assured of them, not to preferre birth, fortune, beauty be-  
fore bringing vp, and good conditions. *Coquage* god of Cuckolds, as one  
merrily said, accompanies the goddesse Iealousie, both follow the fairest, by  
*Iupiters* appointment, and they sacrifice to them together: beauty & honesty  
seldome agree. *Suspitionis plenares est, & insidiarum*, beauty (saith *Chryso-*  
*stome*) is full of treachery and suspition, he that hath a faire wife, cannot haue  
a worse mischiefe, and yet most couet it, as if nothing else in marriage but that  
and wealth were to be respected, s *Francis Sforza* Duke of *Millain*, was so  
curious in this behalfe, that hee would not marry the Duke of *Mantua's*  
daughter, except he might see her naked first; Which *Lycurgus* appointed in  
his lawes, and *Morus* in his *Vtopian* Common-wealth approues. <sup>h</sup> In *Italy*, as  
a travellour obserues, if a man haue three or foure daughters or more, & they  
proue faire, they are married eftsoones: if deformed, they change their louely  
names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothie*, *Vrsula*, *Briget*, and so  
put them into Monasteries, as if none were fit for marriage, but such as are e-  
minently faire: but these are erroneous tenents, a modest virgin well condi-  
tioned, to such a faire snout peece, is much to bee preferred. If thou wilt auoid  
then, take away all causes of suspition & iealousie, marry a course peece, fetch  
her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of  
all deformed maids, & so thou shalt be sure that no man will make thee cuc-  
kold, but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, de-  
formed flut to his wife, and finding her in bed with another man, cryed out as  
one amazed, *ô miser! quate necessitas huc adegit?* O thou wretch, what ne-  
cessitie brought thee hither? as well he might, for who can affect such a one?  
but this is warily to be vnderstood, most offend in another extreame, they  
preferre wealth before beauty, & so she be rich, they care not how she look,  
but these are all out as faulty as the rest. *Attendenda uxoris forma*, as <sup>k</sup> *Sal-*  
*isburienfis* adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the  
Knight in *Chaucer* that was married to an old woman,

And all day after hid him as an Owle,  
So woe was him his wife looked so fowle.

Haue a care of thy wiues complexion, lest whilst thou see'st another, thou loa-  
the'st her, she proue iealous, thou naught,

*Si tibi deformis coniux, si serua venusta*

*Ne utaris servâ,* —

I can perhaps giue instance. *Molestum est possidere, quod nemo habere dignetur*, a milery to possesse that which no  
man likes, on the other side, *Difficile custoditur quod plures amant*. *Scipio* did  
never so hardly besiege *Carthage*, as these young gallants will beset thine  
house, one with wit or person, another wealth, &c. If she be faire, saith *Guaz-*  
*zo*, she will be suspected howsoeuer. Both extreames are naught, *Pulchra ci-*  
*tò adamatur feda facile concupiscit*, the one is soone beloued, the other loues,  
one is hardly kept, because proud & arrogant, the other not worth keeping,  
what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a friend  
to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle  
size, neither too faire, nor too foule,

\* *Marullus*.

\* *Nec formosa magis quam mihi casta placet*, with old *Cato*,  
thought fit, let her beauty be, *neq. lectissima, nec illiberalis*, betweene both.  
This I approue, but of the other two, I resolue with *Salisburienfis*, *ceteris pa-*  
*ribus*

ribus, both rich alike, endowed alike, *maiori miseria deformis habetur, quam formosa servatur*, I had rather marry a faire one, and put it to the hazard, then be troubled with a blowze: but doe thou as thou wilt, I speake only for my selfe.

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Howsoever, quod iterum moneo, I would advise thee thus much, bee thee faire or foule, to choose a wife out of a good kindred, parentage, wel brought vp in an honest place.

† *Primum animo tibi proponas quo sanguine Creta,  
Quâ formâ, quâ etate, quibusq; ante omnia virgo  
Moribus, in iunctos veniat nova nupta penates.*

† Chaliner lib.  
9. de repub. Ang.

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, & hires a seruant in *Paules*, as the diuerb is, shall likely haue a Iade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia præsimitur esse matri similis*, saith <sup>1</sup> *Nevisanus*: Such<sup>m</sup> a mother such a daughter, *mali corui malum ovum*, Cat to her kinde.

1 Lib. 2. num.

† *Scilicet expectas ut tradat mater honestos,  
Atq; alios mores quam quos habet? —*

159.  
m Si genetrix  
caste, caste quosq;  
filia vivet, Si  
meretrix mater  
filia talis erit.  
† Iuven. Sat. 6.

If the mother bee dishonest; in all likelyhood the daughter will *matrizare* take after her in all good qualities,

*Creden' Pasiphæ non tauripotente futuram,  
Tauripetam? —*

If the damine trot, the foale will not amble. My last caution is, that a woman doe not bestow her selfe vpon a fool, or an apparent melancholy person, Iealousie is a Symptome of that disease, and fooles haue no moderation. *Iustina a Romane* Lady was much perlecuted, and after made away by her iealous husband, shee caused and inioyned this Epitaph, as a caveat to others; to be ingrauen on her tombe,

<sup>n</sup> *Discite ab exemplo Iustina, discite patres,  
Ne nubat fatuo filia vestra viro; &c.*

n Camerarius  
cent. 2. cap. 54,  
oper. subcis.

Learn parents all; and by *Iustina's* case,  
Your children to no dizards for to place.

After marriage, I can giue no better admonitions, then to vse their wiues well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobæus*, to avoid future strife, and for quietnesse sake; *when you are in bed, take heed of your wiues flattering speeches ouer night, and Curtens sermons in the morning*. Let them doe their endeavour likewise, to maintaine them to their meanes, which † *Patricius* ingeminates, and let them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as <sup>o</sup> *Nevisanus* obserues because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricare*, pouerty and hunger, want of meanes, makes them dishonest, or bad vsage; their churlish behauiour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreame some are too liberall, as the prouerbe is, *Turdus malum sibi cacat*, they make a rod for their owne tailles, as *Candaules* did to *Gyges* in <sup>\*</sup> *Herodotus*, commend his wiues beauty himselfe, and besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountefull allowance, they are accessary to their owne miseries, *anima uxorum pessime olent*, as *Plantus* gibes, they haue deformed soules, and by their

† Ser. 72. Quod  
auicus quidam  
uxorem habens  
mibi dixit, dicâ  
vobis. In cubili  
cavende adula  
tiones vesperi,  
mane clamores.  
† Lib. 4. tit. 4. de  
institut. Rcipub.  
cap. de officio  
mariti & ux  
oris.

o Lib. 4. syl. nup.  
num. 81. Non  
curant de ux  
oribus, nec volūt  
is subuenire de  
victu, vestitu,  
&c.

\* In clio. Spec  
em uxoris supra  
modum exiol  
lens, fecit ut il  
lam nudam co  
ram afficeret.

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† Iuven. Sat. 6.  
He cannot  
kisse his wife  
for paint.  
p O. at. contra  
sbr.

painting and colours, procure, *odium mariti*, their husbands hate, especially,

——— † *cum miseri viscantur labra mariti.*

besides, their wiues (as P Basil notes, *Impudenter se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their vndecent wanton carriage, provoke and tempt the spectators. Vertuous women should keepe house, & twas well performed and ordered by the Greekes,

——— *mulier ne qua in publicum*

*Spectandam se sine arbitro praebeat viro.* which made *Phidias* belike at *Elis*, paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad & alone is like a Deere broke out of a Park, *quam mille Venatores insequuntur*, whō euery hunter follows; and besides in such places she cannot so well vindicate her selfe,

*Imbelles damæ quid nisi praeda sumus?*

† Ad baptis-  
mum et  
matrimonium  
tumulum.

And therefore I knowe not what Philosopher he was, that would haue women come but thrice abroad all their time, † *To be baptised, married, and buried*, but he was too straight laced. Let them haue their liberty in good sort, and goe when they will, *modo non annos viginti etatis suae domi relinquunt*,

as a good fellow said, so that they looke not 20 yeares younger abroad, then they doe at home; they be not spruce, neat, angells abroad, beasts, dowdies, fluts at home; but seeke by all meanes to please and giue content to their husbands, to be quiet about all things, obedient, silent and patient; if they be in-

\* Non vocifer-  
etur illa si mari-  
tus obgaueat

censed, angry, chide a little, their wiues must not \* *campell* againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her Gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gaue her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties*, as often as hee chid; shee did so two

† *Fraudem ap-  
erientem ostendit ei  
non aquam sed  
glentium iracū-  
diae moderari.*

or three times with good successe, and at length seeing her neighbour, gaue her great thanks for it, and would needs knowe the ingredients, † she told her in brieffe, what it was, *Faire water*, and no more; For it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within dores, and (as *M. Aurelius* prescribes) a necessary caution it is to be obserued of all good matrons, that loue their credits, to come little abroad, but follow their worke at home, looke to their household affaires and priuate businesse, *œconomiae incumbentes*, bee sober, thrifty, wary, circumspect, modest, and compose themselves to liue to their husbands meanes, as a good hufwife should doe,

† Chaloner.

† *Quae studijs gausa coli, partita labores*

*Fallet opus cantu, formae assimilata corone*

*Cura puellaris, circumfusaq; rotasq;*

*Cum voluet, &c.* Howsoever 'tis good to keepe them priuat,

\* Menander.

q Horol. princip.  
lib. 2. cap. 8. Di-  
ligenter cauē-  
dum feminis il-  
lustribus ne fre-  
quenter exeant.

not in prilon,

\* *Quisquis custodit uxorem vectibus & seris,*

*Et si sibi sapiens, stultus est, & nihil sapit.*

Read more of this subiect *Horol. princ. lib. 2. per totum. Arniseus polit. Cypri- an, Tertallian, Bossus de mulier. apparat. Gödefridus de Amor. lib. 2. cap. 4. Le- vinus Lemnius cap. 54. de institut. Christ. Barbarus de re vxor. lib. 2. c. 2. Fran- ciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & vxor-*

ris, *Christ. Fonceca Amphitheat. Amor. cap. 45. Sam. Neander. &c.*

These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not be wanting by their wisdom, if it be possible, to giue the party grieued satisfaction, to prevent and remoue the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. *Nevisanus* makes a question, whether a young Physitian ought to bee admitted in case of sicknesse, into a new married mans house, to administer a Iulip, a syrupe, or some such physick. The *Persians* of old would not admit a young Physitian to come amongst women. *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alieue for it. A Iaylor in *Aristanetus*, had a fine young Gentleman to his prisoner, in commiseration of his youth and person, he let him loose, to enjoy the liberty of the prison, but he vnkindly made him a *Cornuto*. The like measure was offered to *Agis* king of *Lacedamon*, by *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timaa* his wife, begetting a child of her, called *Leotichides*, & bragging moreouer when he came home to *Athens*, that he had a sonne should be king of the *Lacedemonians*. If such objects were remoued, no doubt but the parties might easily bee satisfied, or that they could vse them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they doe, 'tis an humane infirmitie, a miserable vexation, and they should not adde grieffe to grieffe, nor aggrauate their misery, but seeke to please, and by all meanes giue them content, by good counsell, remouing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that *Viriplaca Dea*, another to *Venus verticorda, que maritos uxori- bus reddebat beneuolos*; whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for coniugall peace, before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. Some say that precious stone called *Beryllus*, others a *Diamonde*, hath excellent vertue, *contra hosti- um iniurias, & coniugatos invicem conciliare*, to reconcile men and wiues, to maintaine vnity and loue; you may try this when you will, & as you see cause. If none of all these meanes and cautions will take place, I knowe not what remedie to prescribe, or whither such persons may goe for ease, except they can get into that same *Turkie* paradise, *Where they shall haue as many faire wiues as they will themselves, with cleare eyes, and such as looke on none but their own husbands*, no feare, no danger of being cuckolds; Or else I would haue them obserue that strict rule of *Alphonfus*, to marry a deafe and dumb man, to a blinde woman. If this will not helpe, let them to prevent the worst, consult with an *Astrologer*, and see whether the significators in her *Horo- scope*, agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice antiscijs & obedientibus*, otherwise (as they hold) there will be intolerable enmities betweene them. If this course be not approued, and other remedies may not be had, they must in the last place

*Lib. 5. num. 11*  
*Ctesias in Per-*  
*sicis, finxit vul-*  
*ue morbum esse,*  
*nec curari posse,*  
*nisi cum viro*  
*concumberet,*  
*hac arte voti*  
*compos &c.*  
*Exfoliis vin-*  
*culis, solutumq;*  
*demisit, at ille*  
*inhumanus, stu-*  
*pravit coniugē.*  
*\* Plutarch una*  
*eim.*

*Rosinus lib. 2.*  
*19 Valerius lib.*  
*2. cap. 1-*  
*u Alexander ab*  
*Alexandro l. 4.*  
*c. 8. gen. dier.*  
*\* Fr. Rueus de*  
*gemmis lib. 2.*  
*cap. 8. & 15.*  
*x Strozius Ci-*  
*cogna lib. 2. cap.*  
*15 spirit. & In-*  
*can, habent ibi-*  
*dem uxores quot*  
*volunt, cum o-*  
*culis clarissimis*  
*quos nunquam*  
*us aliquem pre-*  
*ter maritum*  
*fixuri sunt, &c.*  
*Bredenbachius.*  
*Idem & Bohe-*  
*mus, &c.*

*† Vxor caca*  
*ducat maritum*  
*(urdum, &c.)*  
*\* See Valent.*  
*Nabod. differ. 1*  
*Com. in Alcabi-*  
*tium ubi plura.*

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† Cap. 45. *Apol. quod mulieres sine concupiscentia aspicere non possent, &c.*

sue for a divorce: or as † *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke vpon a woman without lust, and was much troubled to see that which he might not enioy; let him make himselfe blind, and so he shall avoid that care and molestation of warching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it, if you be very desirous to knowe it, when I meet you next, I will peradventure tell you what it is, in your eare. This is the best counsell I can giue, which he that hath need, as occasion serues, may apply vnto himselfe. In the meane time — *dij talem terris avertite pestem*, as the prouerb is, from Heresie, Iealousie, and Frenzie, good Lord deliuer vs.

## SECT. 4.

MEMB. I. SVSECT. I.

## Religious Melancholy.

*His obiect God, what his beauty is? How it allureth.  
The parts and parties affected.*

y Called Religious because it is still conuersant about Religion and such diuine obiects.

\* *Grotius.*

z *Lib. 1. cap. 16.* nonnulli opinio-  
nibus addicti  
sunt, & futura  
se predicere ar-  
bitrantur.

a *Allis videtur*  
quod sunt Pro-  
phetae & inspi-  
rati a Spiritu  
sancto, & inci-  
piunt propheta-  
re, & multa fu-  
tura predicunt.

b *Cap. 6. de*  
*Melanch.*

c *Cap. 5. Tra-*  
*ctat. multi ob ti-*  
*morem dei, sunt*  
*melancholici, &*  
*timorem geher-*  
*ne* They are  
still troubled  
for their sins.  
d *Plater. c. 13.*



Hat there is such a distinct Species of Loue Melancholy no man hath ever yet doubted, but whither this subdivision of Religious Melancholy be warrantable, it may bee controuerted.

\* *Pergite Pierides, medio nec calle vagantem  
Linquite me, qua nulla pedum vestigia ducunt,  
Nulla rota currus testantur signa priores.*

I haue no patterne to followe as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the rest, all acknowledge it a most notable Symptome, some a cause, but few a Species or kind. <sup>z</sup> *Areteus*, *Alexander*, *Rhasis*, *Avicenna*, & most of our late writers, as *Gordonius*, *Fuchs*, *Plater*, *Bruel*, *Montaltus*, &c. repeat it as a Symptome. <sup>a</sup> Some seeme to be inspired of the Holy Ghost, some take vpon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordonius*. Some will prophetic of the end of the world to a day almost, and the fall of Antichrist, as they haue been addicted or brought vp; for so melancholy workes with them, as <sup>b</sup> *Laurentius* holds. If they haue beene precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes <sup>c</sup> *Guianerius* and *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, & that last iudgement, for a cause of those enthusiasticks, and desperate persons: but some doe not obscurely make a distinct Species of it, dividing Loue melancholy into that, whose obiect is women; and into the other, whose obiect is God. *Plato* in *Convivio*, makes mention of two distinct furies, and amongst

our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it as a distinct Species. <sup>c</sup> *Loue Melancholy* (saith hee) is twofold, the first is that (to which some peradventure will not vouchsafe) this name or Species of Melancholy affection of those which put God for their object and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his observations deliuereth as much, in the same words: and Felix Platerus de mentis alienat. cap. 3. *frequentissima est eius species, in qua curanda sapiissime multum fui impeditus*, tis a frequent disease, & they haue a ground of what they say, forth of *Areteus* and *Plato*. <sup>e</sup> *Areteus* an old Author in his third booke cap. 6. doth so diuide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. <sup>g</sup> *Plato* in his *Phe-drus* hath these words, *Apollo's priests in Delphos, and at Dodona in their fury doe many pretty feats, & benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well hee might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Heretickes*, and *Schismaticks* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptoms, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, & more miraculous effects; that it more besots and insatuates men, then any other aboue named whatsoever, doth more harme, works more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in brieue, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea full of shelues and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian seas, vnspeakable misery, such Comoedies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pittied or derided, or may be beleueed, but that wee daily see the same still practised in our daies, fresh examples, *noua nouitia*, fresh objects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errors and obliquities, their causes, symptoms, affections, &c. I must say something necessarily of the object of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

Amongst all those diuine attributes that God doth vindicate to himselfe, Eternity, omnipotency, immutability, wisdom, maiesty, iustice, mercy, &c. his <sup>h</sup> beauty is not the least, *One thing, saith David, haue I desired of the Lord and that will I still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty hath God shined, Psal. 50. 2.* All other creatures are faire, I confesse, and many other objects doe much inamour vs, a faire house, a faire horse, a comely person. <sup>i</sup> *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or*

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<sup>e</sup> Melancholia  
Erotica vel que  
cum amore est,  
duplex est: pri-  
ma que ab aliis  
foras non me-  
retur nomen  
melancholice, est  
affectio eorum  
qui pro obiecto  
proponunt deum  
& ideo nihil ali-  
ud curant aut  
cogitant quam  
deum, ieiunia,  
vigilias, altera  
ob mulieres,  
& Alia reperitur  
furoris Species à  
prima vel à se-  
cunda deorum  
rogantium, vel  
afflatu numinis  
furor hic venit.  
<sup>g</sup> Qui in Del-  
phis suura præ-  
dicant vates, et  
in Dodonâ (sa-  
cerdotes furem-  
tes quidem multa  
iocunda Græ-  
cis deferunt, sa-  
ni vero exigua  
aut nulla,

<sup>h</sup> Deus, bonus,  
iustus, pulcher  
iuxta Platonem  
<sup>i</sup> Amor et stu-  
peo cum cælum  
aspicio, et pul-  
chritudinem sy-  
derum, angelo-  
rum &c. & quia  
digne laude-  
re quod in nobis  
viget corpus tā  
pulchrum, fron-  
tem pulchrum,  
nares, genas, o-  
culos, intellectū,  
omnia in pulchra,  
sic in creaturis  
laboramus, quid  
in ipso deo?

set

576 *set out this beauty which appeares in vs? so faire a body, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and louely to behold, besides the beauty of the soule which cannot be discerned. If wee so labour and bee so much affected with the comelnesse of creatures, how should we be ravished with that admirable lustre of God himselfe? If ordinary beauty haue such a prerogatiue and power, and what is amiable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, win, intice, allure, how shall this diuine forme rauish our soules, which is the fountaine and quintessence of all beauty? *Calum pulchrum, sed pulchrior cali fabricator*, If heauen bee so faire, the Sunne so faire, how much fairer shall hee be, that made them faire? This beauty and <sup>k</sup> *splendor of the diuine God*, is it that drawes all creatures to it, to seeke it, loue, admire, and adore it; & those I heathens, Pagans, Philosophers, out of these reliques they haue yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and structure of the world it selfe, and beauty of all his creatures, his goodnesse, prouidence, protection, inforceth them to loue him, seeke him, feare him, though a wrong way, to adore him: but for vs that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose himselfe? *Ambit nos Deus* (Austin saith) *donis & forma sua*, he wooes vs by his beauty, gifts, promises, to come vnto him, <sup>l</sup> *the whole Scripture is a message, an exhortation, a loue letter to this purpose*, to incite vs and inuite vs, <sup>m</sup> *Gods Epistle*, as Gregory calls it, *to his creatures*. Hee sets out his sonne and his Church, in that *Epithalamium* or mysticall song of Solomon, to enamour vs the more, comparing his head to *fine gold*, his locks *curled and blacke as a Rauens*, Cant. 4. 5. cap. his eyes *like doues*, on *riuers of waters*, washed with *milke*, his lippes as *lillies*, dropping downe pure iuyce, his hands as *rings of gold set with chrysolite*: and his Church to a *vineyard*, a garden inclosed, a *fountaine of liuing waters*, an *orchard of Pomegranates*, with *sweet sentes of saffron, spike, calamus and cynamon*, and all the *trees of incense*, as the chiefe spices, the fairest amongst women, no spot in her, <sup>n</sup> *his sister*, his spouse, undefiled, the onely daughter of her mother, deare vnto her, faire as the *Moone*, pure as the *Sunne*, looking out as the *morning*; That by these figures, that glasse, these spirituall eyes of contemplation, we might perceauie some resemblance of his beauty, the loue betwixt his Church and him. And so in the 45. Psalm. this beauty of his Church, is compared to a *Queene in a vesture of gold*, of *Ophir*, embrodered rayment of *needleworke*, that the king might take pleasure in her beauty. To incense vs farther yet, <sup>o</sup> *Iohn* in his *Apocalypse*, makes a description of that heauenly *Ierusalem*, the beauty of it, and in it the maker of it. *Likening it to a citty of pure gold*, like vnto cleere glasse, shining & garnished with all manner of pretious stones, hauing no need of *Sunne* or *Moon*, for the *lambe* is the light of it, the glory of God doth illuminate it: to gree vs to vnderstand the infinite glory, beauty, and happinesse of it. Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his diuine Maiestie cannot otherwise be exprest to our apprehensions, no tongue can tell, no heart conceaue it, as *Paule* saith. *Moses* himselfe, *Exod. 33. 18.* When he desired to see God in his glory, was answered that hee might*

<sup>k</sup> *Fulgor diuine maiestatis, Aug.*

<sup>l</sup> *In Psal. 64. misit ad nos Epistolam & totam scripturam, quibus nobis faceret amandi desiderium.*  
<sup>m</sup> *Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam.*

<sup>n</sup> *Cap. 6. 8.*

<sup>o</sup> *Cap. 27. 11.*

might not endure it, no man could see his face and liue. *Sensibile forte destruit sensum*, a strong object ouercometh the sight, according to that axiome in Philosophy: *fulgorē solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunn beames, how canst thou endure that fulgor and brightnesse of him that made the Sunne; The Sunne it selfe and all that wee can imagine are but shadowes of it, 'tis *visio præcellens*, as P. Austin calls it the quintessence of beauty this, *which farre excells the beauty of beaueus, Sun and Moone, Starres, Angells, gold and sluer, woods, faire fields, and whatsoever is pleasant to behold*. All those other beauties faile, varie, are subiect to corruption, to loathing, <sup>r</sup> But this is an immortall vision, a diuine beauty, an immortall loue, an indefatigable loue and beauty, with sight of which wee shall neuer be tired, nor wearied, but still the more we see the more we shall couet him.<sup>f</sup> For as one saith, *where this vision is, there is absolute beauty, and where is that beauty, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse*. In this life we haue but a glimpse of this beauty and happinesse, wee shall hereafter, as Iohn saith, see him as hee is, thine eyes, as *Isay* promisseth, 33. 17. *shall behold the King in his glory*, then, shall we be perfectly inamored, haue a full fruition of it, desire, behold and loue him alone, as the most amiable and fairest object, our *summum bonum*, or chiefest good.

This likewise should we now haue <sup>t</sup> done, had not our will beene corrupted, and as we are enioined to loue God with all our heart, and all our soule: for to that end were we borne, to loue this object, as <sup>u</sup> *Melancthon* discourseth, and to enioy it. *And him our will would haue loued and sought alone, as our summum bonum, or principall good, & all other good things for Gods sake: and nature as she proceeded from it would haue sought his fountain, but in this infirmity of humane nature this order is disturbed, our loue is corrupt: & a man is like to that monster in \* Plato composed of a Scylla, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleasing objects in it, doe so allure and enamour vs that we cannot so much a looke towards God, seeke him, or thinke on him as we should, we cannot saith Austin, *Reipub. celestem cogitare*, we cannot containe our selues from them, their sweetnesse is so pleasing to vs; Marriage, saith y *Gualter*, detaines many, *a thing in it selfe laudable, good, and necessary, but deceiued and carried away with the blinde loue of it, they haue quite laid aside the loue of God, and desire of his glory. Meate and drinke hath overcome as many, whilst they rather strine to please, satisfie their guts and belly, then to serue God and nature*. Some are so busied about merchandise to get mony, they loose their owne soules, whilst couetously carried, and with an vnstoppable desire of gaine, they forger God, as much wee may say of honours, leagues, friendships, health, wealth, and all othes profits or pleasures in this life whatsoever. <sup>z</sup> *In this world there be so many beautifull objects, splendors and brightnesse of gold, maiesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and draw vs from God, that we cannot looke after him,**

p In Psal. 85.  
omnes pulchritudines terrenas, auri, argenti, metallorum & camporum, pulchritudinem Solis et Lune, stellarum, omnia pulchra superans.

r Immortalis hæc visio immortalis amor, indefessus amor & visio.

i Oforius, ubi cumq; visio & pulchritudo diuini aspectus, ibi voluptas ex eodem fonte emittit, beatitudo, nec ab eius aspectu voluptas, nec ab illa voluptate aspectus separari potest.

r Leon Hebraeus Dubitatur an humana felicitas Deo cognoscendo an amando terminetur. u Lib. de anima Ad hoc obiectum amandum & fruendum nati sumus, & hunc expetisserimus, cum hunc amasset humana voluntas, ut summum bonum & ceteras res omnes eo ordine.

x9 De repub. y Hom. 19. in epist. Johannis cap. 2. Multos coniugium decipit, res alioquin salutaris & necessaria, eo quod cæco eius amore decepti, diuini amoris & glorie studium in vni-

uersum abiecerunt, plurimas cibis & potus perdit. z In mundo splendor opum, glorie maiestas, amicitiarum præsentia, verborum blanditiæ, voluptatum omnis generis illecebre, victorie, triumphus & infinita alia ab amore dei nos abstrahunt, &c.

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And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1. *Ioh. 7. 15*, dehorte vs from; *Loue not the world, nor the things that are in the world, if any man loue the world the loue of the father is not in him, 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, & the world passeth away & the lusts therof, but he that fulfilleth the wil of God abideth for euer. No man, saith our Sauour, can serue two masters, but he must loue the one & hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores*, Austin well in-  
fers, & this is that which all the fathers inculcate. He cannot (<sup>a</sup> *Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world, make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which wee must beholde it, the wing of meditation which lifts vs up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation, so saith Gregory cited by <sup>b</sup> *Bonaventure*. And as <sup>c</sup> *Philo Iudeus* seconds him, he that loues God will soare aloft and take him wings, and leauing the earth fly up to heauen, wander with *Sunne and Moone, Starres*, and that heauenly troope, God himselfe being his guide. If wee desire to see him, we must lay aside all vaine obiects, which detain vs and dazell our eyes, and as *Ficinus* adviseth vs, get vs solar eyes, spectacles as they that looke on the Sunne, to see this diuine beauty, lay aside all materiall obiects, all sense, and then thou shalt see him as hee is. Thou couetous wretch, as <sup>e</sup> *Austin* expostulates, why dost thou stand gaping on this drosse, muckhils, filthy excrements, behold a farre fairer obiect God himselfe wooes thee, behold him, enioy him, he is sicke for loue. *Cant. 5.* Hee inuites thee to his sight, to come into his fayre garden, to eate and drinke with him, to be merry with him, to inioy his presence for euer. † *Wisdom*e cries out in the streets, besides the gates, in the toppe of high places, before the city, at the entrie of the doore, and bids them giue care to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; *vos exhortor o amici & obsecro*, In *Ficinus* words, I exhort and beseech you, that you would embrace and follow this diuine loue with all your hearts and abilities, by all offices and endeauours make this so louing God propitious vnto you. For whom alone, saith <sup>g</sup> *Plotinus*, we must forsake the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.

Now for as much as this loue of God, is an habit infused of God, as <sup>h</sup> *Thomas* holds, 1. 2. *quest. 23.* by which a man is inclined to loue God aboue all, and his neighbour as himselfe, Wee must pray to God that he will open our eyes make cleere our hearts, that we may be capable of his glorious rayes, & performe those duties that he requires of vs, *Deut. 6.* and *Ios. 23.* To loue God aboue all, and our neighbour as our selfe, to keepe his commandements. In this we knowe, saith *Iohn, c. 5. 2.* we loue the children of God, when we loue God and keepe his commandements. This is the loue of God that wee keepe his commandements, he that loueth not knoweth not God, for God is loue, *cap. 4. 8.* and he that dwelleth in loue dwelleth in God, and God in him, for loue presupposeth knowledge, faith, hope, and vnites vs to God himselfe, as <sup>i</sup> *Leon Hebre-*

a 12. *Psal. 32.*  
Dei amicus esse  
non potest qui  
mundi studiis  
delectatur, ut  
hanc formam  
videas mundi  
cor, sere, ac cor.  
&c.  
b Contemplatio-  
nis prima nos  
subleuat, argu-  
do rigimur in  
teatione co. dis  
dulcedine con-  
templationis.  
c *Lib. de vitiis*  
mus. amans deum  
sublimia petit,  
sumptis aliis &  
in celum recta  
volat, relictis  
terra, cupidus  
aberrandi cum  
sole, luna, stella-  
rumq; sacra mi-  
litiis, ipso deo  
duce.  
d *1. 1. com. Plat.*  
cap. 7. ut Solem  
videns oculis fi-  
eri debes solaris.  
et diuinum a-  
spiciens pulchri-  
tudinem demit-  
te materiam, de-  
mitte sensum,  
& deum qualis  
sit videbis.  
e *Auare, quid*  
iubeas his &c.  
pulchrior est qui  
te ambit ipsum  
visurus, ipsum  
habiturus.  
f *Prov. 8.*  
g *Cap. 18 Rom.*  
Amorem hunc  
diuinum totis  
viris amplexa-  
mini: deum vo-  
bis omni officio-  
rum genere pro-  
pitium facit. h *Cap. 7. de pulchritudine.* regna imperia totius terre & maris & colli oportet abicere & ad ipsum conuersus ve-  
les inferi. h *Habitus a D. o infusus per quem inclinatur homo ad diligendum deum super omnia.*

us deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all those vertues, and charity it selfe. For if we loue God, we shall loue our neighbour, and performe the dueties which are required at our hands, to which we are exhorted. 1. Cor. 15. 4. 5. Ephes. 4. Coloss.

3. Rom. 12. We shall not be enuious or puffed vp, or boast, disdain, thinke euill, or be prouoked to anger but suffer all things, *Endenour to keepe the v-nity of the spirit, the bond of peace.* Forbeare one another, forgiue one another, Cloath the naked, visit the sicke, and performe all those workes of mercy which <sup>c</sup> *Clemens Alexandrinus* calls *amoris & amicitie impletionem & extentionem*, the extent and complement of loue; And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God him selfe. This we shall doe if wee be truely enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is too <sup>1</sup> *defectiue, in worldly things too excessiue, there is a iarre in both.* Wee

i Dial. 1. Omnia  
conuertit amor  
in ipsius pulber  
naturam.  
k Stromatum  
lib. 2.

1 Greenham.

loue the world too much: God too little, our neighbour not at all, or for our owne ends.

*Vulgus amicitias utilitate probat.*

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine-glory, praise of men, fashion, and such by-respects, not for Gods sake: Wee neither know God aright, nor seeke, loue, or worship him as we should. And for these defects, wee inuolue our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer the face of the earth, farre and neere; and so haue beene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*, impiety and Superstition, idolatry and Athisme. Not that there is any excessse of diuine worship or loue of God, that cannot be, we cannot loue God too much, or doe our dueties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *unprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, and vaine ceremonies, *populo vt placerent*, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them 1. 12. *who required this at your hands?* Wee haue too great opinion of our owne worth, that we can satisfie the law; and doe more then is required at our hands, by performing those Euangelicall Counsels, & such works of supererogation merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Iesuites, and champions defend, that if God should deale in rigor with them, some of their *Franciscans* and *Dominicans* are so pure that nothing could be objected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle greater gifts, and with that proud *Pharisee*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more haue especiall reuelation, perceaued Gods secrets, and thereupon presume,

5 So

in De primo  
scripto.n De relig. lib. 2  
Thes. 1.- 62 De nat. deo-  
rum.p Hist. Belgic.  
lib. 8.q Superstitio er-  
ror infans est.  
epist. 123.† Nam qui su-  
perstitutione imbu-  
tus est, quietus  
esse nunquam po-  
test.

2 Greg.

T Polit. lib. 2.  
cap. 13.

\* Hæz.

11 Epist. Phalar.

say, & doe that many times, which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jewes, Hereticks, <sup>m</sup> Enthusiasts, Divinators, Prophets, Sectaries, & Scismaticks. *Zanchius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, with those rude Idiots, and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that will acknowledge no supream power; that haue cauterized consciences, or liue in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, diuerse degrees of madnesse and folly, some more then others, as shall bee shewed in the Symptomes: And yet all miserably out perplexed, doting, and besides themselves for religions sake. For as <sup>n</sup> *Zanchy* well distinguisheth, and all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, <sup>o</sup> *Tully* could tearme it; or as *Zanchy* defines it *Vbi falsi dii, aut falso cultu colitur deus* When false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, <sup>p</sup> *Meteran* calls it, or *insanus error*, as <sup>q</sup> *Seneca*, a franticke error, or as *Austin*, *Insanus animi morbus*, a furious disease of the soule; *insania omnium insanissima*, a quintessence of madnesse; † for hee that is superstitious, can neuer bee quiet. 'Tis proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny lib. 7. c. 1. atq; etiam post seuit de futuro*, which wrings his soule for the present, & to come; The greatest misery belongs to mankind, a perpetuall seruitude, a slavery <sup>r</sup> *Ex timore timor*, an heauy yoke, the leale of damnation, an intollerable burden. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as <sup>s</sup> *Boterius* obserues, *curâ mentis ancipiti versantur*, Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true religion honours God. True Religio, *ubi verus Deus verè colitur*, where the true G O D is truely worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotion, Obedience, Knowledge, &c. It creates the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspcakable comfort, a sweet reposall, *Iugum suauè & leue*, a light yoke, an anchor, and an haue. It addes courage, boldnesse, & begets generous spirits, although tirants rage, persecute, & that bloody *Lictor* or Seriant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the Primitiue church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to inuade, and all in an vproare, <sup>r</sup> *Sì fractus illabatur orbis, impavidos ferient ruine*, though Heauen should fall on his head, hee would not be dismayd. But a good Christian Prince once made answer to a menacing *Turke*, *facile scelerat a hominum arma contemnit, qui dei presidio tutus est*: Or as <sup>n</sup> *Phalaris* writ to *Alexander*,

in

in a wrong cause, he nor an other enemy could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as *David* did, *Sam.* 2. 22. he will sing with him, *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c.* In all troubles and aduersities, *Psal.* 46. 1. *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; hee hath peace of conscience, and is full of hope, which is, saith *Austin*, *vita vite mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others were most wretched, but this makes vs happy, counterpoising our hearts in all misery, superstition torments and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his diuine confession in *Eusebius*, *Author nobis de Deo Deusest*, God is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Ghost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him.

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, and dotes. Now for the extent, as I say, the World it selfe is the Subiect of it, (to omit that grand sinne of Atheisme) all times haue beene misaffected, i past, present, *there is not one that doth good, no not one, from the Prophet to the priest, &c.* A lamentable thing it is to consider, how many miriads of men this Idolatry and Superstition (for that comprehends all) hath insatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuell will haue a chappell: where God hath sacrifices, the diuell will haue his oblations, where God hath Ceremonies, the diuell will haue his traditions, where there is any religion the diuell will plant superstition; and 'tis a pittifull sight to behold and reade, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greekes, Romans, Tuscans, Gaules, Germans, Britans, &c.* *Britannia eam hodie celebrat tam attonite*, saith *Pliny*, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis Videri possit*. The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. He that shall but reade in *Pausanias* alone, those Gods, Temples, alters, Idols, statues, so curiously made with such infinite cost, and charge, amongst those old *Greekes*, such multitudes of them and frequent varieties, as *Gerbelius* truly obserues, may stand amazed, and neuer enough wonder at it; and thanke God withall, that by the light of the Gospell, we are so happily freed from that slauish Idolatry, in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true church euer beene?

*Diuisum imperium cum Ioue Demon habet.*

The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, barbarisme, folly, madnesse, deceived, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philoso-

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x In *Psal.* 3.

y Lib. 9. cap. 6.

z Lib. 3. cap.

† Lib. 6. de *crip.*  
*Gec. nulla est*  
*via que non in-*  
*numeris idolis est*  
*referta. Tan-*  
*tum tunc tem-*  
*poris in miser-*  
*rimos mortales*  
*potentie et cru-*  
*delis Trannidiz*  
*Satan exercuit.*

582 phets, Dynastes, Monarches, all were inuolued and ouer-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars?* How small a part is truly religious? How little in respect? Diuide the World in to fixe parts, and fīue are not so much as Christians, *Idolaters* and *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magelanica*. The Kings of *China*, great *Cham*, *Siam* & *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, &c. are *Gentiles*, *Idolaters*, and many other petty princes in *Asia*, *Monomotopa*, *Congo*, & I know not how many *Negro* Princes in *Africke*, all *Terra Australis incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, and yet all *Idolaters*. The *Mahometans* extend themselues ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subiects, are at this day *Mahometans*. See how the Diuell rageth: Those at oddes, or differing among themselues, some for <sup>a</sup> *Alti*, some for *Enbocar* for *Acmar* and *Oximen*, those foure Doctors, *Mahomet's* successors, and are subdiuided into 72 inferior Sects, as <sup>b</sup> *Leo Afer* reports. The *Iemes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by Mr \* *Th. Iackson* Doctor of Diuinity, in his comment on the *Creede*. A fift part of the world, and hardly that, now professeth *Christianity*, but so inlarded and interlaced with seuerall superstitions, that there is scarce a found part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africke*, Lord of those *Abyssines*, or *Ethiopians*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of *Idolatry* and *paganisme*, & that they keepe little more then a bare title of *Christianity*. They suffer *Polygamy*, *Circumcision*, stupend fastings, diuorce as they will themselues, &c. and as the *Papists* call on the virgin *Mary*, so doe they on *Thomas Dydimus* before *Christ*. The *Greeke* or *Easterne Church* is rent from this of the *West*, and as they haue foure chiefe patriarches, so haue they foure subdiuisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered ouer *Asiaminor*, *Syria*, *Aegypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Saluonia*, *Croatia*, *Thrace*, *Serua*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dnkes* subiects, are part of the *Greeke Church*, & still *Christians*; but as <sup>e</sup> one saith, *temporis successum multas illi addiderunt superstitiones*. In proceesse of time, they haue added so many superstitions, that they bee rather semi-Christians, then otherwise. That which remaines, is the *western Church* with vs in *Europe*, but so eclipsed with seuerall scismes, heresies and superstitions, that one knowes not where to finde it. The *Papists* haue *Italy*, *Spain*, *Savoy*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabite, *Hispania noua*, *Castella Aurea*, *Peru*, &c. In the *East Indies*, the *Philippina*, some small holdes about *Goa*, *Melacha*, *Zelan*, *Ormuz*, &c. which the *Portugall* got not long since, and those land-leaping *Iesuites* haue assaid in *China*, *Iapan*, as appears by their yearely letters. In *Africke* they haue *Melinda*, *Quilon*, *Mombaza*, &c. and some few townes, they driue out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Arrians*,  
Anabap-

a Purchas Pilgrim lib. 1. cap. 3  
b Lib. 3.

rt. sec. 3.  
cap. 6.  
deinceps.

c Titelmannus  
Maginus.  
Bredenbachius.  
Fr. Aluarezus  
Itin de Abyssinis.  
Herb's solum  
vescuntur vola-  
rii, aquis meato-  
renus dardmunt,  
&c.  
d Bredenbachius  
Iod. a Meggen.

e See Possivi-  
nus, Herbaslein,  
Magin, D. Fle-  
cher, Iouins,  
Hacquit. Purchas  
&c. of their  
errors.

*Anabaptists* are to be found, as well as in some *German* cities. *Scandia* is Christian, but as *Damianus A* goes the *Portugall* Knight complaines, so mixt with Magicke, Pagan Rites and ceremonies, they may be as well counted Idolaters: which *Tacitus* formerly said of a like nation is verified in them, † *A people subiect to superstition, contrary to Religion*: Yet very superstitious, like our wild *Irish*: Though they of the better note, & the kings of *Denmarke* and *Sueden* themselves, that possesse it, be *Lutherans*. The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperor himselfe, Dukes of *Lorraine*, *Bavaria*, and the Princes *Electors*, are most part professed Papists. And though some part of *France*, great *Brittaine*, halfe the Cantos in *Suitzerland*, and the low countries be *Calvinistes*, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which \* *Brocard* the monke in his description of the Holy land, after he had censured the greeke church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multa irrepserint stultitia*, I say God grant there be no fopperies in our Church. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers in our hearing of Sermons, besides bitter contentions, invectives, perlecutions, strange conceits, diuersity of opinions, scismes, factions, &c. But as the *Lord* (*Iob. 42. cap. 7. vers.*) said to *Eliphaz* the *Temanite* and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may iustly of these Scilmaticks and Hereticks, how wise so euer in their owne conceits, *non rectè loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore *Quid queso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi fortè fidelem medicum, qui cerebro medeatur*. What shall we with them, but *suam mentem*, and a good physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes. I now hasten to the causes.

(Deplorat Gen-  
tis Lapp.  
† Gens supersti-  
tiosi obnoxia,  
religionibus ad-  
versa.

\* Cap. de Incolis  
terra sanctæ.

## SVBSEC. 2.

*Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Heretickes, blind guides. In them simplicity, feare, blinde Zeale, ignorance, solitarinesse, curiositie, pride, vaine glory, presumption, &c: his engins, fasting, solitarynes, hope, feare, &c.*



WE are taught in holy Scripture, that the *Divell* rangeth abroad like a roaring *Lyon*, still seeking whom he may devoure: and as in severall shapcs, so by severall engins and deuices he goeth about to seduce vs; sometimes hee transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the verie Elect. Hee will be worshipped as God himselfe, and is so adored by the

g Plato in Crit.  
Demones custo-  
des sunt homi-  
num & eorum  
domini ut nos a-  
nimantium, nec  
hominibus, sed  
& regionibus

imperant. vaticinios, auguriis, somniis, oraculis, nos regunt. Idem seve Map. Tyrius ser. 1. & 26. 17. medios vult demones inter de-  
os & homines, deorum inuicem, presides hominum, a celo ad homines descendentes.

Hea-

Heathen, and esteemed. And in imagination of that divine Power, as <sup>h</sup> *Eusebius* obserues, to abuse or emulate Gods glory, as *Dandinus* addes, he will haue all homage, sacrifices, oblations, and whatsoeuer else belongs to the worship of God, to be done likewise vnto him, *similis erit altissimo*, and by this meanes infatuates the World, deludes, intraps, & destroyes many a thousand foules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the Diuell in feuerall shapes talkes with them, in the *Indies* it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeited miracles, sending stormes, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexiacus*, *Apollo nobis pestifer & malorum depulsor*) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despaire, terrors of minde, intollerable paines, by promises, rewardes, benefits, & faire meanes, he raiseth such an opinion of his Diety and greatnesse, that they dare not doe otherwise then adore him, doe as he will haue them; they dare not offend him, and to compell them more to stand in awe of him, <sup>1</sup> *he sends and cures diseases, disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their soules, to make them adore him, and all his study, all his endeavour is to divert them from true religion, to superstition: and because he is damned himselfe, and in an error, he would haue all the world participate of his errors, and be damned with him.* The *primum mobile* therefore, and first mouer of all superstition, is the Diuell, that great enemy of mankind, the principall agent, who in a thousand feuerall shapes, after diuerse fashions, with feuerall engines, illusions, and by feuerall names hath deceiued the Inhabitants of the earth, in feuerall places and countries, still reioycing at their falls. *All the world over, before Christs time, he freely domineered, and held the souls of men in most slavish subiection*, saith <sup>m</sup> *Eusebius*, in diuerse formes, ceremonies, and sacrifices, till Christs comming, As if those Diuels of the Ayre had shared the earth amongst them, which the Platonists held for gods, (<sup>†</sup> *ludus deorum sumus*) and were our Gouvernours and keepers. In feuerall places, they had feuerall rites, orders, names. <sup>n</sup> *Adonided* amongst the *Syrians*, *Adramilech* amongst the *Capernaites*, *Afinie* amongst the *Emathites*; *Astartes* with the *Sydonians*; *Aseroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartari* with the *Hanzi*; *Melchonis* amongst the *Ammonites*; *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Isis* and *Osyris* amongst the *Egyptians*, *Apollo* at *Delfos*, *Iupiter* in *Crete*, *Venus* at *Cyprus*, *Iuno* at *Carthage*, *Aesculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Pallas* at *Athens*, &c. And euen in these our daies, both in the East and West *Indies*, in *Tartary*, *China*, *Japan*, &c. What strange Idols, in what prodigious formes, with what absurd ceremonies are they adored? See but what *Vertomannus*, l. 5. c. 2. *Marcus Polus*, *Lerius*, *Benzo*, P. *Martyr* in his *Ocean Decades*, and *Mat. Riccius expedit. Christ. in Sinas lib. 1.* relate. <sup>o</sup> *Eusebius* wonders how that wise cittie of *Athens*, and flourishing kingdomes of *Greece* should be so befotted, and we in our times, how those wittie *China's*, so perspicacious in al other things, should be so gulled, so tortured with superstition, so blind as to worship stockes and stones. But it is no maruell, when we see all out as great effects amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* about the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Aescula-*

<sup>h</sup> De preparat. Euangel.

<sup>i</sup> Vel in abusum dei, vel in orationem. Dandinus com. in lib. 2. Arist. de An. Tex. 29.

<sup>k</sup> Demones consulant, & familiares habent de moris pleriq. sacerdotum. Riccius lib. 1. cap. 10. expedit. Sinar.

<sup>l</sup> Vicia turbant, somnos inquietant, irrepentes citam corpora, mentes terrent, valetudinem frangunt, morbos

excitant. ut ad

causam sui cogant, nec aliud

his studium, quam ut a veri

religione, ad superstitionem ver-

tant, cum sit

ipsi penales, quae- runt sibi ad pe-

ccata comites ut habeant, erroris participes.

<sup>m</sup> Lib. 4. preparat. Euangel. c.

Tantumq. videriam amen-

tia hominum con-

sequuntur sunt, ut si colligere

in unum velis vniuersum orbem,

illis caelestibus spiritibus subie-

ctum fuisse inuenies. Vtq. ad sal-

uatoris aduentum hominum

cede, perniciosissimos demones

placabant, &c. <sup>†</sup> Plato.

<sup>n</sup> Strabo, Cicerone omnis. mag. li. 3. cap. 7. ex lib. 8. 4.

Reg. 11. 4. Reg. 3. & 17. 14. Jer. 49. Numb. xi. 3. Reg. 13.

<sup>o</sup> Lib. 4. cap. 8. prepar.

*Æsculapius*, haue resigned their interest, names and offices to Saint George,

† (*Maxime bellorum rector, quem nostra iuventus*

*Pro Mavorte colit.-----*)

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† Bapt. Man. 4.  
Fast. de Sanctis  
Georgio.

S<sup>t</sup> *Christopher*, and a companie of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for diuerse offices, persons, places, so haue they Saints, as *Lavater* well obserues out of *Lactantius*, *mutato nomine tantum*, 'tis the same Diuell that deludes them still. The manner how, as I say, is by rewardes, promises, terrors, affrights, punishments; In a word faire and foule meanes, *Hope* and *Feare*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *¶ Greece* and *Italie*, because their sacrifices were neglected,

† *Dij multa neglecti dederunt*

*Hesperie mala luctuose.*

to terrifie them,

to rouze them vp, and the like: see but *Livy*, *Dionysius Halicarnassus*, *Thucydides*, *Pausanias*, *Philostratus*, &c. *Oeneus* raigned in *Ætolia*, and because he did not sacrifice to *Diana* with his other Gods, she sent a wild bore, *insolite magnitudinis, qui terras & homines miserè depascebatur*, to spoile both men and country, which was afterwards killed by *Meleager*. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, haue been of old at *Delphos*, *Dodona*, what strange cures performed by *Apollo* and *Æsculapius*? *Iuno's* Image, and that of *Fortune* spake, *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* Army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greekes* and *Troians*, &c. Amongst our *Pseudocatholicks*, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*: at *Sichem*, of old at our *S. Thomas Shrine*, &c. *S. Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, *S. George* fought in person for *Iohn* the bastard of *Portugall*, against the *Castilians*. In the battle of *Bonnoxburne*, where *Edward* the second, our English king was foyled by the *Scots*, *S. Philanus* arme was seene to fight (if *Hector Boethius* doth not impose) that was before shut vp in a siluer capcase: Another time in the same author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of Purgatory, but every day come newes from the *Indies*, and at home read the Iesuits letters, *Ribadeneira*, *Thursellius*, *Acosta*, *Lippomanus*, *Xauerius*, *Ignatius* liues, &c. and tell me what difference?

His ordinary instruments or factors which he vseth, as God himselfe did good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of his Church, y are Politicians, Statesmen, Priests, Hereticks, blind guides, Impostors, Pseudoprophets, to propagate his superstition. And first to beginne with Politicians, it hath euer beene a principall axiome with them, to maintaine religion or superstition, they make Religion meere policy, a cloake, an humane inuention, *nihil aequè valet ad regendos vulgi animos ac superstitione*, as *Tacitus* and *Tully* hold. *Austin lib. 4. de civitat. Dei cap. 9.* censures *Scævola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing citties should bee deceaued by religion, according to the diuerbe, *Si mundus vult decipi, decipiat*, if the world will be gulled, let it be gulled, 'tis good how soeuer to keepe it in subiection. 'Tis <sup>b</sup> that *Aristotle* & *Plato* to inculcate in their Politicks, *Religion neglected, brings plagues to the Cittie*, opens a gap to all *naughtinesse*. 'Tis that which all our late Politicians inge-

p Part. 1. cap. 1.  
& lib. 2. cap. 9.

q Polid. Virg.  
lib. 1. de prodigijs

† Hor. l. 3. od. 6.

r Orat. lege me  
dicastis mulieres  
Dion. Halicarn.  
Tully de nat.  
deorum lib. 2.  
Æqua Venus  
Teucris, Pallas  
iniqua fuit.

s Io. Molanus  
lib. 3. cap. 59.

u Pet. Oliver. de  
Iohanne primo  
Portugallie Re-

ge. Strenuè pug-

nans, & aduer-

sa partis ictus  
clypeo excipiens.

x L. 14. Loculos  
sponte aperuisse,

& pro iis pug-

nasse.

y Religion, as  
they hold, is  
policy, inven-

ted alone to  
keepe men in  
awe.

z 1. Annual.

a Omnes religio-

ne moventur. s.

in verrem.

b Zeleuchus.

presat. legis. qui  
urbem aut regi-

onem inhabitant

periculosos esse o-

portet esse Deos

† 10 de legibus.  
Religio neglecta  
maximam pe-

stem in ciuitate  
infert omnium  
scelerum sene-

stram aperit.

minate. *Cromerus* l. 2. pol. hist. *Boterus* l. 3. de incrementis urbium, *Clapmarus* l. 2. c. 9. de Arcanis rerump. *Arneſeus* cap. 4. lib. 2. polit. Captaine *Machiavel* will haue a Prince by all meanes to counterfeit religion, to be superſtitious in ſhew at leaſt, to ſeeme to be devout, frequent holy exerciſes, honour diuines, loue the Church, affect Priests, as *Numa*, *Licurgus*, & ſuch law-makers were, and did *non ut his fidem habeant*, *ſed ut ſubditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* hath copiouſly confuted. Many Politicians, I doe not deny, mainetaine Religion as a true meanes, and ſincerely ſpeake of it without hypocriſie, are truly zealous and religious themſelues. Juſtice and Religion, are the two chiefe props and ſupporters of a well-govern'd commonwealth: but moſt of them are but *Machiavellians*, counterfeits onely for politicall ends, as knowing *magnum eius in animos imperium*, and that as *Sabellicus* deliueſ, *aman without religion, is like an horſe without a bridle*. No way better to curbe then ſuperſtition, to terrifie mens conſciences, and to keepe them in awe: they make new lawes, ſtatutes, invent new Religions, ceremonies, as ſo many ſtalking horſes, to their owne ends. Therefore, ſaith *Polybius* of *Licurgus*, *did hee maintaine ceremonies, not that hee was ſuperſtitious himſelfe, but that hee perceaved mortall men more apt to embrace paradoxes, then ought elſe, and durſt attempt no euill thing for feare of the Gods*. This was *Zamolchus* ſtratagem amongſt the *Thracians*, *Numa's* plot, when he ſaid he had conference with the *Nymphe Ageria*, and that of *Sertorius* with an Heart. To get more credit to their Decrees, by deriuing them from the gods; or elſe they did all by diuine inſtinct, which *Nich: Damascen* well obſerues, of *Licurgus*, *Solon*, & *Minos*, they had their lawes dictated, *monte ſacro*, by *Iupiter* himſelfe. So *Mahomet* referred his new lawes to the<sup>\*</sup> *Angell Gabriel*, by whoſe direction he gaue out they were made. *Caligula* in *Dion* ſained himſelfe to be familiar with *Caſtor* and *Pollux*, and many ſuch, which kept thoſe *Romanes* vnder (who as *Machiavel* proues, lib. 1. diſput. cap. 11. & 12. were *Religione maximè moti*, moſt ſuperſtitious:) and did curbe the people more by this meanes, then by force of armes, or ſeueritie of humane lawes. To this ende that *Syrian Phyreſides*, *Pythagoras* his maſter broched in the Eaſt amongſt the Heathens firſt the immortality of the Soule, as *Trismegistus* did in *Egypt*, with a many of ſained Gods. Thoſe French and Brittain Druides in the weſt firſt taught, ſaith *Caſar*, *non interire animas, but after death to goe from one to another, that ſo they might encourage them to vertue*. 'Twas for a politicke end, and to this purpoſe the old Poets ſained thoſe<sup>f</sup> *Elyſian* fields, their *Aeacus*, *Minos*, and *Rhadamantus*, their infernall iudges, & thoſe *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, & variety of tormentes after death. 'Tis this which *Plato* labors for in his *Phaedon*, & 9. de rep. the *Turks* in their *Alcoran*, when they ſet downe rewards, & ſeuerall puniſhments for every particular vertue and vice, & when they perſwade men, that they that die in battle, ſhall goe directlie to heauen, &c. A *Tartar* Prince, ſaith *Marcus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to eſtabliſh his government amongſt his ſubiects, and to keepe them in awe, found a conuenient place in a pleaſant valley, environed with hils, in <sup>h</sup> which he made a delicious

c Lippius l. 1. c. 3.  
d Homo ſine religione, ſicut equus ſine freno.  
e Lib. 10. Ideo Licurgus, &c. non quod ipſe ſuperſtitioſus, ſed quod videtur mortales paradoxo facilius amplecti, nec res graves audere ſine periculo decorum.

\* Cleonardus epist. 1. Novas leges ſuas ad Angelum Gabrielem referebat, quo monito- re mentiebatur omnia ſe gerere.  
† Lib. 6. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent.  
‡ De his, lege

Lucianum de luſtu, Tom. 1. Homer. Odif. 11 Virg. Aen. 6. Celium lib. 6.

g Boterus.  
† Et 3. de repub. omnis inſtitutio ad adoleſcentum eo referenda, ut de deo bene ſentiant ob commune bonum.  
h Cuiusquam, viridarium plantavit maximum, & pulcherrimum, floribus odoriferis, & ſuavis ple- num, &c.

*delitibus Parke full of odoriferous flowers and fruits, and a Pallace full of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c: and chose out a certaine young man, whom with a soporiferous potion, he so benumbed, that he perceaued nothing: and so fast a sleepe as hee was, caused him to be conveyed into this faire garden. Where after he had liued a while, in all such pleasures a sensuall man could desire, k He cast him into a sleepe againe, and brought him forth, that when hee waked he might tell others he had beene in Paradise: The like he did for Hell, and by this meanes brought his people to subiection. Many such tricks and impostures are acted by Politicians in China especially, but with what effect I will discourse in the Symptoms.*

Next to Politicians, if I may distinguish them, are our Priests, (who make Religion Policie) if not farre beyond them, for they domineere ouer Princes and Statelmen themselves. *Carnificinam exercent*, one saith, they tyrannize ouer mens consciences, more then any. other tormentors whatsoeuer. Partly for their commoditie and gaine, for soueraignty, credit, to mainetaine their state and reputation, out of *Ambition & Avarice*, which are their chiefe supporters. What haue they not made the common people to beleue? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, haue they not invented in all ages to keepe men in obedience, to enrich themselves? *Quibus questui sunt capti superstitione animi*, as *Livy* saith. Those *Aegyptian* Priests of old got all the soueraignty into their hands, and knowing, as *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitione, melius uatibus quam ducibus parent, vanâ religione capti, etiam impotentes fame*, the common people will sooner obey Priests then Captaines, and nothing so forcible as superstition, or better then blinde zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Brittains* and old *Gaules* the *Druides*, *Magi* in *Persia*; *Philosophers* in *Greece*, *Chaldeans* amongst the *Oriental*, *Brachmani* in *India*, *Gymnosophistes* in *Aethiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests in *Greece*, by their oracles and phantasies, *Amphiarans* and his companions; now *Mahometan*, and *Pagan* Priests, what can they not effect? How doe they not infatuate the world? *Adco ubiq.* (as *† Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, adea que ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But aboue all others that high Priest of *Rome*, the damme of that monstrous and superstitious brood, which now rageth in the West, that three-headed *Cerberus* hath plaid his part.<sup>n</sup> *Whose religion at this day is meere policy, a state wholly composed of superstition and wit, and needes nothing but wit and superstition to maintaine it, that vseth Colleges and religious houses, to as good purpose as forts and castells, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorits, hypocriticall confessors, and those Pretorian souldiers, his Ianitary Iesuits, that dissociable society, as \* Langius* tearmes it, *postremus diaboli conatus, & seculi excrementum*, that now stand in the forefront of the battle,

*i Potum quendam dedi, quae inescatus, & gravi sopore oppressus, in uindictum intermducebatur, &c. k Atq. iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum euigilaret, sopore soluto, &c.*

*1 Lib. 4. 2 Lib. 4.*

*† Exerc. 228.*

*n S. Ed. Sanda.*

*\* In consule. de princ. inter provinc. Europ. a Lucian.*

*a Excipiunt soli totius vulnera belli,*

and fight alone almost,

(for the rest are but his dromedaries and asses) then euer he could haue done

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by garrisons and armies. What power of Prince, or poenall law, bee it never so strict, could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh, abstaine from marriage, abandon the world, wilfull pouerty, performe canonicall and blinde obedience, to prostrate their goods, fortunes, bodies, liues, and offer vp themselves at their superiours feet, at his command? What so powerfull an engin as superstition? which they right well perceauing, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenour and practise of their life proues) *arcana illius Theologiae, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo* 10. did, *Hildebrand* the *Magitian*, *Alexander* the 6. *Iulius* 2. meere Atheists, and what is said of Christ, to be fables and impostures, of heauen and hell, day of iudgement, Paradise, Immortality of the soule, are all

p *Seneca*.

q *Vice colis, acutum reddere que ferrum valet, exors ipsa secundi.*

† *De civ. Dei lib. 4. c. 19. 31.*

r Seeking their owne, faith *Paul*, not Christ.

s He hath the Dutchy of *Spoleto* in *Italy*, the Marquisat of *Ancona*, beside *Rome*, and the territories adjacent, *Bologna*, *Ferrara*, &c. *Auinion* in *France*, &c.

t *Esote fratres mei, & principes huius mundi*, words of their creation.

u The Laity suspect their greatness, witness those statutes of mortmaine.

\* *Lib. 8. de Aca-*

† *Presat. lib. de paradox. Iesuit. Tom. provincia habet Col 36.*

*Neapol. 23. Venera 13. Lusit.*

15 *India orient.*

27. *Presb. 20.*

&c.

p *Rumores vacui, verbaq. inania,*

*Et par sollicito fabula somnio,*

Dreames, toyes, and old wiues tales. Yet as so many whetstones to make other tooles cut, but cut not themselves, though they bee of no religion at all they will make others most devout and superstitious, by promises & threats, compell, to enforce from, and lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods kingdom, seeke his glory or common good, but to enrich themselves, to enlarge their territories, to domineere and compell them to stand in awe, to liue in subiection to the Sea of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiat*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintaine his *Roman* religion, we may better apply to them: *multa vera, quae vulgus scire non est utile, pleraq. falsa quae tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not haue the gullish Comminalty take notice of. As well may witness their intolerable covetousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they haue still forged, to enthrall, circumuent, and subiugate them, to maintaine their owne estates. † One while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they be meritorious, hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse, that he runnes himselfe blinde, & is as an Asse to carry burdens. They haue so amplified *Peters* Patrimony, that from a poore Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him (*Felinus* and the rest) about God himselfe. And for his wealth and temporalties, is not inferiour to many kings; † his Cardinals Princes companions, and in euery kingdom almost, Abbots, Priors, Monks, Friars, &c. and his Cleargie haue ingrossed a<sup>u</sup> third part, halfe, in some places all into their hands. Three Prince Electors in *Germany* Bishops, besides *Magdeburge*, *Spire*, *Saltsburge*, *Breme*, *Bamberge*, &c. In *France*, as *Bodine lib. de repub.* giues vs to vnderstand, their reuenues are twelue millions, and three hundred thousand leures, and of twelue parts of the reuenues in *France*, the Church possesseth seauen. The *Iesuits* a new sect begonne in this age, haue as \* *Middendorpius* and † *Pelargus* reckon vp, three or foure hundred Colleges in *Europe*, and more reuenues then many Princes. In *France* as *Arnoldus* proues, in thirty yeares they haue got, bis

centum

*centum librarum millia annua, 200000*<sup>1</sup>. I say nothing of the rest of their orders. How many Townes in every kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, haue their Masse Priests ingrossed, and what summes haue they scraped by their other tricks; *Lauretum* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine* &c. may witnesse. † *Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, or the like, that City is for euer made, it needs no other maintenance. Now if any of these their impostures, or iuggling tricks be controuerted, or called in question: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as \* *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an uproare: *Demetrius* and his associats are ready to pull him in peeces, to keepe vp their trade, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer maiestie it selfe, and swaggered generally ouer all *Europe* for many ages, and still doth to some, holding them as yet in slavish subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes* or *Turkes* by their Gally-slaves. \* *The Bishop of Rome* (saith *Stapleton*, a parate of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those *Roman Emperours* could neuer atchieue with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, & corrected at his pleasure, &c. † *Tis a wonder*, saith *Machiauell*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becker*, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure, and all through superstition. † *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. † *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup: King *John* kissed the knees of *Pandolphus* the Popes Legat, &c. What made so many thousand Christians trauell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their natie countries, to goe seeke martyrdom in the *Indies*, but superstition? to be assassinated to meet death, murder Kings, but a false persuasion of merit, of canonically or blinde obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne aduantage, can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragœdy, more yrons in the fire, another Scæne of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blinde guides, that out of pride, singularity, vaine glory, blinde

† *Pausanias in Laconicis lib. 3.*  
Idem de *Archaris lib. 7.* cuius summæ opes, & valde inclita fama.  
\* *Exercit. Eth. Colleg. 3. disp. 3.*  
† *Acl. 19. 28.*

x *Pontifex Romanus prorsus inermis regibus terre iura dat, ad regnauehit, ad pacem cogit, & peccantes castigat, &c. quod Imperatores Romani 40 legionibus armati non effecerunt.*  
y *Mirum quanta passus sit H. 2. quomodo se submisit, ea se fastidiorum pollicius, quorum hodie ne priuatus quidem partem faceret.*

z *Sigonius 9. hist. Ital.*  
a *Curio lib. 4.*  
Fox. *Martyrol.*

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bHierocles con-  
tends Apollo-  
nius to haue  
bee nee as great  
a Prophet as  
Christ, whom  
Eusebius con-  
futes.

zeale, cause much more madnesse yet, set all in an uproare by their new do-  
ctrines, paradoxes, figments, crotchets, make new diuisions, subdiuisions,  
new sects, oppose one superstition to another, one kingdome to another,  
commit Prince and subiects, brother against brother, father against sonne, to  
the ruine and destruction of a common-wealth, to the disturbance of peace,  
and to make a generall confusion of all estates. How did those *Arrians* rage  
of old, how many did they circumvent? those *Pelagians*, *Manichies*, &c. their  
names alone would make a iust volume. How many silly soules haue Impo-  
stors still deluded, *Lucians Alexander*, *Simon Magus*,<sup>b</sup> *Apollonius Tiansus*,  
*Cynops*, *Eumo*, who by counterfeiting some new ceremonies and iuggling  
tricks, of that *Dea Syria*, by spitting fire, and the like, got an armie together  
of fortie thousand men, and did much harme: with *Eudo de Stellis*, of whom  
*Nubrigensis* speaks, lib. 1. cap. 19. that in king *Stephens* daies, imitated most  
of Christs miracles, sed I knowe not how many people in the wilderneffe, &  
built castles in the aire, &c. to the seducing of multitudes of poore soules. In  
*Franconia* 1476, a base illiterate fellow tooke vpon him to be a Prophet, and  
preach, *John Beheim* by name, a neathcard at *Nicholhausen*, hee seduced  
30000 persons, and was taken by the Commonalty to bee a most holy man,  
come from heauen. \* *Tradescmen left their shops, women their distaues, ser-*

uants ranne from their masters, children from their parents. schollers left their  
tutors all to heare him, some for nouelty, some for zeale. Hee was burnt at last  
by the Bishop of *Wartzeburge*, and so he & his heresie vanished altogether. How  
many such Impostors, false Prophets, haue liued in euery kings raigne? what  
Chronicle will not afford such examples? that as so many *Ignes fatui*, haue  
led men out of the way, terrified some, deluded others, that are apt to be car-  
ried about with the blast of euery winde, a rude inconstant multitude, that  
follow all, and are cluttered together like so many pibbles in a tide. What  
prodigious follies, madnesse, vexations, persecutions, absurdities, impossibili-  
ties, these impostors, hereticks, &c. haue thrust vpon the world, what strange  
effects, shall be shewed in the Symptomes.

Now the meanes by which, or aduantages the diuell and his infernall mi-  
nisters take, so to delude and disquiet the world, with such idle ceremonies,  
false doctrines, superstitions, sopperies, are from themselues, innate feare, ig-  
norance, simplicity, *Hope*, and *Feare*, those two battering Cannons & princi-  
pall Engines, with their obiects, reward and punishment, *Purgatory*, *Limbus*  
*Patrum*, &c. with now more then euer tyrannize, † for what Province is free  
from *Atheisme*, *superstition*, *Idolatry*, *schisme*, *heresie*, *impiety*, their factors,  
and followers? thence they proceed, and from that same decayed Image of  
God, which is yet remaining in vs. *Os homini sublimè dedit, cælumq; videre*

† Nulla non  
provincia here-  
sibus, Atheismis  
&c. plena. Nul-  
lus orbis angu-  
lus ab hisce bel-  
luis immunis.  
• Lib. 1. de nat.  
Deorum.

*Iussit*, — our owne conscience  
doth dictate so much vnto vs, we knowe there is a God, and Nature doth in-  
forme vs, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hec persuasio*  
*deum esse*, *Sed nec Scythia, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as  
*Maximus Tyrius* the Platonist ser. 1. farther addes) *nec continentis nec insula-  
rum habitator*, let him dwell where he will, in what coast loeuer, there is no  
nation so barbarous, that is not perswaded there is a God, *The Heauens de-  
clare the glory of God, and the Firmament sheweth his handiworke*, *Psalm. 19*, E-  
very creature will evince it, *Præsentemq; refert qualibet herba deum.*

*volentes*

*volentes sciunt, fatentur inniti*, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as farre as they could by the light of Nature, <sup>1</sup> *multa praeclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God, but they had but a confused light, a glimpse, <sup>†</sup> *Quale per incertam lunam sub luce maligna*

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<sup>1</sup> Zanchius.<sup>†</sup> Virg. 6. Aeni*Est iter in sylvis;* ———

as he that walkes

by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides*, *O Deus quicquid es, sive caelum, sive terra, sive aliud quid*, & that of *Aristotle*, *Ens entium miserere mei*. So some said this, some that, as they conceaued themselves, which the diuell perceiving, ledde them farther out (as <sup>e</sup> *Lemnius* obserues) & made them worship him as their God, with stocks and stones, and torture themselves to their owne destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whither soeuer they are led: as you lead a ramme ouer a gapp by the hornes, all the rest will follow, <sup>f</sup> *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will haue them, let him bee of what religion he will, they are for him. <sup>g</sup> *And little difference there is betwixt the discretion of men and children in this case*, especially of old folkes and women, as *Cardan* discourseth, *when as they are tossed with feare and superstition*, and *with other mens folly and dishonestie*. So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

*Supplicij causa est, suppliciumq. sui.*

their owne feare,

folly, stupidity, to be deplored Lethargie, is that which giues occasion to the, other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst our Idolaters, you shall still find, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to beleue any thing. And the best meanes they haue to broach first, or to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knowes, and these times can amply witnesse. This hath bene the Diuels practise, and his infernall ministers in all ages, not as our Sauour, by a few silly Fishermen, to confound the wisdom of the world, to saue Publicans and Sinners, but to make aduantage of their ignorance, to convert them and their associats, and that they may better effect what they intend, they begin, as I say, with poore <sup>h</sup> stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron*, which is a peece of worke (saith *Brëdenbachius*) full of non sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rascals, hogge rubbers, that had no discretion, iudgement, art, or vnderstanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleued *implicitè*,

<sup>e</sup> Supersticio ex ignorantia diuinitatis emerfit, ex vitiosa emulatione, & demonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat à demone facile decepta, Lemnius lib. 3. cap. 3.

<sup>f</sup> Seneca.<sup>g</sup> De verum varietate l. 3. c. 38

<sup>h</sup> Parum verò distat sapientia virorum, à puerili, multo minus senum & mulierum, cum metu & superstitione, & alienâ stultitiâ & improbitate simplices aguntur.

<sup>i</sup> In all superstition, wise men followe fooles. Bacon's Essayes.

<sup>i</sup> Peregrin. Hieros. cap. 5. totum scriptum confusum sine ordine vel colore, absq. sensu & ratione ad rusticissimos idem dedit, & dissimulos, et prorsus azyetes, quâ nullius erant discretionis, ut diiudicare possent.

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re, vpon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, read it in Latin, and to some few alone, feeding the people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapsed Ladies, some fewe tradesmen, superstitious old folkes, illiterate persons, weake women, discontent, rude, silly companions, or sooner circumvent? So doe all our schilmaticks and hereticks. *Marcus* and *Valentinian* hereticks in *Irinæus*, seduced first I knowe not how many women, and made them belecue they were Prophets. <sup>1</sup> Frier *Cornelius* of *Dort*, seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant, and blinde baiards, how should they otherwise bee, when as they are brought vp and kept till in darknesse. <sup>m</sup> *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flocke as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not bene as they are.* But being so misled all their liues in superstition, and carried hood-winked like hawkes, how can they proue otherwise then blinde Idiots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cimmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their books, sometimes by good hope, promises & encouragement, but most of al by feare, strict discipline, seuerity, threats & punishment, doe they collogue and sooth vp their silly Auditors, and so bring them into a fooles Paradise. *Rex eris aiunt, si rectè facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole & only meanes to keepe men in obedience, according to that *hemistichium* of *Petronius*, *Primus in orbe deos fecit timor*, the feare of some diuine and supream powers, keepes men in obedience, makes the people doe their duties: they play vpon their consciences; <sup>n</sup> which was practised of old in *Aegypt*, by their Priests, when there was an Eclipse, they made the people belecue God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earth quakes in *Iapona* or *China*, tragicall examples of diuells, possessions, obessions, false miracles, counterfeit visions, &c. They doe so insult ouer, and restraints them, neuer Hobie so dared a Larke, that they will not <sup>o</sup> offend the least tradition, tread, or scarce looke awrie: *Deus bone* (p *Lavater* exclaimes) *quot hoc commentum de Purgatorio miserè afflixit*: good God, how many men haue bene miserably afflicted by this fiction of Purgatory?

To these advantages of *Hope & Feare*, ignorance & simplicitie, he hath severall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, habilities, to circumvent and humour them, to mainetaine his superstition: sometimes to stupifie, besot them, sometime againe by oppositions, factions, to set all at oddes, and in an uproare, sometimes he infects one man, and makes him a principall agent, sometimes

\* Lib. 1. cap. 9.  
Valent. heres. 9.  
1 Meteranus lib  
8. hist. Belg.

m Si Doctores  
suum fecissent  
officium, & ple-  
bem fidei com-  
missum rectè in-  
stituissent, de do-  
ctrina Christiana  
capitib. nec  
sacris scripturis  
interdixissent, de  
multis preculdu-  
bid rectè sensis-  
sent.

n carius lib. 4.

o See more in  
Remisus Exa-  
men. Concil. Tri-  
dent. de Purga-  
torio.  
p Part. 1. cap. 16  
part. 3. cap. 18.  
c. 14.

times whole Citties, Countries. If of meaner sort, by stupidity, Canonically obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vaine glory. If of the Cleargie, and more eminent of better parts then the rest, more learned, eloquent, he puffs them vp with a vaine conceit of their owne worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselves, and therevpon turne hereticks, schismaticks, broach new doctrines, frame new crotchets, & the like, or else out of too much learning become madde, or out of curiositie they will search into Gods secrets, and eate of the forbidden fruit, or out of presumption of their holynesse and good gifts, inspirations, become Prophets, *Enthusiasts*, and what not. Or else if they be displeased, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they beginne presently to rage and raue, *calum terre miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them, They will set all in a combustion, all at variance, to be revenged of their aduersaries. ¶ *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced; we haue examples at home, and too many experiments of such persons. If they be Lay men of better note, the same engines of pride, ambition, emulation, and ieaousie take place, they will be Gods themselves, ¶ *Alexander* in *India* after his victories; became so insolent, he would be adored for a God, and those *Romane* Emperours came to that height of madnesse, they must haue temples built to them, sacrifices to their Deities, *Divus Augustus*, *D. Claudinus*, *D. Adrianus*. ¶ *Heliogabalus* put out that vestall fire at *Rome*, expelled the *Virgins*, and banished all other Religions all ouer the World, and would be the sole God himselfe. Our *Turkes*, *China* Kings, great *Chams* and *Mogors*, doe little lesse, assuming diuine and bumbast titles to themselves, the meaner sort are too credulous, and led with blind zeale, blind obedience, to prosecute and maintaine whatsoeuer their fortifish leaders shall propose, what they in pride or singularity, reuenge, vainglory, ambition, spleen, for gaine, shall rashly maintaine and broch, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wiues, children, house and home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to aduance the common cause, vndergoe any miseries, turne traytors, assassins, with full assistance and hope of reward in that other world, that they shall surely merit by it, win heauen, bee canonized for Saints.

Now when they are truly possessed with blind zeale, and nussed with superstition, he hath many other baits to inueagle & infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merit by pennance, going wolward, whipping, almes, fastings, &c. Anno 1220. there was a Sect of whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could giue many other instances of each particular. But these workes so done, are meritorious, *ex opere operato*, *ex condigno*, for themselves and others, macerate & consume their bodies, *specie virtutis & umbrâ*, those Euangelicall counsels are propounded, as our Pseudocatholicks call them, Canonically obe-

¶ *Aufine*.¶ *Curtius lib. 8.*

¶ *Lampridius*  
*vita eius. Virgi-*  
*nes vestales, &*  
*sacrum igne. Ro-*  
*ma extinxit, &*  
*omnes ubiq; per*  
*orbem terre re-*  
*ligiones, unum*  
*hoc student, ut*  
*solus deus colere*  
*tur.*

¶ *Flagellatorum*  
*secta. Munster.*  
*lib. 3. Cosmog.*  
*cap. 19.*

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e Volum celi-  
batus, monacha-  
tus.

u Mater sani-  
tatis, clavis ce-  
lorum, ala anime  
que leues pen-  
as producat, ut  
in sublime ferat,  
currus spiritus  
sancti, vexillum  
fidei, porta para-  
disi, vita angelo-  
rum, &c.

x Castigo corpus  
meum, Paul.

y Mor encom.

z Lib. 8. cap. 10.  
dederim varie-  
tate, admiratio-  
ne digna sunt  
que per ieiuni-  
um hoc modo  
contingunt, som-  
nia, superstitio,  
contemptus tor-  
mentorum, mor-  
tis desiderium,  
obstinata opinio,  
infantia, ieiuni-  
um naturaliter  
preparat ad hac  
omnia.

a epist. lib. 3. Ita  
attenuatus fui  
ieiunio & vigi-  
liis, in tantum  
exeo corpore, ut  
offitius vix here-  
bat, unde nocte  
infantum vagi-  
tus, balatus pe-  
corum, mugitus  
buium, voces &  
luctus demo-  
num, &c.

dience, wilfull pouerty, & vowes of chastity, monkery, and a solitay life, which extend almost to all Religions and superstitions, to *Turkes, Chinas, Gentiles, Abyssines, Greekes, Latines*, and all countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certaine rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas in edias, studia & meditationes celestes, de rebus sacris & religione semper agitant*, by fasting ouer much, and diuine meditations, are ouercome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keepe the body in subiection, <sup>u</sup> a preparatiue to deuotion, the Physicke of the soule, by which chaste thoughts are ingendred, true zeale, a diuine spirit, whence wholsome counsels doe proceed, concupiscence is restrained, vitious and predominate lusts and humours are expelled. The fathers are very much in commendation of it, and as *Caluin* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to ereare vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it be moderately and seasonably vsed, by such parties as *Moses, Elias, Daniel, CHRIST*, and as his <sup>x</sup> Apostles made vse of it, but when by this meanes they will supererogate, and as <sup>y</sup> *Erasmus* well taxeth, *Caelum non sufficire putant suis meritis*, Heauen is too small a rewarde for it: They make choice of times and meates, buy and sell their merits, attribute more to them then to the ten Commandements, and count it a greater sinne to eate meat in lent, then to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foot, strangely deludes them, and by that meanes makes them to ouerthrow the temperature of their bodies, and hazard their soules. Never any strange illusion of diuels amongst Hermites, Anachorites, neuer any visions phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the diuell takes to delude them. *Marcilius Cagnatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by diuels, and <sup>z</sup> *'tis a miraculous thing to relate (as Cardan writes)' what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, prophesies paradoxes, madnesse; fasting naturally prepares men to these things*, Monkes, Anachorites and the like, after much emptinesse become melancholy, virtiginous, they thinke they heare strange noyses, conferre with Hobgoblins, diuels, rivell vp their bodies, & *dum hostem insequimur*, saith *Gregory, ciuem quem diligimus trucidamus*, they become bare Skeletons, skinn and bones: *Carnibus abstinentes proprias carnes devorant, ut nil prater cutem & ossa sit reliquum. Hilarion*, as <sup>a</sup> *Hierom* reports in his life, was so bare with fasting, *that the skinn did scarce sticke to the bones*, for want of vapors he could not sleepe, and for want of sleepe became idle headed, *heard enery night infants cry, oxen lowe, wolues howle, lions roare (as he thought) clattering of chaines, strange voices, & the like illusions of diuels.* Such symptomes are common to those that fast long, are solitary, giuen to contemplation, ouer much solitarinesse and meditation. Not that these things

(as

(as I said of fasting) are to be discommended of themselves, but very behou-  
full in some cases and good: sobriety and contemplation ioine our soules to  
God, as that heathen <sup>b</sup> Porphyrie can tell vs. <sup>c</sup> Extasis is a taste of future happi-  
nesse, by which wee are united unto God, a diuine melancholy, a spirituall  
wing, Bonauenture termes it, to lift vs vp to heauen: But as it is abused, a  
meere dotage, madnesse, a cause and symptome of Religious melancholy. If  
you shall at any time see (saith Guatinerius) a religious person ouer superstiti-  
ous, too solitary, or much giuen to fasting, that man will certainly bee me-  
lancholy, thou maist boldly say it, he will be so. P. Forestus hath almost the  
same words and <sup>e</sup> Cardan. subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate,  
solitarines, fasting, and that melancholy humor, are the causes of all Hermites  
illusions. Lavatur. de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitarinesse  
a maine cause of such spectrums and apparitions, none, saith he, so melan-  
choly as Monkes and Hermites, the diuells bath melancholy, <sup>f</sup> none so subiect  
to visions and dotage in this kinde, as such as live solitary lues, they heare &  
a strange things in their dotage. <sup>g</sup> Polidore Virgil. lib. 2. de prodigijs, holds  
that those propheties and Monkes revelations, Nunnes dreames, which they  
suppose come from God, doe proceed wholly ab instinctu daemonum, by the Diuels  
meanes: and so these Enthusiasts, Anabaptists, pseudo-Prophets from the  
same caule. <sup>h</sup> Fracastorius lib. 2. de intellectu. will haue all your Pithonises,  
Sibylles and pseudo-Prophets to be meere melancholy, so doth Wierus proue  
lib. 1. cap. 8. & lib. 3. cap. 7. & Arculanus in 9. Rasis, that melancholy is a sole  
cause, and the Diuell together, with fasting and solitarines of such Sibylline  
propheties, if there were euer any such, which with <sup>i</sup> Causabon and others I  
iustly except at, But howsoeuer there be no Sibylles, I am assured there be o-  
ther Enthusiasts, Prophets, &c. ever haue beene in all ages, and still proce-  
ding from those causes. That which Matthew Paris relates of the Monke of  
Evesham, who saw heauen and hell in a vision, of <sup>l</sup> Sir Owen that went  
downe into St Patricks Purgatory in King Stephens dayes, and saw as much:  
Walsingham of him that was shewed the like by St Iulian, Beda lib. 5. cap. 13.  
14. 15. & 20. reports of King Sebba lib. 4. cap. 11. eccles. hist. that saw strange  
visions, and Stumphius Helvet: Cronic of a cobler of Basil, 1520. that beheld  
rare apparitions at Ausborough in Germany, Alexander ab Alexandro gen:  
dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, was still after much solitari-  
nesse, fasting, or long sicknesse, when their braines were addle, and their bel-  
lies as empty of meate, as their heads of wit. Florilegius hath many such ex-  
amples, fol. 191. one of Saint Gultlake of Crowlade that fought with diuells,  
but still after long fasting, ouer much solitarinesse, <sup>n</sup> the Diuels perswade him  
therefore to fast, as Moses and Elias did, the better to delude him. <sup>o</sup> In the  
same Author is recorded Carolus magnus vision An. 185 or extasis; wherein  
he saw heauen and hell after much fasting and meditation. So did the diuell  
of old with Apollos Priests, Amphiaras and his fellowes, those Egyptians,  
still enioine long fasting before he woud giue any oracles, triduum a cibo &  
& vino abstinerent, before they gaue any answeres, as Volateran lib. 13. cap.

<sup>b</sup> Lib. de absti-  
nentia. sobrietas  
& continentia  
mentē deo con-  
iungunt.

<sup>c</sup> Extasis nihil  
est aliud quam  
gustus futurę  
beatitudinis (E-  
rasmus epist. ad  
Dorpium) in  
quā toti absor-  
bemur in deum.

<sup>d</sup> Si religio-  
nimis ieiunia vi-  
deris obse-  
uantem auer-  
tere melancolicum  
pronunciabis.

Tract. 5. cap. 5.

<sup>e</sup> Solitudo ipsa  
mens agria labo-  
ribus anxii &  
ieiunii, cum  
temperatura ci-  
bis mutata agre-  
ssibus, & humor  
melancholicus

Heremiti illuso-  
rum causa sunt.

<sup>f</sup> Solitudo est  
causa appari-  
tionum, nulli visio-  
nibus & hinc  
delirij magis  
obnoxij sunt,

quam qui colle-  
giis & eremo  
soli viuunt mo-  
nachi, tales ple-  
rumque melanco-  
lici ob vicium  
solitudinem.

<sup>g</sup> Monachi se  
sepulant prophe-  
tare ex deo, &  
qui solitariam  
agunt vitam,

quum sit insti-  
tus demonum,  
& sic falluntur  
fatidice, a malo  
genio habent,  
que putant a  
deo, & sic En-  
thusiaste.

<sup>h</sup> Sibylle, Pithii,

& Prophete qui diuinare solent, omnes phanatici sunt melancholici. <sup>i</sup> Exercit. cap. 1. <sup>k</sup> Post. 15. Dierum preces & ieiunia, mira-  
biles videbat visiones. <sup>l</sup> Fol. 84. viri Stephani & fol. 177. post trium mensium incediam & languorem, per 9. dies nihil comedens  
aut bibens. <sup>m</sup> After contemplation in an Extasis, so Hierome was whipped for reading Tully, see millions of exam-  
ples in our Annales, Bede, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, John Maior de vitis Patrum, &c. <sup>n</sup> Fol.  
199 post abstinentie curas miras illusiones demonum audiuit. <sup>o</sup> Fol. 155. post. seriam meditationem in viginti dies dominice, vi-  
sionem habuit de Purgatorio.

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p Vbi multos  
dies manent ie-  
iuni consilio sa-  
cerdotum auxi-  
lia invocantes.  
q In Necra-  
mant. Et cibis  
quidem glandes  
erant, potus a-  
qua, lectus sub  
clio, &c.  
r Iohn Everar-  
dus Britanno-  
Romanus lib. e  
dis. 1611. de-  
scribes all the  
manner of it.

4. recordes, and *Strabo Geog. lib. 14.* describes *Charons* denne, in the way be-  
twixt *Tralles* and *Nissum*, whether the Priests led sicke & fanatike men: but  
nothing performed without long fasting, no good to be done. That scof-  
fing *Lucian* conducts his *Menippus* to hell by the directions of that *Chalde-  
an Mithrobarzanes*, but after long fasting, and such like idle preparation.  
Which the Iesuits right well perceiuing, of what force this fasting and soli-  
tary meditation is, to alter mens mindes when they would make a man mad,  
rauish him, improne him beyond himselfe, to vndertake some great businesse  
of moment, to kill a King or the like, & they bring him into a melancholy  
darke chamber, where hee shall see no light for many dayes together, no  
company, little meate, gally pictures of Diuels all about him, and leaue him  
to lie as he will himselfe, on the bare floer in this chamber of meditation as  
they call it, on his backe, side, belly, till by this strange vsage they make him  
quite mad & beside himselfe. And then after some ten dayes, as they finde him  
animated and resolu'd, they make vse of him. The Diuell hath many such  
factors, many such engines, which what effect they produce, you shall heare  
in these following Symptomes.

SVPS E C. 3.

*Symptomes generall, loue to their owne sect, hate of all other religions, obstina-  
cie, peeuishnes, ready to vndergoe any danger or crosse for it, martyrs, blind  
zeale, blinde obedience, fastings, vowes, beliefe of incredibilities, im-  
possibilities: Particular of Gentiles, Mahometans, Iewes, Chri-  
stians, and in them Heretikes old and new, Schismaticks,  
Schoolemen, Prophets, Enthusiasts, &c.*



*Leat Heraclitus an rideat Democritus*, in attempting to speak of  
these Symptomes, shall I laugh with *Democritus*, or weepe with  
*Heraclitus*, they are so ridiculous and absurd on the one side, so  
lamentable and tragical on the other, a mixt Scene offers it selfe,  
so full of errors, and a promiscuous variety of obiectes, that I know not in  
what straine to represent it. When I thinke of that *Turkish* paradise, those  
*Iewish* fables, and pontificall rites, those Pagan superstitions, their sacrifices  
and ceremonies, as to make Images of all matter, and adore them when they  
haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choose  
but laugh with *Democritus*: but when I see them whippe and torture them-  
selues, grinde their soules for toyes and trifles, desperate, and now ready to  
die, I cannot choose but weepe with *Heraclitus*. When I see a Priest say  
masse, with all those apish gestures, murmurings, &c: read the customes of the  
*Iewes* Synagogue, or *Mahometan* Mefchites, I must needs laugh at their  
folly, *risum teneatis amici?* But when I see them make matters of conscience  
of such toyes and trifles, to adore the Diuell, to endanger their soules, to offer  
their children to their Idols, &c. I must needs condole their miserie. When  
I see two superstitious orders contende, *pro aris & focis*, with such haue and  
hold, *de lana caprina*, some write such great Volumes to no purpose, take so  
much paines to so small effect, their Satyrs, inuectiues, Apologies, dull and  
grosse fictions, when I see graue learned men, raile and scold like butter-wormen

Varius mappā  
componere risū  
vix poterat.

men, me thinks 'tis pretty sport and fit<sup>r</sup> for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruell battels fought, &c. 'tis a fitter subiect for *Heraclitus* to lament. <sup>u</sup> As *Merlin* when he sate by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before hee began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pittie and bewaile this miserie of humane kinde, with some passionate preface, wishing mine eyes a fountaine of teares, as *Jeremy* did, and then to my taske. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, & able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoeuer, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for euer, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered; but this superstition involves al the world almost, and can neuer be remedied. Sicknesse & sorrowes come and go, but a superstitious soule hath no rest, <sup>x</sup> *superstitio ne imbutus animus nunquam quietus esse potest*, no peace, no quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one creates, the other deiects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an vntolerable burden, an absolute tyrannie; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other marres, the one is wisdom, the other follie, madnesse, indiscretion, the one vnfained, the other a counterfeite, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist; every Catechisme wil tell you, what Symptomes it hath, and what effects it produceth: but for those superstitions no tongue can tell them, no pen expresse, they are so many, so diuerse, so vncertaine, so inconstant, and so different from themselves. *Tot mundo superstitiones, quot cælo stellæ*, one saith, there be as many superstitions in the world, as there be starres in heaven, or diuels themselves that are the first founders of them: With such ridiculous, absurd Symptomes & signes, so many feuerall rites, ceremonies, torments and vexations accompanying, as may well expresse and besee me the diuel to be the author and maintainer of them. I will onely point at some of them, *ex ungue leonem*, gueffe at the rest, and those of the chiefe kinds of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometans, Jewes, &c.

Of these Symptomes some be generall, some particular to each priuate sect: generall to all, are an extraordinarie loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies,, wilfulnesse, blindnesse, obstinacy, &c. For the first which is loue and hate, as <sup>y</sup> *Montanus* saith, *nulla firmitior amicitia quam*

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<sup>t</sup> Pleno videt  
Calphurnius ore,  
Hor. . .  
<sup>u</sup> Alanus de  
Insulis.

<sup>x</sup> Cicero 1. de  
finibus.

<sup>y</sup> In Michælis  
comment.

596 *que contrahitur hinc, nulla discordia maior, quam que a religione fit, no greater concord, no greater discord, then that which proceeds from Religion. It is incredible to relate, did not our daily experience enince it, what factions*  
† *Gall. hist. lib. 1. quam teterrima factiones, (as † Rich. Dinoth writes) haue beene of late for matters of religion in France, and what hurly burlies all ouer Europe, for these many yeares. Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio, siquidem pro ea omnes gentes Corpora & animas deuovere solent, & arctissimo necessitudinis vinculo se inuicem colligere. Wee are all brethren in Christ, seruants of one lord, members of one body, and therefore are or should bee at least dearely beloued, inseparably allyed in the greatest bound of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the primitiue Church, Acts the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Sauour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (nam superstitio irrepsit vere religionis imitatrix, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath bee still inspired to any other superstition opposit? How those old Romanes were affected, those ten persecutions may bee a witnesse, and that cruell executioner in Eusebius, aut lita aut morere, sacrifice or dye. No greater hate, more continueate, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daughter, husband and wife, Citty against Citty, Kingdome against Kingdome: as of old at Tentira and Combos.*

z Lactanius.

a *Immortale odium, & nunquam sanabile vulnus, Inde furor vulgo, quod numina vicinorum Odit uterq, locus, quum solos credit habendos Esse deos quos ipse colat.*

a Luke. Sat. 15.

b *Comment. in Micha. ferre non possunt ut illorum Messias communis seruator sit, nostri uero gaudium, &c. Messias vel decem crucifixuri essent, ipsumq, deum si id fieri posset, una cum Angelis & creaturis omnibus, nec absterrentur ab hoc facto, e si mille inferna subeunda forent.*

Immortal hate it breeds, a wound past cure,  
And furie to the commons still to endure.  
Because one Citty to others Gods as vaine  
Deride, and his alone as good mainetaine.

The *Turkes* at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidels, miscreants, make that their maine quarrel & cause of Christian persecution. If he will turne *Turke* he shal be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleeuier, which is a greater tie to them, then any affinity or consanguinity. The *Iewes* sticke together like so many burrees, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Sauour to vs all, & rather as b *Luther* writes, *then they that now scoffe at them, curse them, persecute & revile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it: Such is their malice towards*

towards

towards vs. Now for Papists, what in a common cause, for the advancement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alua's* Tyranny in the Low-countries, the *French* Massakers and Civill warres.

*Tantum relligio potuit suadere malorum.*

c Lucet.

Not there onely, but all over *Europe*, wee read of bloody battels, rackes and wheeles, seditions, factions, oppositions, ——— *obvia signis.*

*Signa, pares aquilas & pila minantia pilis,*

† Lucan.

Investiues and contentions. They had rather shake hands with a *Jew*, *Turke*, or as the *Spaniards* doe, suffer *Moores* to liue amongst them, and *Jewes* then Protestants; *My name* saith <sup>d</sup> *Luther* is more odious to them, <sup>e</sup> *then any thiefe or murderer*. So it is with all heretikes and schismatickes whatsoeuer: And none so passionate, violent in their Tenents, opinions, Obstinate, Wilful, Refractory, Peevish, factious, singular and stiffe in defence of them; they doe not only persecute and hate, but pittie all other Religions, accompt them damned, blind, as if they alone were the true Church, their doctrine sound, *per funem aureum de caelo delapsa doctrina*, they alone to be saued. The *Jewes* at this day are so incomprehensibly proud and churlish, saith <sup>c</sup> *Luther*, that *solī saluari, solī domini terrarum saluari volunt*. And as <sup>f</sup> *Buxdorsius* addes, so ignorant and selfe-willed withall, that amongst their most vnderstanding Rabbines, you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so Zealous withall, that no man liuing can be more; and vendicate themselves for the elect people of God. 'Tis so with al other superstitious sects, *Mahometans*, *Gentiles* in *China* and *Tartary*, our ignorant Papists, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saued. & Zealous (as *Paul* saith *Rom. 10. 2.*) without knowledge, they wil endure any miserie, any trouble, take any paines, fast, pray, vow chastity, wilfull povertie, forsake all, and follow their Idols, die a thousand deaths, as some *Jewes* did to *Pilots* souldiers, in like case, *exertos prabentes iugulos, & manifeste praeseferentes*, (as *Iosephus* hath it) *chariorem esse vitā sibi legis patriae obseruationem*, rather then abiure, or deny the least particle of that Religiō, which their Fathers professe, and they themselues haue beene brought vp in, be it neuer so absurd, ridiculous, they wil embrace it, they wil take much more paines to goe to hel, then wee shal doe to Heauen. Single out the most ignorant of them, convince his vnderstanding, shew him his errors, grossefesse, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Iesuites in *Iapona*, <sup>h</sup> they would doe as their fore-fathers haue done, and with *Ratholde* that *Frisian* Prince, goe to hel for company, if most of their friends went thither: They wil not be moved, no perswasion, no torture can stirre them. So that Papists cannot brag of their vows, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then al this, I shal shew you, is, and hath beene done by these superstitious Gentles, Pagans, Idolaters and Iewes: their blinde zeale and superstition in al kindes, is much at one; and is it hard to say which is the greatest, which is the grossest. In a word, this is common

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d Ad Galat. comment. memm  
normen odiosius  
quam ullus homicida aut fur.

e In comment: Michab. adeo incomprehensibilis & aspera eorum superbia, &c.

f Synagog. Iudeorum ca. 1. inter eorum intelligentissimos Rabbinos nil prater ignorantiam & insipientiam grandem inuenies horrendam indurationem et obstinationem, &c.  
g Great is Diana of the Ephesians, Act. 19

h Maluit cum illis insanire, quam cum aliis bene sentire.

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† O Egypte, religionis tue sole supersunt fabule, eaq. incredibiles posteris tuis.

† Meditat. 19. 20. de cenâ domini.

\* Lib. 1. de Trin. cap. 2. si decipiti sumus, &c. i As true as Homers Iliads, Ovids Metamorphosis, Æsops Fables. Superstitions Symptomes in particular.

to al superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they wil not belecue, and willingly performe as much as in them lies. † O Egypt (as *Trismegistus* exclames) *thy religion is fables, and such as posterity will not beleene*. I know that in true Religion it selfe, many misteries are so apprehended also by faith, as that of Trinity, *Christs Incarnatiō*, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile*, &c: many miracles not to be converted or disputed of. *Mirari non rimari sapientia vera est*, saith † *Gerhardus*, & in *divinis* (as a good father informes vs) *quedam credenda, quedam admiranda*, &c: some thinns are to be believed; embraced, followed with all submission and obedience, some againe admired. Though *Iulian* the Apostlate scoffe at Christia in this point, *quod captivemus intellectum in obsequium fidei*, we make our wil and vnderstanding too slavishlie subiect to our faith, yet we doe absolutely beleue it, and vpon good reasons; we must and will beleue Gods word, and if we be mistaken or erre in our general beleefe, as \* *Richardus de sancto Victore*, vowes he wil say to Christ himselfe at the day of iudgement, *Lord if we be deceived, thou alone hast deceived vs*: thus we plead. But hee that shal but read the *Turks Alcaron*, the *Iewes Talmud*, and Papists *Golden Legend*, in the meane time wil sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonics, could neuer proceed from any other spirit, then that of the diuel himselfe, which is the Author of confusion and lies, and wonder withall how such wise men as haue bin of the Iewes, such learned vnderstanding men as *Averroes*, *Avicenna*, or those heathen Philosophers, could euer bee perswaded to belecue, or to subscribe to the least part of them: but I will descend to partulars, read their severall Symptomes and then guesse.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe ferall to relate. Of those ridiculous, there can be no better testimony then the multitude of their Gods, those absurd names, actions, offices they put vpon them, their feasts, Holy-dayes, Sacrifices, and the like. The *Egyptians*, worshipped, as *Diodorus Siculus* records, *Sunne & Moone* vnder the name of *Isis & Osyris*, and after, such men as were beneficiall to them, or any creature that did them good. In the Citty of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and *Storkes*, an Oxe (saith *Pliny*) † *Leekes* and *Onyons*, *Macrobius*,

\* *Porrim & cape deos imponere nubibus ausi,*

*Hos tu Nile deos colis.*

† O sanctas gentes quibus hec nascuntur in hortu Numina

Iuven. Sat. 15.

\* Prudentius.

† Tiguri fol.

1594.

k Rosin. Antiq.

Rom 1.2.c.1. &

eleincepi.

The *Syreans*, *Chaldeans* had as many of their owne inuention, see *Lucian de ded Syria*, *Morny cap. 22. de varitat. relig. Guliel.* † *Stuckius Sacrorum Sacrificiorumq. Gentil: descript;* *Peter Faber Semester: lib. 3. cap. 1. 2. 3.* *Selden de dijs Syris*, *Purchas Pilgrimage*, *Rosinus of the Romanes*, & *Lilius Giraldus of the Greekes*. The *Romans* borrowed from all, beside their own gods, which were *maiorum* and *minorum gentium*, as *Varro* holds, certaine and vncertaine; some celestially select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastata*, *dij tutelares* amongst the *Greekes*: gods of all sorts, for all functions; some for Land, some for Sea; some for Heauen, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards

chards, &c. All actions and offices, *Pax, Quies, Salus, Libertas, Felicitas, Strenua, Stimula, Hortu, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Prætervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda Pales, Neptunia Doris.* Kings, Emperours, valiant men that had done any good offices for the, they did likewise canonise & adore for Gods, For so they were *Semidy*, demie-gods, *medy inter Deos & homines*, as *Max.* † *Tyrius*, the Platonist. *ser. 26. & 27.* maintaines and iustifies in many words. When a good man dies his body is buried, but his soule *ex homine dæmon euadit*, becomes forthwith a Demigod, nothing disparaged with malignity of ayre, or variety of formes, reioyceth, exalts and sees that perfect beauty with his eyes. Now being deified in commiseration he helps his poore friends here on earth, his kindred and alies, informes succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and gouerne mortall men appointed by the Gods, so they will haue it, ordaining some for provinces, some for priuate men, some for one office, some for another. *Hector & Achilles* assist souldiers to this day, *Æsculapius*, he saw himselfe (or the diuell in his likenesse) *non somnians sed vigilans ipse vidi*. So farre *Tyrius*. And not good men only doe they thus adore, but tyrants, monsters, diuells, (as \* *Stukius* enueighes) *Nero's, Domitians, Helioables*, beaustly women, & arrant whores amongst the rest. For all intents, places, creatures,

*Et domibus, tectis, thermis, & equis soleatis*

*Assignare solent genios*

saith *Prudentius. Cuna*

for cradles, *Diueria* for sweeping houses, *Nodina* knots, *Prema, Premuda, Hymen, Hymeneus*, for weddings, *Comus* the God of good fellowes, Gods of silence, of comfort, *Hebe* Goddesse of youth, *Mena menstruarum*, &c. male & female Gods, of all ages, sexes, and dimensions, with beards, without beards, married, vnmarried, begot, not borne at all, but as *Minerva* start out of *Iupiters* head. *Hesiodus* reckons vp at least 30000 Gods, *Varro* 300 *Iupiters*. As *Jeremy* told them, their Gods were to the multitude of citties,

*Quicquid humus, pelagus, calum miserabile gignit*

*Id dixere deos, colles, freta, flumina, flammæ.*

What euer heauens, sea and land begat,

Hills, Seas and riuers, God was this and that.

That which was most absurd, they made Gods vpon such ridiculous occasions. As children make babies (so saith † *Morneus*) their Poets make Gods, & quos adorant in Templis ludunt in Theatris, as *Lactantius* scoffes. *Saturne* a man, gelded himselfe, did eat his own children, driuen out of his kingdome by his sonne *Iupiter*, as good a God as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people. \* *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, and therefore to bee euer after adored for a God amongst the Romans. *Syrophanes* of *Egypt* had one only sonne, whom hee dearely loued, he erected his statue in his house, which his seruants did adorn with crownes and garlands, to pacifie their masters wrath when hee was angry, so by little and little he was adored for a God. This did *Semeramis* for her husband *Belus*, & *Adrian* the Emperour by his minion *Antinoiu*. *Flora* was a rich harlot in *Rome*, and for that shee made the Commonwealth her

H h h h

heire

† Cismo paccio  
Interpret. nihil  
ab actis Caligine  
aut figurati  
varietate impeditus  
meram pulchritudinem  
meruit exultans  
& misericordia  
morus cognatos  
amicos qui adhuc  
morantur in terrâ  
tueretur errantibus  
succurrit, &c. Deus  
hoc iussit ut esset  
genii, dii tutelares,  
hominibus, bonos iuuantes,  
malos puni-  
centes, &c.

\* Sacrorum genti  
descripte, non bene  
meritos soliti  
sed & tyrannos  
pro diis colunt,  
qui genus humanum  
horrendum in modum  
portentosa immunitate  
diuexerunt, &c. fudus  
meretricis &c.

† Cap. 22. de  
ver. vel. Deos  
finxerunt eorum  
Poetæ, ut infantium  
puppas.  
\* Livius lib. 1.  
Deus vobis in  
posterum propitius,  
Quirites.

1 Anth. Verdure  
Imag. deorum.  
† Mulieres can-  
didio splendentes  
amicimine,  
varioq. letantes  
gestimine, vero  
florentes cona-  
nime, solum ster-  
nentes, &c. A-  
pulcius lib. 11.  
de Asino. aureo.  
† Magna reli-  
gione queritur  
que possit adul-  
teria plura nu-  
merare. Minut.  
\* Lib. de sacrifi-  
ciis. Fumo inhi-  
antes, & miscal-  
rum in morem  
sanguinem exu-  
gentes circum a-  
ras effusum.

† Imagines Deo-  
rum lib. sic in-  
scripte.

† De ver. relig.  
cap. 22. Indigni  
qui terram cal-  
cent. &c.  
† Orlaviano.  
in Iulger Tra-  
gædus, de sacri-  
ficiis, & passim  
alias.

\* 666 severall  
kinds of sacri-  
fices in Egypt  
Major reckons  
vp, Tom. 2. coll.  
of which read  
more in cap. 1.  
of Laurentius  
Pignorius his  
Egypt chara-  
cters, a cause of  
which Sanubi-  
us giues, subfif.  
l. 3. c. 1.

heire, her birth-day was solemnized long after, and to make it a more plausible holy-day, they made her Goddesse of flowres, and sacrificed to her amongst the rest. The matrons of Rome, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortune muliebri*, and *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddesse, and adored as *Iuno* & *Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses ouer the smoke of sacrifices, saith \* *Lucian*, and lick bloud like flies, that was spilled about the Altars. Their carued Idols, gilt Images of wood, iron, ivory, siluer, brasse, stone, *olim trunau eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore the worke, contemne the workeman, and as *Tertullian* followes it, *Si homines non essent dijs propitij, non essent dij*, had it not beene for men, they had neuer beene Gods, but blocks still, and stupid statues, in which mice, swallows, birds made their neasts, spiders their webbes, and in their very mouthes, laid their excrements. Those Images I say were all out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes and vgly pictures: and which was absurder yet, they told them these Images came from heauen, as that of *Minerva* in her Temple at *Athens*, *quod è cælo cecidisse credebant ac-cola*, saith *Pausanias*. They formed some like storkes, apes, bulls, and yet seriously beleueed, and that which was impious and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) theeues, slaues, drudges, (for *Apollo* & *Neptune* made tiles in *Phrygia*,) keep sheepe, *Hercules* empty stables, *Vulcan* a black smith; vñ sit to dwell vpon the earth for their villanies, much lesse in heauen, as † *Mornay* well saith, and yet they gaue them out to be such, so weake and brutish, some to whine, lament, and roare as *Isis* for her sonne and *Cenocéphalus*, as also all her weeping Priests, *Mars* in *Homer*, to be wounded, vexed, *Venus* runne away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas* (which † *Minutius* objects) *Si dij cur plangitis, si mortui cur oderatis*? that it is no maruell if *Lucian*, that adamantine persequitor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry, as they did: If *Diagoras* tooke *Hercules* Image, and put it vnder his pot to seeth his pottage, which was as he said, his 13<sup>th</sup> labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil. Arnob. adu. Gentes. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius, &c.* Lamentable, magicall, and fearefull those Symptomes are, that they should bee so farre forth affrighted with their fictitious Gods, as to spend their goods, liues, fortunes, pretious time, best daies in their honour, to \* sacrifice vnto them

them, to their inestimable losse, so many thousand sheep, Oxen, with gilded  
 hogues, Goats, as † *Crasus* king of *Lydia*,<sup>a</sup> *Marcus Iulianus*, and the rest of  
 the *Roman* Emperours vsually did with such labour and cost: and not Em-  
 perours only and great ones *pro communi bono*, were at this charge, but pri-  
 vate men for their ordinary occasions. *Pythagoras* offered an hundred Oxen  
 for the inuention of a Geometrical Problem, and it was an ordinary thing  
 to sacrifice in<sup>a</sup> *Lucians* time, a heifer for their good health, foure oxen for  
 wealth, an hundreth for a kingdome, nine bulls for their safe returne from *Tro-*  
*ia* to *Pylus*, &c. Euery God almost had a peculiar sacrifice, the *Sunne* horses,  
*Vulcan* fire, *Diana* a white hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a  
 blacke lambc, *Neptune* a bull, (read more in \* *Stukius* at large) besides sheep,  
 cocks, Corals, frankincense, to their vndoings, as if their Gods were affected  
 with blood or smoke. And surely (<sup>b</sup> saith he) if one should but repeat the sop-  
 peries of mortall men in their sacrifices, feasts, worshipping their Gods, their  
 rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c.  
 what prayers and vomes they make, if one should but obserue their absurdity &  
 madnesse, he would burst out a laughing, and pittie their folly. For what can be  
 more absurd then their ordinary prayers, petitions, † requests, sacrifices, ora-  
 cles, deuotions? of which we haue a tast in *Maximus Tyrius* serm. 1. *Plato's*  
*Alcibiades Secundus*, *Persius* Sat. 2. *Iuuenal.* Sat. 10. there likewise exploded,  
 † *Maclant opimas & pingues hostias deo quasi esurienti, profundunt vina tan-*  
*quam sitienti, lumina accendunt velut in tenebris agenti* (*Lactantius* lib. 2.  
 cap. 6.) as if their goods were an hungry, a thirst, 'ith darke, they light candles,  
 offer meat and drinke. I say nothing of their donaries, pendants, other offe-  
 rings, presents, to these their fictitious Gods daily consecrated. † *Alexander*  
 the sonne of *Amyntas*, king of *Macedonia*, sent two statues of pure gold to *A-*  
*pollo* at *Delphos*.<sup>d</sup> *Cresus* king of *Lydia* dedicated an hundreth golden tiles in  
 the same place, with a golden Altar: No man came empty handed to their  
 Shrines. But these are base offerings in respect, they offered men themselues,  
 aliue; The *Leucadians*, as *Strabo* writes, sacrificed euery yeare a man, *auerri-*  
*candæ deorum iræ causa*, to pacifie their Gods, *de montis præcipitio deiecerunt*,  
 &c. and they did voluntarily vndergoe it. The *Decij* did so sacrifice *Dij's ma-*  
*nibus*. *Curtius* did leap into the gulfe. Were they not all strangely deluded to  
 goe so far to their Oracles, to be so gulled by them, both in warre and peace  
 as *Polybius* relates, (which their Augures, Priests, vestall Virgins can witnes)  
 to be so<sup>a</sup> superstitious, that they would rather loose goods and liues, then o-  
 mit any ceremonies, or offend their Heathen Gods. *Niceas* that generous &  
 valiant Captaine of the *Greekes*, ouerthrew the *Athenian* Nauy, by reason  
 of his too much superstition, ° because the *Augures* told him it was ominous  
 to set saile from the hauen of *Syracuse*, whilst the Moone was eclipsed, hee  
 tarried so long till his enemies besieged him, hee and all his Army was ouer-  
 throwne. The superstition of the *Dibrenses* a bordering towne in *Epyrus*, be-  
 sieged by the *Turkes* is miraculous almost to report. Because a dead dogge  
 was flung into the only fountaine, which the citty had, they would die for  
 thirst all, rather then drinke of that \* vncleane water, and yeeld vp the Citty  
 vpon any conditions. Though the *Pretor* and chiefe citizens began to drinke  
 first, vsing all good perswasions, their superstition was such, no saying would  
 serue, they must all forthwith die or yeeld vp the Citty. *Vix ausum ipse cre-*

† Herod Clito  
 Immolauit lecta  
 pecora ter mille  
 Delphis, una est  
 lectis & phialis  
 aureis & argen-  
 teis.

n Superstitiosus  
 Iulianus inanu-  
 meras sine par-  
 amonia pecudes  
 maclauit, Am-  
 mianus 25. Bo-  
 ues albi M. ce-

sari salutem, si  
 tu viceris peri-  
 mus 1. 3. Romani  
 obseruantissimi  
 sunt ceremoniarum bello præ-  
 sertim.

a De sacrificiis.  
 buculam pro bo-  
 na valetudine,  
 boves quatuor  
 pro diuitiis, cen-  
 tum tauros pro  
 sospite in Tro-  
 iam reditu, &c.

\* De sacris Gæ-  
 til. & sacrificiis.  
 Tyg. 1. 596.

b Enimvero, d si  
 quis recenseret  
 que stulti mor-  
 tales in fœtis, sa-  
 crificiis, diis ad-  
 orandis, &c.,  
 que vasa faci-  
 ant, quid de iis  
 statuunt, &c.  
 basid scio an vi-  
 surus, &c.

† Max. Tyrius  
 ser. 1. Cresus re-  
 gum omnium  
 stultissimus de  
 lebere consulit,  
 alius de numero  
 arenarum, di-  
 mensione maris,  
 &c.

c Solinus.

d Herodotus.

o Boetius polit.  
 lib. 2. cap. 16.

\* They were  
 of the Greek  
 Church.

† Lib. 5. de gestis  
Scanderbegi.

p. In tempus  
immania Idolo-  
rum monstra  
conspiciuntur,  
marmorea, lig-  
nea, lutea, &c.  
Riccius.

† Denique enim  
placare non est  
opus, quia non  
nocet, sed demo-  
nem sacrificiis  
placant, &c.

q. Fer. Cor. c. 10.  
r. M. Polus.

Lod. Verthaman-  
nus, navig. lib. 6.  
cap. 9. P. Mar-  
tyr. Ocean. dec.  
† Propertius  
lib. 3. eleg. 12.  
f. Mithras à  
Michou.

† Epist. Iesuit.  
A. 1549. à Xa-  
verio & sociis.

Idemq. Riccius  
expedit ad Si-  
nas lib. 1. per to-  
tum. Ieiunato-  
res apud eos to-  
to die carnibus  
abstinent & pis-  
cibus, ob religi-  
onem sicut &  
die Idola colo-  
nes, nequam e-  
gredientes.

u. Ad immorta-  
lizatione morte  
aspiciunt summi  
magistratus, &c.  
Et multi mortu-  
les hic insani-  
& preposterio  
immortalitatis  
studio laborant,  
& misere pere-  
unt, vex ipse clam  
venenorum hau-  
sisset, nisi a ser-  
vo fuisset deten-  
tus.

x. Cautione in  
lib. 10. Pompe-  
re pub. fol. 111.

\*. Quia ipsius  
dilectio ut ne-  
quum refe-  
rant.

† Lib. de Superst.

dere (faith † Barletius) tantam superstitionem, vel affirmare, levissimam, hanc causam tantæ rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam. The story was too ridiculous, he was ashamed to report it, because he thought no body would believe it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of later yeares in the Indies, and those bordering parts: P in what terrall shapess the † Diuelli are adored, ne quid mali intente, as they say, how he terrifies them, how they offer men and women sacrifices vnto him, an hundred at once, as they did infants in Crete to Saturne of old, the finest children, like Agamemnons Iphigenia, &c. at Mexico, when the Spaniards first ouercame them, † how they bury their wines with them.

† Nam certamen habent lethi que vina sequatur

Coniugium, pudor est non licuisse mori.

and burne them alive, best goods, horses, seruants, when a great man dies, 12000 at once amongst the Tartars when a great Cham departs: how they plague themselues, which abstaine from all that hath life, as those old Pythagoreans, with immoderate fastings, † as they of China, that for superstitions sake neuer eat flesh nor fish all their liues, neuer marry, but liue in deserts and by places, and some pray to their Idols 24 houres together, without any intermission, biting off their tongues when they haue done, for deuotions sake. Some againe are brought to that madnesse by their superstitious Priests, (that tell them such vaine stories of immortalitie, and the ioyes of heauen in that other life)<sup>u</sup> that many thousands voluntarily breake their own necks, as Cleombrotus Ambraciatas Auditors of old, precipitate themselues, that they may participate of that vnspcakable happinesse in the other world. One poisons, another stranglenth himselfe, and the king of China had done as much, deluded with this vaine hope, had he not beene detained by his seruant. But who can sufficiently tell of their seuerall superstitions, vexations, follies, torments? I may conclude with \* Possevinus, Religio facit asperos mites, homines è feris, superstitione ex hominibus feras, Religion makes wild beasts ciuill, superstition makes wise men beasts and fooles; and the discreetest that are, if they giue way to it, are no better then dizards, nay more, if that of Plotinus be true, is unus religionis scopus, ut ei quem colimus similes fiamus, that's the drift of religion to make vs like him whom wee worship, what shall bee the end of Idolaters, but to degenerate into stocks and stones, of such as worship these Heathen Gods, for dii gentium demonia, \* but to become diuels themselues? 'Tis therefore exitiosus error, & maximè periculosus, a most perilous and dangerous error of all others, as † Plutarch holds, turbulenta passio hominem consternans, a pestilent, a troublesome passion that vterly vndoeth men. Vnhappy superstition, † Pliny calls it, morte non finitur, death takes away life, but not superstition. Impious and ignorant are far more happy then they that are superstitious, no torture like to it, none so continueate, so generall, so destructive, so violent.

In this superstitious row, Iewes for antiquity may goe next to Gentiles, what of old they haue done, what Idolatries they haue committed in their groues and high places, what their Pharisees, Sadduces, Scribes, Esses, & such sectaries haue maintained, I will not so much as mention: for the present, I

z. Homines vite finis mors, non autem superstitionis, proferat hec suos terminos ultra vite sinem,

presume

presume no nation vnder heauen can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peeuis, tiring themselues with vaine ceremonies to no purpose, hee that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleue, will thinke they bee scarce rationall creatures, their foolish<sup>a</sup> customes, when they rise in the morning, and how they prepare themselues to prayer, to meate, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, & those figments, miracles, vaine pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Jewes* into the holy land, and there make them a great banquet,<sup>b</sup> wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath beene kept in *Adams* Cellar ever since. At the first course shall bee serued in that great Oxe in *Iob*. 4. 10. that every day feeds on a thousand hills, *Psalm*. 50. 10. that great *Leviathan*, and a great Bird, that laid an Egge so bigge, <sup>c</sup> that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages: This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seauen yeares: Of their *Messias*<sup>d</sup> wines and children; *Adam* and *Eue*, &c. and that one stupend fiction amongst the rest. When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Jewes* God was compared to a Lion; he made answere, he compared himselfe to no ordinary Lion, but to one in the wood *Ela*, which when he desired to see, the Rabbin praide to God he might, and forthwith the Lion set forward, <sup>e</sup> But when he was 400 miles from Rome, hee so roared that all the great bellied women in Rome made aborts, the citty wals fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell down dead, and so the Lion went backe. With an infinite number of such lies and forgeries, which they verily beleue, feed themselues with vaine hope, and in the meane time, will by no perswasions be diverted, but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds, will not be relieued, or reconciled.

*Mahometans* are a compound of *Gentiles*, *Jewes*, and *Christians*, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of euery one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birds, beasts, istones, saluted *Mahomet* when hee came from *Mecha*, the Moone came downe from heauen to visit him, <sup>f</sup> how God sent for him, spake to him, &c. with a company of stupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three sounds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine & swines flesh are vtterly forbidden by their law, <sup>g</sup> they must pray fise times a day, and still towards the South, wash before and after all their bodies ouer, with many

<sup>a</sup> Buxdorfius  
Synagog. Iud. c.  
4. Inter precar-  
dum nemo pedi-  
culos attingat,  
vel pulicem,  
aut per guttur  
infernis ventum  
emittat, &c. Id.  
cap. 5. & seq.  
cap. 36.  
<sup>b</sup> Illic omnia a-  
nimalia, pisces,  
aves, quos Deus  
vquam creauit  
mact. burnt, et  
vinum genero-  
sum, &c.  
<sup>c</sup> Cuius lapsu  
cedri altissimi  
300. deieci  
sunt, quumq;  
lapse ouum sue-  
rat confectum  
pagi 160. inde  
submersi, & al-  
ludione inundati  
<sup>d</sup> Every King  
in the world  
shall send him  
one of his  
daughters to  
be his wife be-  
cause it is writ  
ten *Pl.* 45. 10.  
Kings daugh-  
ters shall at-  
tend on him,  
&c.  
<sup>e</sup> Quum qua-  
dringenti ad-  
huc miliaribus  
ab Imperatore  
Leo hic abisset,  
tam fortiter ru-  
giebat, ut mili-  
eres Romane  
abortiui om-  
nes muriq; &c.  
<sup>f</sup> Strozius Ci-  
cogna, & mis-  
mag. lib. 1. cap. 1  
putida multa  
recenset ex *Al-*  
*corano*, de celo,  
stellis, Angelis.  
*Lonicerus* cap.  
21. 22. lib. 1.  
<sup>g</sup> Quinquies in  
die orare Turce  
tenentur ad me-  
ridiem, Breden-  
bachius cap. 5.

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h 1<sup>a</sup> quolibet  
anno mensera  
integrum ieiun-  
naut interdū,  
nec comedentes  
nec bibentes, &c.  
i Nulli unquā  
multi per totam  
gatem carnibus  
vescuntur, Leo  
Afer.

k Lonicerus to.  
1. cap. 17. 18.

† Gotardus Ar-  
thus cap. 33. hist.  
orient. Indie o-  
pinio est expia-  
torium esse Gan-  
gem, & nec mū-  
dum ab omni  
peccato, nec sal-  
vum fieri posse,  
qui non hoc flu-  
mine se abluat,  
quam ob causam  
ex tota India,  
&c.

l Quia nil vo-  
lunt deinceps  
videre.

m Nullum se  
constitandi fi-  
nem fecit.

n Ut in aliquem  
angulum se ve-  
ciperet, ne cafi-  
eretur eius delicti,  
quod ipse erat  
admissurus.

such. For fasting, vowes, religious orders, peregrinations, they goe farre be-  
yond any Papists,<sup>h</sup> they fast a month together many times, and must not eat  
a bit till sunne be set. Their *Kalenders*, *Deruises*, & *Torlachers*, &c. are more  
<sup>i</sup> abstemious some of them, then *Carthusians*, *Franciscans*, *Anachorits*, for-  
sake all, live solitary, fare hard, goe naked, &c. <sup>k</sup> Their pilgrimages are as far  
as to the riuer † *Ganges* (which the *Gentiles* of those Tracts likewise doe) to  
wash themselves, for that riuer as they hold hath a soueraigne vertue to purge  
them of all sinnes, and no man can be saued that hath not beene washed in it.  
For which reason they come farre and neere from the *Indies*, *Maximus gen-  
tium omnium confluxus est*, and infinite numbers yearly resort to it. Others  
goe as farre as *Mecha* to *Mahomets* tombe, which iourney is both miracu-  
lous, and meritorious. The ceremonies of stinging stones to stone the Diuell,  
of eating a Camell at *Cairo* by the way; their fastings, their running till they  
sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it,  
would aske a whole volumne to dilate: and for their paines taken in this holy  
pilgrimage, all their sinnes are forgiuen, and they reputed for so many saints.  
And diuerse of them with hot bricks, when they returne, will put out their eies  
<sup>l</sup> that they may never after see any prophane thing. They looke for their Pro-  
phet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes,  
rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24.  
chapter, *Bredenbachius cap. 4. 5. 6.* *Leo Afer lib. 1.* *Busbequius*, *Sabellicus*, *Pur-  
chas lib. 3. cap. 3. & 4. 5. &c.* Many foolish ceremonies you shall find in them,  
and which is most to be lamented, the people are generally so curious in ob-  
seruing of them, that if the least circumstance be omitted, they think they shal  
be damned, 'tis an irremissible offence and can hardly be forgiuen. I kept in  
my house amongst my followers (saith *Busbequius* sometimes the *Turkes*  
Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a  
meat forbidden by their law, but the next day when hee knewe what hee had  
done, hee was not only sicke to cast and vomit, but very much troubled in  
minde, would weepe, and <sup>m</sup> griue many daies after, torment himselfe for his  
fowle offence. Another *Turke* being to drinke a cup of wine in his Cellar,  
first made a huge noise and filthie faces, <sup>n</sup> to warne his soule, as he said, that it  
should not be guilty of that fowle fact which he was to commit. With such toies  
as these are men kept in awe, and so cowed, that they dare not resist, or of-  
fend the least circumstance of their law, for conscience sake misled by super-  
stition, which no humane edict otherwise, no force of armes could haue en-  
forced.

In the last place are *Pseudo-Christians*, in describing of whose superstiti-  
ous symptomes, as a mixture of the rest, I may say that which *S. Benediēt*  
once saw in a vision, one Diuell in the market place, but tenne in a Monastery,  
because there was more worke; in populous cirties, they would sweare & for-  
sweare, lye, falsifie, deceaue fast enough of themselves, one Diuell could cir-  
cumuent a thousand, but in their religious houses a thousand Diuels could  
scarce tempt one silly Monke. All the principall Diuels I thinke busie them-  
selves in tubuering *Christians*: *Iewes*, *Gentiles*, and *Mahometans* are extra  
caulem, out of the fold, and need no such attendance, they make no resistance,  
<sup>\*</sup> eos enim pulsare negligit, quos quieto iure possidere se sentit, they are his own  
already, but *Christians* haue that shield of faith, sword of the spirit to resist,  
and

\* Gregor. homil.

and must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appeares by those seuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of Rome especially, wherein *Antichrist* himselfe now sits, and plaies his prize. This mystery of iniquitie began to worke euen in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will bee to the worlds end, to dementate mens mindes, to seduce and captiuate their soules. Their symptomes I know not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolencie, arrogancie, singulartie, peeuishnesse, obstinacie, impudence, scorne and contempt of all other sects:

*Nullius addicti iurare in verba magistri,*

They will approue of nought, but what they first inuent themselves, no interpretation good but what their spirit dictates, none shall be *insecundis*, no not *intertys*, they are onely wise, onely learned; in the truth, all damn'd but they, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As *Bernard* speaks of *P. Aliardus*, *omnes patres sic, atq; ego sic*. Though all the Fathers councells, the whole world contradict it they care not, they ate all one: and as *P. Gregory* well notes, of such as are *vertiginous*, they thinke all turnes round & moues, *allerre*, when as the error is wholly in their owne braines. *Magallianus* the Iesuite, in his comment on the 1 of *Timothy*, cap. 16. ver. 20. & *Alphonsus de Castro* lib. 1. aduersus hereses, giues two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselves by the noses when they said it) 1 *First they affect novelties, and toyes, and preferre falsehood before truth*, 2 *secondly they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peeuishnesse, and contumacy shall maintaine to the last gasp*. Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and diuers 'as they themselves. 1 *Nicholartes* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine; *Adamians* goe naked, because *Adam* did so in Paradise, and some barefoot all their liues, because *God*, *Exod.* 3. and *Iosua* 5. bid *Moses* so to doe, and *Isay*, 20. was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of soules from men to beasts; \* The *Circumcellions* in *Africke*, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not; with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonsus de Castro*, *Danens*, y *Gab. Prateolus*, &c. Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our *Endo de stellis*, a *Brittaine* in King *Stephens* time; and many such, nothing so common as visions, revelations, prophesies. Now what these braine-sicke Hereticks once broach, and impostors set on foot, be it neuer so absurd, false, and

prodigious

o Epist. 190.

p Orat. 8. ut  
vertigine cor-  
reptis videntur  
omnia moueri,  
omnia ijs falsa  
sunt, quoniam er-  
ror in ipsorum  
cerebro sit.

q Res novas af-  
fectant & inuti-  
tes, falsa veris  
preferunt 2.  
quod temeritas  
effutierit id su-  
perbia postmodu  
tuebitur & con-  
tumacia, &c.

r See more in  
Vincent. Lyrin.  
s Aust. de heres.  
v Ius mulierum  
indifferens.

t Quod ante  
peccauit Adam,  
nudus erat.

u Alij nudis pe-  
dibus semper  
ambulant.

x Insana ferita-  
te sibi non par-  
cunt, nam per  
mortes varias  
precipitiorum,  
aquarum, & ig-  
nium, se ipsos ne-  
cant, et in istum  
furorem alios  
cogunt, mortem  
minantes ni fa-  
ciant.

y Elench. heres.  
ab orbe condito.

z Nubigenia  
lib. 1. cap. 19.

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<sup>a</sup> Iovian. Pont.  
Ant. dial.

prodigious, the common people will follow and beleue. It will run along like Murrian in cattle, scab in sheepe. *Nulla scabies*, as <sup>a</sup> he said, *superstitione scabiosior*, as he that is bitten with a mad dog bites others, and all in the end become mad, either out of affection of nouelty, simplicity, blind zeale, hope, and feare, the giddy headed multitude will imbrace it.

*Sed vetera querimus*, these are old, *hec prius fuere*. In our daies wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe: A rope of Popes, who from that time they proclaimed themselues vniuersall Bishops, to establish their owne kingdome, soueraignty, grear nesse, and to enrich themselues brought in such a companie of humane traditions, Purgatorie, *Limbus Patrum, infantum*, and all that subterranean Geographie, Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friers, Images, Shrines, mustie reliques, excommunications, confessions, satisfactions, blinde obedience, vows, pilgrimages, peregrinations, that the light of the Gospell was quite ecclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe <sup>b</sup> obscured and persecuted: Christ and his members crucified, more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnes, Gothes, & Vandals*. What each of the did, by what meanes, at what times, *quibus auxilijs*, superstition climed to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses, Kemnissius, Osiander, Bale, Mornay, Fox, Vssher*, and many others relate. In the meane time, he that shall but see their prophané rites and foolish customes, how superstitiously kept, how strictly obserued, their multitude of Saints, Images, for trades, professions, diseases, persons, offices, countries, places, *S<sup>t</sup> George* for England, *S. Denis* for France, *Patricke*, Ireland; *Andrew*, Scotland; *Iago*, Spaine, &c. *Gregory* for Students, *Luke* for Painters, *Cosmus & Damian* for Philosophers; *Crispine*, Shoemakers, *Katherine*, Spinners, &c. *Anthony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheepe; *Pelagius*, Oxen; *Sebastian* the plague; *Valentine*, falling sicknesse; *Apellonia*, tooth-ach, *Petronella* for Agues, and the *Virgin Mary* for Sea & Land, for all parties, offices; he that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich<sup>c</sup> gowues, her donaries, the cost bestowed on Images, and number of sisters; *S. Nicholas Burge* in France, our *S. Thomas Shrine* of old at *Canterbury*, those reliques at *Rome, Ierusalem, Genua, Lions, Pratum, S. Denis*; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselues, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their processions on set daies, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme sunday, Blase, *S. Martin*, *S. Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Grecian, Pagan, Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, those Evangelicall

<sup>b</sup> Cum per Paganos nomen eius persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.

<sup>c</sup> One Image had one gown worth 400. crownes and more,

gelicall counsell, pouerty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindness, they haue brought the common people into such a case, that vpon paine of damnation; they dare not breake the least ceremonie, tradition, edict: hold it a greater sinne to eate a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony bee omitted. What mulct, what penance soeuer is enioyned, they dare not but doe it, tumble with S. Francis in the mire amongst Hogges, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. goe to the East or West Indies, kill a King, or run vpon a sword point; they performe all, doe all, beleue all.

*Ut pueri infantes credunt signa omnia athena  
Vivere, & esse homines, & sic isti omnia ficta  
Vera putant, credunt signis cor inesse athenis.*

d Lucilius lib. 1.  
cap. 22. de falsa  
relig.

As children thinke their babies liue to be;  
Doe they these brasen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicitie and ignorance, their Epicurean Popes, and Hypocriticall Cardinals laugh in their sleeues, and are merry in their chambers with their Punkes, they do *Indulgere genio*, and make much of themselves. The middle sort some for private gaine, hope of preferment, (*quis expedit vit psittaco suum xais*) popularity, base flattery, must and will beleue all their paradoxes and absurd Tenents, the golden Legend it selfe with all the lies and tales in it, as that of S. George, S. Christopher, S. Winifred, S. Dennis, &c. It is a wonder to see how Nic. Harpsfield amongst the rest, Ecclesiast. hist. cap. 22. sec. prim. sex; puffels himselfe to vendicate that ridiculous fable of S. Ursula, and the eleven thousand Virgins, as when they liued, how they came to Cullin, by whom martyred, &c: though he can say nothing for it, yet he must and wil approue it, *nobilisavit* (inquit) *hoc hoc seculum Ursula cum comitibus, cuius historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac lexpeditum est, eam esse cum sodalibus beatam in caelis virginem.* They must and will (I say) either out of blinde zeale beleue, vary their compasse with the rest, as the latitude of religion varies, apply themselves to the times, and seasons, & for feare and flattery are content to subscribe, & doe all that in them lies, to maintaine and defend their present gouernment, as Schoole-men, Canonists, Iesuits, Friers, Priests, Orators, Sophisters; who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open aduersaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c: haue coyned a thousand idle questions, nice distinctions, Obs and Sols, such tropological, allegoricall expositions, to salve all apparences, obiections, such quirkes and quiddities, *Quodlibetaries*, as Bale saith of Ferribrigge and Strode, instances, ampliations, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come in a company of mad Sophisters, *primo secundo secundary*, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, *an Papa sit Deus an quasi Deus? An partici-*

† An. 441.

e Hospinian  
Osiander.  
An haec propositio  
Deus sit curvibita vel scabius sit aequ  
possibilis ac Deus  
& homo.  
An possit respectum  
producere sine sandament  
to & termino.  
An leuius sit hominem  
iugulare quam die dominico  
calcentis consurgere.

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*pet utramq; Christi naturam?* Whether it bee as possible for God to bee a Humble bee, or a gourd as a man? Whether he can produce respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from hell, and how? With a rabble of questions about hell fire, whether it bee a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnisius*, are most of your Schoolemen, 200. Commentators on *Peter Lombard*; Scotists, Thomists, Reals, Nominals, &c.

Thus they continued in such errour, blindnesse, decrees, sophismes, superstitions, idle ceremonies and traditions were the summe of their religion, and the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, diuine spirits haue done their endeavors, and still doe.

\* *Daniel.*

\* *And what their ignorance esteem'd so holy,  
Our wiser ages doe accompt as folly.*

But see the Diuell that will neuer suffer the Church to bee quiet or at rest, No Garden so well tilled but some noxious weeds grow vp in it, no wheat but it hath some tares, we haue a mad giddy company of precisians, Scismatics, and some hereticks euen in our owne bosomes in another extreame,

*Dum vitant stulti vitia in contraria currunt,*

That out of too much zeale, in opposition to Antichrist, humane traditions those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church gouernment, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No not so much as degrees some of them will tollerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselves, & wholly for ornament, decency, or for distinction sake, they abhorre, hate, and snuffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidiaies, or honest recreations, no Churches, no bells some of them, because Papists vse them: No discipline, no ceremonies, but what they inuent themselves: No interpretations of Scriptures, no Comments of Fathers, no Counsells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, haue secret reuelations, will bee of priuy counsell with God himselfe, and knowe all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatiissimi*, A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden misteries to priuate persons, times, places, as their owne spirit informe them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong faith

† *Agrippa ep. 29.*

faith, so presumptious, they will goe into infected houses, expell Diuells, & fast forty dayes, as *Christ* himtselfe did; some call God and his attributes into question, as *Vorslins*, some Princes, ciuill magistrates, and their authorites, as *Anabaptists*, will doe all their owne priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuate spirits. It is a wonder to reueale what passages *Sleiden* relates in his commentaries, of *Cretinke*, *Knipperdoling* and their associates, those mad men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Reuelations, they had how absurdly they carried themselves, deluded others; and as prophane *Machianel* in his politicall disputation holds of Christian Religion, in generall it doth eneuuate, debilitate, take away mens spirits and courage from them, breeds nothing so couragious souldiers as that *Romane*, wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and iudgement, and depriues them of their vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Eliasz*, and what not? In 8 *Poland* 1518 in the raigne of king *Sigismund*, one said he was *Christ*, and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. <sup>h</sup> One *David George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Fauentinus consil.* 15. writes as much of one *Honorius*, that thought he was not onely inspired as a prophet, But that he was a God himselfe, and had familiar conference with God and his Angels. *Lanater de spect.* cap. 2. part. 8. hath a story of one *John Sartorius*, that thought he was the Prophet *Eliasz*, and cap. 7. of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamys c. 7.* makes mention of a Prophet of *Groning*, that said hee was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Hacket* that said he was *CHRIST*, *Coppinger* and *Arthington* his Disciples; <sup>k</sup> *Burchet*, & *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty dayes, some forerell strange things, some for one thing, some another. Great precisians most part by a preposterous zeale, fasting, meditations, melancholy, are brought into those grosse errors and inconueniencies. Of those men I may conclude generally, that howsoeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *lesam habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cetera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitum erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physicke, then many a man that keepes his bed, more need of Hellebor, then those that are in *Bedlam*.

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g Alex. Gaguin.  
12 Discipulis  
asciis mirum  
in modum popu-  
lum decepit.  
h Guicciard.  
descri. Belg. com.  
plures habuit as-  
sectas ab iisdem  
honoratus.  
i Hen. Nicholas  
at Leiden, 1580  
such a one.

k See Camdens  
Annals, fol.  
242, & 285.

## Prognostickes of Religious melancholy.



You may guesse at the Prognosticks, by the Symptomes. What  
 can these signes foretell otherwise then folly, dotage, madnesse,  
 grosse ignorance, despaire, obstinacy, a reprobate sence, <sup>1</sup> a bad  
 end? What else can superstition, heresie produce, but warres, tu-  
 mults, vproares, torture of soules, and despaire, a desolat land, as *Ieremy*  
 teacheth, *cap. 7. 34.* when they commit Idolatry and walke after their owne  
 wayes: how should it be otherwise with them? What can they expect but  
 blasting, famine, dearth, and all the plagues of *Aegypt*, as *Amos* denoun-  
 ceth, *cap. 4. ver. 9. 10.* to bee led into captiuity? If our hopes bee frustrate,  
 we sowe much and bring in little, eate and haue not enough, drinke and are  
 not filled, cloath and be not warme, &c. *Haggai 1. 6.* wee looke for much and  
 it comes to little, whence is it? His house was waste, they came to their owne  
 houses, *ver. 9.* therefore the heauen staid his dew, the earth his fruit: Because  
 wee are superstitious, irreligious, wee doe not serue God as we ought, all  
 these plagues and miseries come vpon vs, what can we looke for else, but mu-  
 tuall warres, slaughters, fearefull ends in this life, and in the life to come eter-  
 nall damnation? What is it that hath caused so many ferial battles to bee  
 fought, so much Christian blood shed, but superstition? That *Spanish* Inqui-  
 sition, Racks, Wheelles, tortures, torments, whence doe they proceed? from  
 superstition. *Bodine* the *Frenchman* in his *method. hist.* accounts *Englishmen*  
*Barbarians*, for their ciuill warres: but let him but read those *Pharalisan* fields  
 fought of late in France for Religion, their *Massacres*, wherein by their own  
 relations in 24 yeares, I know not how many millions haue bin consumed,  
 whole families and citties, & he shall finde ours to haue bin but velitations to  
 theirs. But it hath euer bin the custome of hereticks, & Idolaters, when they  
 are plagued for their sinnes, and Gods iust iudgement come vpon them, not  
 to acknowledge any fault in themselves, but stil impute it vnto others. In *Cy-  
 prians* time it was much controverted betwixt him and *Demetrius* an Ido-  
 later, who should be the cause of those present calamities. *Demetrius* laid all  
 the fault on *Christians*, (and so they did euer in the primitiue Church, as ap-  
 peares by the first booke of *† Arnobius*) <sup>o</sup> that there were not such ordinarie  
 shewres in winter, the ripening heat in sommer, so seasonable springs, fruitfull  
 autumnes, no marble mines in the mountaines, lesse gold and silver then of  
 old that husbandmen, seamen, souldiers, all were scanted: iustice, friendship,  
 skill in Arts, all was decayed, and that through *Christians* default, and all their  
 other miseries from them, *quod dñi nostri à vobis non colantur*: because they  
 did not worship their Gods. But *Cyprian* retorts all vpon him againe, as ap-  
 peares by his Tract against him. 'Tis true the world is miserably tormented  
 and thaken with warres, dearth, famine, fire, inundations, plagues, and many  
 ferial diseases rage amongst vs, *sed non ut inquereris ista accidunt quod dñi  
 vestri à nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec  
 queritur, nec timetur*, Not as thou complaineest, that we doe not worshippe  
 your gods, but because you are Idolaters, and do not serue the true God, nei-  
 ther

*I Arius* his  
 bowels burst,  
*Mon: arius* han-  
 ged himselfe,  
 &c.

*Eudo de stellis*  
 his disciples,  
*ardere potius*  
*quam ad vitam*  
*corrigi malue-*  
*rent, tanta vis*  
*infixi semel er-*  
*roris, they died*  
*blaspheming.*  
*Nahvignus c.*  
*9 lib. 1.*  
*Ier. 7. ver. 23.*  
*Amos 5. 5.*

*m 5. cap.*  
*n Poplinus.*  
*Lerius pref. hist.*  
*Rich: Dmoh.*  
*† Adver. gentes.*  
*lib. 1. postquam*  
*in mundo Chri-*  
*stianæ gens cepit*  
*terrarum or-*  
*bem perisse, &*  
*multis malis af-*  
*fectum esse ge-*  
*nus humanum*  
*videmus.*  
*o Quod nec hy-*  
*eme, nec aestate*  
*tanta imbrum*  
*capa, nec frigi-*  
*bustorrendis*  
*solita fragran-*  
*tia, nec vernali*  
*temperie sara*  
*tam leta sint,*  
*nec arboris fe-*  
*cundis, minus*  
*de montibus*  
*maximo crua-*  
*der, minus auri*  
 &c.

ther seeke him, nor feare him as you ought. Our *Papists* obiect as much to vs, and account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, & we them as a company of Pagans, Jewes, against all: When as indeed there is a general fault in vs all, and some thing in the very best, which may iustlie deserue Gods wrath, and pul these miseries vpon our heads. I wil say nothing here of thole vaine cares, torments, needlesse workes, pseudomartyrdome, &c. We heape vpon our selues vnecessary troubles, observations, we punish our bodies, as in *Turkie* (saith *P. Busbequius leg. Turcis. epist. 3.*) one did, that was much affected with Musicke, and to heare boyes sing, but very superstitious; an old Sibyl comming to his house, or an holy woman (as that place yeeldes many) tooke him downe for it, and told him, that in that other world he should suffer for it, therevpon he slung his rich and costly Instruments which hee had, bedeckt with Iewels, all at once into the fire. He was served in silver plate, and had goodly household stufte: a little after, another religious man reprehended him in like sort, and from thenceforth hee was served in earthen vessels. Last of all, a decree came forth, because *Turkes* might not drinke wine themselves, that neither Iew, nor Christian then living in *Constantinople*, might drinke any wine at all. In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after, from such meates at set times, and then last of all so rigorously proposed, to binde the conscience vpon paine of damnation. First Friday, saith *Erasmus*, then Saturday, & nunc periclitatur dies Mercurij, and Wednesday now is in danger of a fall. ¶ And for such like toys, some so miserably afflict themselves, to despaire, and death it selfe, rather then offend, and thinke themselves good Christians in it, when as indeed they are superstitious Iewes. So saith *Leonardus Fuchs*, a great Physitian in his time, we are tortured in Germany with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefes, wee shoulde haue eaten hay with our horses before this. ¶ As in fasting, so in all other superstitious Edicts, wee crucifie one another without a cause, barring our selues of many good & lawfull thinges, honest disports, pleasures & recreations, for wherefore did God create them but for our vse? Feasts, mirth, musicke, &c. non tam necessitatibus nostris deus iusseruit, sed in delitiis amamur, as *Seneca* notes, God would haue it so. But we are some of vs too sterne, too rigid; too precise, too grossely superstitious, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good gifts, punish our selues without a cause, loose our liberties, & sometimes our liues. A<sup>o</sup> 1270, at † *Magdeburge* in Germany, a Iew fell into a priuy vpon a Saturday, and without helpe could not possible get out; hee called to his fellows for succor, but they denied it, because it was the Sabbath, non licebat opus manuum exercere, the Bishop hearing of it, the next day forbad him to bee pulled out, because it was our Sunday; In the meane time the wretch died before Munday. We haue myriads of examples in this kind, and therefore not without good cause, <sup>n</sup> Intolerabilem perturbationem, *Seneca* calls it, as well he might, an intollerable perturbation, that causeth such dire euents, folly, madnesse, sicknesse, despaire, death of body and soule, and Hell it selfe.

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p Solitus erat oblectare se fidi-  
bus & voce mu-  
sica canentium,  
sed hoc omne  
sublagum Sibylle  
causam inter-  
uentu, &c. Inde  
quicquid erat  
instrumentorum  
Symphonicorum,  
auro gemmisq;  
egregio opere di-  
structorum com-  
minuit, & in ig-  
nem iniecit, &c.  
¶ Ob id genus  
observationum  
las videmus ho-  
mines misere af-  
figi, & demer-  
mori & sibi ipsi  
Christianos vi-  
deri quum re-  
vera sint Iudei.  
¶ Ita in corpora  
nostra, fortu-  
naq; decretis  
suis sedit, ut pa-  
rum absueat  
nisi deus Libe-  
rum virum per-  
petuam memoriã  
dignissimum ex-  
citasset, quin  
nobis seno mox  
communium  
iumentis cibo ut-  
tendum fuisset.  
¶ The Gen-  
tiles in India  
will eat no  
sensible crea-  
tures, or ought  
that hath  
blood in it.  
¶ Nuda ac tre-  
mehunda cuen-  
tis erepet geni-  
bus sic candida  
iussit Ino, Iu-  
venalis. Sat. 6.  
† Munster Cos-  
mog lib 3. cap.  
444 Incidit in  
cloacham. Unde  
se non posset exi-  
mere: implorat  
opem sociorum  
sed illi negant,  
&c.  
n De benefico.  
7.2.1

## SUBSECT. 5.

## Cure of Religious Melancholy.

**T**O purge the world of Idolatry & superstition, will require some monster-taming *Hercules*, a diuine *Æsculapius*, or CHRIST himsele to come in his owe person. They are all generally so refractory, selfeconceited, obstinat, so firmly addicted to that religion, in which they haue bin bred and brought vp, that no perswasion, no terrour, no persecution can diuert them. The consideration of which, hath induced many Commonwealths to suffer them to inioy their consciences as they will them'elues, a tolleration of *Iewes* is in most Provinces of *Europe*, In *Asia* they haue their Synagogues: *Spaniards* permit *Moores* to liue amongst them: the *Mogullians*, *Gentiles*: the *Turkes* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saued, as *Cornelius* was formerly accepted, *Iew*, *Turke*, *Anabaptist*, &c. If he be an honest man, liue soberly and ciuilly in his profession, serue his owne God, with that feare and reuerence as he ought. *Sua cuiq; ciuitati (Leli) religio sit, nostra nobis*, Tully thought fit euery city should be free in this behalfe, adore their owne *Custodes & Topycos Deos*, tutelar and locall gods, as *Symmachus* calls them. *Isocrates* adviseth *Demoniscus*, when he came to a strange citty, to † worship by all meanes the Gods of that place, & unumquemq; Topicum deum sic coli oportere, quomodo ipse preceperit, which *Cecilius* in † *Minutius* labours, and would haue euery nation, *sacrorum ritus gentiles habere, & deos colere municipales*, keepe their owne ceremonies, worship their peculiar Gods. For why should any one Nation as he there pleades, challenge that vniuersality of God, *deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubiq; presentem, in omnium mores, actus, & occultas cogitationes inquirentem*, &c. as Christians doe? Let euery prouince enioy their liberty in this behalfe, worship one God, or all as they will, and are informed. The *Romans* built alters *Dijs Asiae, Europæ, Libiæ, dijs ignotis & peregrinis*; others otherwise, &c. *Plinius Secundus* as appeares by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as wee finde it registred in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, \* *Nullus cogatur inuitus ad hunc vel illum deorum cultum*, &c. The like Edict came forth in the raigne of *Arcadius* and *Honorius*. y *Symmachus* the orator in his dayes, to procure a generall tolleration vsed this argument, z *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall perceiue or understand.* It was impossible he thought for one religion to bee vniuersall, you see that one small Prouince can hardly be ruled by one law ciuill or spirituall, & how shall so many distinct and vast Empires of the World, be vnitied into one? It neuer was, neuer will be. And therefore let euery Territory keepe their proper rites and ceremonies, as their *dij tutelares* will, so *Tyrius* calls them, & according to the quarter they hold, their owne institutions, reuelations, orders, oracles

† Numen venerare præsertim quod ciuitas colit.

† *Ostatio dial:*  
x Sed habeant pro arbitrio suo quo ritu velint deum coli.

y In epist. Sym.  
z Quia deus immensus quiddam est, & infinitus, cuius natura perfecte cognosci non potest, æquum ergo est, ut diuersa ratione solatur, prout quisq; aliquid de deo percipit aut intelligit.

oracles, which they dictate too, or teach their priests or ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third epistle, of *Busebius*, <sup>a</sup> *that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed: Rustan Bassa* was a great Patron of it. Some againe will approve of this for *Iewes, Gentiles, Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our own Church, & called Christians, to no Hereticks, Scismatickes, or the like, let the *Spanish* Inquisition, that fourth *Fury* speake for some of them, the ciuill warres and Massacres in *France*, our *Marian* times. <sup>b</sup> *Magal- lianus* the *Iesuite* will not adinit of conference with an hereticke, but severity and rigor to be vsed, *non illis verba reddere, sed furcas figere oportet*, and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* <sup>c</sup> *That he put all Heretickes to silence. Bernard. epist. 190.* will haue clubbe law, fire and sword for Heretickes, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists*, and this is their ordinary practise. Another company are as milde on the other side, to auoide all heart burning, and contentious warres and vproares, they would haue a generall tollerati- on in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death, which <sup>d</sup> *Thuanus* the *French* Historian much fauors: *Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The medium is best, and that which *Paul* prescribas, *Gal. 6. 1.* *If any man shall fall by oc- casion, to restore such a one with the spirit of meeknesse, by all faire meanes, gentle admonitions;* but if that will not take place, *Post unam aut alteram admonitionem hereticum deuota*, he must be excommunicate, as *Paul* did by *Hymeneus*, deliuered ouer to Satan. *Immedicabile vulnus, ense recidendum est;* As *Hippocrates* said in Physicke, I may well say in Diuinity, *Que ferro non curantur, ignis curat.* For the vulgar, restraine them by lawes mulcts, burne their bookes, forbid their conuenticles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fel- lowes, that through fasting, too much meditation, precisenesse, or by Me- lancholy are distemperd, the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, persua- sions to intermixe Physicke. *Hercules de Saxonia* had such a Prophet com- mitted to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said he came from Heauen, to bring him diuine food, and by that meanes staid his fast, administred his Physicke, so by the meditation of this forged Angell, he was cured. <sup>e</sup> *Rhasis* an *Arabian*, cont. lib. 1. cap. 9. speakes of a fellow that in like case complai- ned to him, and desired his helpe: *I asked him* (saith hee) *what the matter was, he replied, I am continually meditating of heauen and hell, and me thinkes I see and talke with fierie spirits, smell brimstone: &c. and am so carried away with these cōcepts, that I can neither eate, nor sleepe, nor goe about my busines: I cured him* (saith *Rhasis*) *partly by perswasion, partly by Physicke, & so haue I done by many others.* We haue frequently such prophets & dreamers amōgst vs, whom we persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had bin in Bedlam. *Sed de his satis.*

<sup>a</sup> *Æternæ bea-  
titudinis confor-  
tes fore, qui san-  
ctē, innocenterq;  
hanc vitam tra-  
duxerint, quam-  
cūq; illi religio-  
nē sequuti sunt.*  
<sup>b</sup> *Comment in  
c. Tim. 6 ver.*

<sup>c</sup> *Quod silenti-  
um hereticus,  
indixerit.*

<sup>d</sup> *Perfat. hist:  
digne & iuste-  
potius agendum  
cum hereticis  
quam cum di-  
sputationibus,  
os alia loquens,  
&c.*

<sup>e</sup> *Quidam cor-  
questus est mihi  
de hoc morbo,  
& deprecatus  
est ut ego illum  
curarem: ego  
quesiui ab eo  
quid sentiret, re-  
spondit, semper  
imaginor & co-  
gito de deo &  
angelis, &c. &  
ita demersus  
sum hac imagi-  
natione, ut nec  
edam, nec dor-  
miam, nec nego-  
tis, &c. Ego cu-  
rani medicinā  
& persuasione,  
& sic plures alios.*

*Religious Melancholy in defect, Parties affected, Epicures,  
Atheists, Hyppocrites, worldly secure, Carnalists, all  
Impious persons, Impenitent sinners, &c.*



N that other extreame, or defect of this love of God, knowledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Sadduces, Herodians*, polititions, all manner of Atheists, Epicures, infidels, that are secure, in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desparate persons bee: That grand sinne of Atheisme, or impiety, as <sup>i</sup> *Melanchthon* calls it, *monstrous melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the Gods, as the Poet fained, Antipodes to Christians, that scoffe at all Religion, at God himselfe, deny him and all his attributes, his wisdom, power, providence, his mercy and iudgement.

*Esse aliquos manes, & subterranea regna,  
Et contum, & Stygio ranas in gurgite nigras,  
Atq; unâ transire vadum tot millia cymbâ,  
Nec pueri credunt, nisi qui nondum ære lavantur.*

That there is either Heauen or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme them as so many poets tales, *Lucians, Alexander, Mahomet* and *Christ* are all as one in their creed. When those bloody warres in *France*, for matters of Religion, (faith \* *Richard Dinoth*) were so violently persued betwixt *Hugonettes* and *Papists*, there was a company of good fellows laughed them all to scorne, for being such superstitious fooles, to loose their liues and fortunes, accompting Faith, Religion, immortality of the soule, meere fopperies and Illusions. Such loose † Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will for their parts, they feare neither God nor diuell; But with that *Cyclops* in *Euripides*,

*Haud vlla numina expauescunt calitum,  
Sed victimas uni deorum maximo,  
Ventre offerunt, deos ignorant ceteros.*

They feare no God but one,  
The sacrifice to none,  
But belly and him adore,  
For gods they know no more.

*Their God is their belly*, as *Paul* saith, *Sancta mater saturitas;*  
— *quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, it their Mistris, with him in *Plautus*, *mallem hac mulier me amet quam dij*, they had rather haue her fauour then the gods. \* *Satan* is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisfie

<sup>i</sup> De animâ, cap.  
de humoribus.

g Iuuenal.

\* Lib. 5. gal. hist.  
quam plurimi  
reperi sunt qui  
tot pericula subeuntes iride-  
bant & quæ de  
fide, religione,  
&c. dicebant, lu-  
dibrio habebant.  
Nihil eorum ad-  
mittentes de  
futurâ vitâ.  
† 50000 Athe-  
ists at this day  
in Paris Mar-  
cennus thinks.

hie their lust and appetite, how to please their *Genius*, and to be merry for the present, *Ede, lude, bibe, post mortem nulla voluptas.*  
*The same condition is of men and of beasts, as the one dieth so dieth the other;*  
*Ecclus. 3. 19. the world goes round,*

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—† *truditur dies die,*

† *Hor. l. 2. od. 18*

*Nonag. pergunt interire Luna:*

\* they did eate &amp;

\* *Luk. 17.*

drinke of old, marry, bury, bought, sold, planted, built, and will doe still. *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the graue, for wee are borne at all adventure, and we shall be hereafter as though we had neuer beene, for the breath is as smoake in our nostrills, &c. & the spirit vanisheth as the soft aire.*  
*Come, let vs enjoy the pleasures that are present, let vs chearefully vse the creatures as in youth, let vs fill our selues with costly wine and oymments, let not the flowre of our life passe by vs, let vs crowne our selues with rose buddes before they are withered, &c.* \* *vivamus mea Lesbia & amemus, &c.* † *Come let vs take our fill of lone, and pleasure in dalliance, for this is our portion, this is our lot.* For the rest of heauen and hell, let children and superstitious foles beleue it, for their parts, they are so farre from trembling at the dreadfull day of iudgement, that they wish with *Nero, Me vivo fiat*, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caytiffs in his time in *Rome, Quod nequiter ausi, fortiter executi*; it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare & shame, disgrace, temporall punishment, and their owne infamy, they would *Lycan*-like, exenterate, as so many *Canibals* eat vp, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that neuer vse the name of God, but to sweare by it, that expresse nought else but *Epicurisme* in their carriage, or *Hypocricie*; and as \* *Iovius* relates of *Mahomet the 2. that sacked Constanti-nople, He so behaued himselfe, that he beleued neither Christ nor Mahomet, & thence it came to passe, that he kept his word and promise no farther then for his advantage, neither did he care to commit any offence to satisfy his lust.* I could say the like of many princes, many priuate men (our stories are full of them) in times past, this present age, that loue, feare, obey; and performe all civill duties, as they shall finde them expedient or behouuefull to their owne ends. *Securi aduersus Deos, securi aduersus homines, vti non est opus*, which † *Tacitus* reports of some *Germans*, they need not pray, feare, hope; for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an haire, hee liued (saith *k Aeneas Sylvius*) at *Vratislavia*, and was so mad to satisfy his lust, that he beleued neither heauen nor hell, or that the soule was immortall, but married wiues, and turned them vp as he thought fit, did murder and mischief, and what hee list himselfe. This Duke hath too many followers in our daies: say what you can, deliort, exhort, perswade to the contrary, they are no more moued

hwyd. 2. 2.

i *Ves. 6. 7. 8.*\* *Catullus.*† *Pro. 7. 8.*

\* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum, ut promissa, nisi quatenus in suum commodum cederent, minime seruaret, nec ullo sceleris peccatum statueret, ut suis desideriis satisfaceret.*

† *Lib. de mor. Geym.*

l *Or Breslaw,*  
 † *Europe deserta cap. 24.*

*Vsq. adeo insanus, ut nec inferos, nec superos esse dicat, animasq. cum corporibus interire credat, &c.*

m *Frates a Bry Amer. par. 6.*

*librum à Vincenzia monachodatum, abiicit,*

*nihil se videre ibi buiusmodi*

*dicens, rogasq. unde hac sciret,*

*quum de celo et Tartaro contineri ibi diceret.*

—*quam si dura silex aut steter Marpesia cautes,* then so many stocks and stones, tell them of heauen and hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that *Indian Prince* did *Frier Vincent*, m *when he brought him a booke, and told him all the mysteries of saluation, heauen and*

K k k k

hell,

n Non minus hi  
fuerunt quam  
Hercules, qui  
conjugem, libe-  
ris interfecit:  
habe hec etas  
plura huiusmodi  
portentosa mo-  
stra  
† Noane Roma-  
ni sine Deo ve-  
stro regnant  
& fruuntur or-  
be toto, & vos  
& Deos vestros  
captivi tenent  
&c. Minutius  
Octaviano.  
† Comment. in  
Gen. in copulis  
in hoc subiecto.  
† Ecce pars ve-  
strum & maior  
& melior alget,  
fame laborat, &  
deus patitur, dis-  
simulat non vult  
non potest opul-  
lari suis, & vel  
invalidus vel  
iniquus est Ce-  
cilius in Minut.  
Dum reputat  
mala sua bonos  
ignoscere falso,  
sollicitior nudos  
esse putare deos.  
Ovid.  
Vidi ego dijs  
fretos, multos  
decipi, Plautus  
Cassina act. 2.  
scen. 5.  
\* Ser. 30. in 5.  
cap. ad Ephes.  
hi fractis est  
petibibus, aliter su-  
rit, alius ad ex-  
iremam senectū  
prog. eijus omni  
viam paupertate  
peragit, ille  
mo his gravissi-  
mis, qui hec  
providentie ope-  
rat hic furdus  
ille mutus, &c.

hell, were contained in it: he looked upon it, and said, he saw no such matter, asking withall how he knewe it: they will but scoffe at it. Let them take Heaven, Paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conuersion, they are in a reprobate sence, meere carnalists, worldly minded men, which howsoever they may be applauded in this life by some few parasites, & held for worldly wise men, *They seeme to me (saith Melancthon) to be as mad as Hercules was when he rauid and killed his wife and children.* A milder sort of these Atheistickall spirits there are that professe religion, but *timide & hesitant*, tempted therevnto out of that horrible consideration of diuersity of Religions, which are, and haue beene in the world, some of them, so phantastickall, exorbitant, so violently maintained with equall constancie and assurance, whence they inferre, that if there bee so many religious sects and denied by the rest, why may they not be all false? *Vna tantum potest esse vera*, as Tully disputes; Christians say, they alone worship the true God, pittie all other sects; lament their case, and yet those old Greekes and Romans, that worshipped the Diuel, as the Chinas doe now, *aut Deos Topicos*, their own Gods, as Iulian the Apostate, † Cecilius in Minutius, Porphirius the Philosopher obiect, and as Machiavel contends, were much more noble, generous, victorious, had a more flourishing common wealth, better citties, better souldiers, better schollers, better wits. Their Gods often ouercame our Gods, did as many miracles, &c. St Cyril Minutius, with many other ancients, of late Zanchius, † Marinus Marcennus, Bozius and Gentilettus answer all these Atheistickall arguments at large. But this againe troubles many as of old, wicked men generally thriue † good men are depressed, *the race is not to the swift, nor the battle to the strong* (Eccles. 9. 11.) *nor yet bread to the wise, fauour nor riches to men of understanding, but time and chance comes to all.* Some cauill and make doubtes of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thriue alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnesse, protection and providence* (as \* St Chrysostome argues in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poore and miserable all the daies of his life, a fourth grievously tormented with sicknesse and aches, to his last houre. Are these signes and workes of Gods providence, to let one man be deafe, another dumbe? A poore honest fellow liues in disgrace, woe and want, wretched he is, when as a wicked Catiffe abounds in superfluitie of wealth, keepes, whores, parasites, and what he will himselfe, Audis Iupiter hec? Talia multa connectentes, longum reprehensionis sermonem erga dei providentiam contexunt.* Thus they mutter and obiect (see the rest of their arguments in Marsennus in Genesin, amply confuted) with many such vaine cavills, well knowne, not worthie the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, & Deists, who though they be more temperate in this life, giue many good morall precepts, honest, vpright, and sober in their conuersion, yet in effect they are the same, (accompting no man a good scholler, that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whilst they attribute

bute all to naturall causes, ° contingencie of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peeuish generation of men, that misled by Philosophy, and the Diuells suggestion, their owne innate blindnesse, deny God as much as the rest. In spirituall things God must demonstrate all to sense, leaue a pawne with them, or else seeke some other creditor. They will acknowledge nature, and fortune, yet not God: though in effect they grant both, for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may bee called vnnaturall: *Fortune* his virevealed will, and so we call things changeable, that are beside reason and expectation. To this purpose † *Minutius in Octauio*, and *P. Seneca* well discourseth with them *lib. 4. de beneficijs, cap. 5. 6. 7. they doe not understand what they say, what is Nature but God? call him what thou wilt, Nature, Iupiter, hee hath as many names, as offices: it comes all to one passe, God is the fountaine of all, the first giuer and preseruer from whom all things depend, à quo, & per quem omnia,*

*Nam quodcumq; vides Deus est quocumq; moueris,*

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that ineuitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremie* so often thunders, and those heathen *Mathematicians, Nigidius Figulus, Magicians, and Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian questionaries, novem Iudices, Albumazar, Dorotheus, &c.* and our cuntrymen *Esuidus*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, or religions, of all future accidents, warrs, plagues, schismes, heresies, and what not? all from starres, and such things, saith *Maginus, Quæ sibi & intelligentijs suis reservauit Deus*, which God hath reserved to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, ineuitable causes of all future accidents. In *Rome*, saith *Dionysius Halicarnassens, lib. 7.* when those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, † *Men were diuersly affected, some said they were Gods iust iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ab initio, and could not be altered. The two last opinions of necessitye and chance, were, it seemes, of greater note then the rest.*

\* *Sunt qui in Fortuna iam casibus omnia ponunt,*

*Et mundum credunt nullo rectore moueri,*

*Natura volente vices, &c. —*

For the first of Chance, as † *Salust* likewise informeth vs, those old *Romanes* generally receaued. They supposed fortune alone gaue Kingdomes & Empires, wealth, honours, offices, and that for two causes, first because every wicked, base, unworthie wretch was preferred, rich, potent, &c. Secondly because of their vncertainie, though neuer so good, scarce any one inioyed them long; but after they began vpon better advice to thinke otherwise, that every man made his owne fortune. The last of necessity was *Seneca's* tenent, that God was alligatus causis secundis, so tied to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, sic erat in satis, it can-

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° Omnia contin-  
genti fieri vo-  
lunt. Melan-  
cthon in precep-  
tuum primum.

† Deum vnum  
multis designant  
nominibus, &c.  
p Non intelligis  
te quum hæc di-  
cis, mutare te ip-  
sum uomen dei?  
quid enim est al-  
ius natura quæ  
Deus, &c. 108  
habet appellatio-  
nes quot muneris.  
q Austin.

† Principio E-  
phemer.

† Variè homines  
affecti, alij dei  
iudicium ad eorum  
pii exilium,  
alii ad naturam  
referebant, nec  
ab indignatione  
dei sed humanis  
causis &c.

12. Natural.

quest. 33. 37.

† Iuv. Sat. 13.

† Epist. ad C.

Cæsar. Roman.

olim putabant

fortunam regna

et imperia dare

Credebant antea

mortales fortu-

nam solam opes

et honores lar-

giri, idq; duabus

de causis, Primum

quod indignus

quisq; diues ho-

noratus, potens;

alterum, vix

quisquam per-

petuæ bonis iis

frui visus. Po-

stea prudentio-

res didicere for-

tunam suam

quemq; fingere

not be altered, *semel iussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it and it must for euer stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus* and those other *Stoicks*, as you may read in *Tully 2. de diuinatione*, *Gellius lib. 6. c. 2. &c.* maintained as much. In all ages there haue beene such, that either deny God in all, or in part, some that deride him, they could haue made a better world, and rule it more orderly themselves, blasphemee him, derogate at their pleasure from him. 'Twas so in *\* Plato's* time, *Some say there be no Gods, other that they care not for men, a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala*: So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leasure to heare causes, and redresse them, why doth he raigne? Thus peruerse men cauill. So it will euer bee, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, Atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleue any: They thinke in the meane time, (which † *Celsus* objects, & whom *Origen* confutes) *we Christians adore a person put to \* death with no more reason then the barbarous Getes worshipped Zamolxis, the Ciliicians Mopsus, the Thebanes Amphiarau, and the Lebadians Trophonius; one religion is as true as another, new fangled deuises all for humane respects, Aristotles workes are as much authentick to them as Scriptures, Seneca's Epistles as canonicall as Pauls, Pindarus Odes, as good as Davids Psalmes; Epictetus Enchiridion, equivalent to Solomons Prouerbs. They doe openly & boldly speake this and more, some of them, in all places & companies. Claudius the Emperour was angry with heauen because it thundred, and challenged Iupiter into the field: with what madnesse? saith Seneca: he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius, ——— Contemptors, Deum Mezentius, professed Atheists all in their times. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandall, and there be those that Apologise for Epicurus, but all in vaine: Lucian scoffes at all, Epicurus he denies all, and Lucretius his scholler defends him in it,*

*\* Humana ante oculos fœdè cùm vita iaceret,  
In terris oppressa graui sub religione,  
Que caput à cæli regionibus ostendebat,  
Horribili super aspectu mortalibus instans, &c.*

When humane kinde was drench't in superstition,  
With gasty looks aloft which frighted mortall mē, &c.

He alone as another *Hercules*, did vindicate the world from that monster. Vncle † *Pliny lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55.* in expresse words denies the immortality of the soule. *\* Seneca* doth little lesse, *lib. 7. epist. 55. ad Lucilium & lib. de consol. ad Marciam*, or rather more. Some Greeke Commentators would put as much vpon *Iob*, that he should deny Resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob. vers. 9.* *Aristotle* is hardly censured of some, both Diuines and Philosophers, *St Iustine in Parænetica ad gentes, Greg. Nazianzen in disput. aduersus Eun. Theodoret lib. 5. de curat. græc. affec. Origen lib. de principijs. Pomponatius, Scaliger, and Dandinus lib. 3. de animâ,* acknowledge

*\* 10. De legib.  
Alii negant esse  
deos, alii deos nō  
curare res hu-  
manas, alii v-  
traq; concedunt.*

† *Origines con-  
tra Celsum l. 3.  
hos immeriti dno-  
bis cum conferri  
fuisse declarat.  
\* Crucifixum  
deum ignomini-  
ose Lucianus  
vitâ peregrini,  
Christum vocat*

*n De Ira 16. 34.  
Iratu celo quod  
obstreperet, ad  
pugnam vocans  
Iovem, quantâ  
dementiâ putat  
viri sibi noceri nō  
posse, & se nocere  
tamen Iovi  
posse.*

*\* Lib. I. l. 1.*

† *Idem status  
post mortem, ac  
fuit antequam  
nasceremur, &  
Seneca. Idem e-  
rit post me quod  
ante me fuit.  
\* Lincæ eadē  
conditio quum  
extinguitur, ac  
fuit antequam  
accenderetur;  
Ita & hominis.*

acknowledge as much. *Averroes* oppugnes all spirits, and supream powers, of late *Brunus* (*infelix Brunus*, y *Kepler* calls him) *Machiauel*, *Cesar* y *Vannius* lately burned at *Toulouse* in *France*, and *Pet. Aretine*, haue publike-ly maintained such Atheisticall paradoxes. † *Marinus Mercennus* suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* booke of wisdomel, with some other tracts to saue of † *Atheisme*; but amongst the rest that pestilent booke *de tribus mundi impostoribus, quem sine horrore (inquit) non legas*, & *mundi Cymbalum dialogis quatuor contentum*, Anno 1538. auctore *Peresio*, *Parisy excusum* \* &c. And as there haue beene in all ages such blasphemous spirits, so there haue not beene wanting their patrons, protectors, disciples & adherents. Neuer so many Atheists in *Italy* and *Germany*, saith *Colerus*, as in this age, the like complaint *Mercennus* makes in *France*, 50000 in that one city of *Paris*. *Frederick* the Emperour, as † *Mathew Paris* records, *licet non sit recitabile* (I vse his own words) Is reported to haue said *tres prestigiatores Moses, Deus, & Mahomet, ut mundo dominarentur, totum populum sibi contemporaneum seduxisse*. (Henry the Landsgraue of *Hessen* heard him speak it) *Si principes imperij institutioni mee adhaerent, ego multo meliorem modum credendi & vivendi ordinarem*.

To these professed Atheists we may well adde that impious and carnall crew of worldly minded men, impenitent sinners, that goe to hell in a lethargie, or in a dreame, who though they be professed Christians, yet they will, *Nulla pallescere culpa*, make a conscience of nothing they doe, they haue cauterised consciences, and are indeed in a reprobate sense, *past all feeling*, haue giuen themselves ouer to wantonnesse, to worke all manner of uncleanesse, euen with greedinesse. *Eph. 4. 19*. They doe knowe there is a God, a day of iudgement to come, and yet for all that, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicii euasissent, ita ludunt ac rident ac si in caelis cum Deo regnarent*, they are as merry for all the sorrow, as if they had escaped all dangers, and were in heauen already,

—† *metus omnes, & inexorabile fatum*  
*Subiecit pedibus, strepitumq; Acherontis anari:*

Those rude idiots and ignorant persons, that neglect and contemne the meanes of their saluation, may march on with these, but aboue all others, those *Herodian* temporizing statesmen, politicke *Machiauilians*, and *Hypocrites*, that make a shew of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which <sup>z</sup> *Paul* forbiddes, and like *Mercury* the Planet are good with good; bad with bad. When they are at *Rome*, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambodexters*, lukewarme *Laodecians*. <sup>a</sup> All their study is to please, and their God is their commoditie, their labour to satisfie their lusts, and their endeauours to their owne ends. Whatsoeuer they pretend, or in publike seeme to doe, <sup>b</sup> *With the foole in their hearts, they say there is no God*;

*Heus tu* — de *Ioue* quid sentis? Their words are as soft as oyle but bitternesse is in their hearts, like Pope <sup>c</sup> *Alexander* the 6, so cunning dissemblers, that what they thinke they never speake. Many of them are so close, you can hardly discerne it, or take any iust exceptions at them, they are not factions, oppressours as most are, no bribers, no simoniackall contracters, no such

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ambitious, lasciuious persons as some other are, no drunkards, *sobrijs solem vident orientem, sobrijs vident occidentem*, They rise sober and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but hee that knowes better how to iudge, hee that examines the heart, he saith they are hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not found within. As it is with writers

d Erasmus.

often times, *Plus sanctimonia in libello, quàm libelli authore*, more holiness is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons, and yet professed Vsurers, meer gripes, *tota vita ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, & lye with a Curtesane at night. *Qui curios simulant & Bacchanalia vivunt*, They haue *Esaus* hands and *Jacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt, sed intus latronem tegunt*. They are wolues in sheepes cloathing,

c Hierome.

*Introsus turpes, speciosi pelle decorâ*, Faire without and most fowle within. *Latet plerumq; sub tristi amictu lascinia, & deformis horror vili veste tegitur*. Often times vnder a mourning weed lies lust it selfe, & horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If wee may guesse at the tree by the fruit, neuer so many as in these daies, shew mee a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. Hee that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspcakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse vpon their owne heads, *thesaurisant iram Dei*, abide all such as are *in deos contumeliosi*, blasphemers, contemne, neglect God, or scoffe at him, as the Poets saigne of *Salmonens*, that would in dirision imitate *Iupiters* thunder, hee was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (\* *in se spuit, qui in cælum spuit*) their doomes at hand, & Hell it selfe is ready to receaue them.

\* Seneca consol.  
ad Polyb. c. 21.

Some are of opinion, that it is in vaine to dispute with such Atheisticall spirits in the meane time, tis not the best way to reclaime them. Atheisme, Idolatrie, Heresie, Hypocrisie, though they haue one common root, that is indulgence to corrupt affection, yet their growth is different, they haue diuerse Symptomes, occasions, and must haue seuerall cures and remedies. 'Tis true some deny there is any God, some confesse, yet belecue it not, a third sort confesse and belecue, but will not liue after his lawes, worship and obey him. To describe them in particular, to produce their arguments and reasons would require a iust volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, deuout and famous tracts of our learned Diuines (schoolmen amongst the rest) that haue abundance

dance of reasons to proue there is a God, the immortalitie of the soule &c. out of the strength of wit and Philosophie, bring irrefragable arguments to such as are ingenious, and well disposed, at the least, answer all cauills and objections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better minde, though to small purpose many times. Bishop *Fotherby* in his *Athcomastix*, *D<sup>r</sup> Doue*, *D<sup>r</sup> Iackson*, *Abernethy*, *Corderoy*, haue written well of this subiect in our mother tongue; In Latine *Colerus*, *Zanchius*, *Paleareus*, *Illiricus*, &c. But instar omnium the most copious confuter of Deists, is *Marinus Mercennus* in his Commentaries on *Genesis*. He sets downe at large the causes of this brutish passion (seuenteene in number I take it) answers all their arguments and sophismes, which he reduceth to twentie six heads, prouing withall his owne assertion, *There is a God, such a God, our God, the true and sole God*, by 35 reasons. His Colophon is how to resist and repress Atheisme, and to that purpose he addes foure especiall meanes or waies, which who so will may profitably peruse.

## SVBSEC. 2.

*Despaires, Equivocations, Definitions, parties and parts affected.*



Here be many kinds of desperation, whereof some be holy, some vnholly, as <sup>e</sup> one distinguisheth, that vnholly he defines out of *Tully*, <sup>f Abernethy, cap. 24. of his Physick of the Soule.</sup> to be *Aegritudinem animi sine vlla rerum expectatione meliore*, a sicknesse of the soule without any hope or expectation of amendment: *Thomas 2. 2<sup>a</sup>. distinct. 40. art. 4. Recessus à re desideratâ, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibilitie supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to be performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph. lib. 1. de bello Iud. cap. 14. L. Danaus in Aphor. polit. pag. 226.* and many politicians hold. It makes them improve their worth beyond it selfe, and of a forlorne impotent company become conquerours in a moment.

*Vna salus victis nullam sperare salutem.* In such Courtes when they see no remedie, but that they must either kill or be killed, they take courage, and oftentimes, *præter spem*, beyond all hope vindicate themselves. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, & seeing now no way but one, they must all die, † thought they would not depart vnreunited, and therevpon desperately giuing an assault, conquered their enimies. *Nec alia causa victoriae* (saith *Iustine* mine author) *quàm quòd desperauerant.* *William* the Conquerour when he first landed in *England*, sent back his ships, that his souldiers might haue no hope of retyring backe. <sup>g Bodine excuseth</sup> his countrimens ouerthrowe, at that famous battle at *Agencourt*, in *Henry* the fift his time (*cui simile*, saith *Frossard, tota historia producere non possit*, which no history can parallell almost, wherein one handfull of *Englishmen*, ouerthrew a Royall army of *Frenchmen*) with this refuge of despaire, paucē desperatē

<sup>i Omisssa sps victoriae in desinat am mortem conspirant tantuq. ardor singulos cepit, ut victores se putarent si non inulti morentur. Justin. l. 20. g Method. hist. cap. 5.</sup>

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† Hæsti abire  
volenti iter mi-  
nime intercin-  
das &c.

h Super præce-  
ptum primum de  
Relig. & parti-  
bus eius. Non  
loquor de omni  
desperatione, sed  
tantum de eâ  
quâ desperare so-  
lent homines de  
deo, opponitur  
sp̃s & est pecca-  
tum gravissimū,  
&c.

i Lib. 5. tit. 21.  
de regis institut.  
Omnium per-  
turbationum  
deserima.

k Repti vñ,  
ad finem perti-  
naciū pr̃si-  
sunt, Zanchius.  
l Vñium ab in-  
fidelitate pro-  
fiscens.

m Abernethie.

*desperati*, a few desperate fellowes being compassed in by their enemies, pass all hope of life, fought like so many Diuells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † after *Frontinus* and *Vigētius*, *Guicciardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, when I speake of despaire, saith <sup>k</sup> *Zanchie*, I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and a most pernicious sinne, wherewith the Diuell seekes to entrappe men. *Musculus* makes foure kindes of desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may be reduced easily to the former: all kindes are opposite to hope, that sweet moderatour of passions as *Simonides* calls it, I doe not meane that vaine hope which phantasticall fellowes faine to themselves, which according to *Aristotle* is *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floating soule, *spes alit agricolas*, and were it not for hope, *wee of all others were most miserable*, as *Paul* saith, in this life, were it not for hope the heart would break: yet doth it not so reare, as despaire doth deiection, this violent and sower passion of Despaire, and of all perturbations most grievous, as <sup>i</sup> *Patritius* holds. Some diuide it into finall and temporall, <sup>k</sup> finall is incurable which befalleth reprobates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds <sup>l</sup> from weaknesse of faith, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grievous sinne howsoeuer: although some kinde of Despaire be not amisse, when, saith *Zanchius*, we despaire of our owne meanes, & relie wholly vpon God: but that species is not here meant. This pernicious kinde of Desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule, as *Austin* tearmes it, a fearefull passion, wherein the party oppressed thinkes hee can get no ease but by death, and is fully resolved to offer violence vnto himselfe; so sensible of his burthen, and impatient of his crosse, that he hopes by death alone to be freed of his calamitie (though it proue otherwise) and chuseth with *Iob. 6. 8. 9. 17. 5.* *Rather to be strangled and die, then to be in his bonds.* The part affected is the whole soule, and all the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

## MEM. 3.

*Causes of Despaire, the Diuell, Melancholy, Meditation, Distrust, weaknesse of Faith, rigid Ministers, Misunderstanding Scriptures, Guilty Consciences, &c.*



He principall agent and procurer of this mischiefe, is the Diuell, those whom God forsakes, the Diuel by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience, as he did *Iudas*, <sup>n</sup> *Saul*, & others. The Poets call it *Nemesis*, but

but it is indeed Gods iust iudgement, *serò sed serò*, hee strikes home at last, 623  
 and setteth vpon them *as a theefe in the night*, 1. *Thef.* 2. ° This temporary passion made David cry out, *Lord rebuke me not in thine anger, neither chasten me in thine heavy displeasure, for thine arrowes haue light, vpon mee, &c. there is nothing found in my flesh, because of thine anger. Again; I roare for the very griefe of my heart, and* Psal. 22. *My God, my God, why hast thou forsaken me, and art so farre from my health, and the words of my crying, I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So* Psal. 88. 15. and 16. Ver. 9.  
*ver. and* Psal. 102. *I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer mee, & thy feare hath cut me off.* Job doth often complaine in this kinde, and those God doth not assist, the Diuell is ready to try & torment, *still seeking whom he may deuoure.* If he finde them merry, saith Gregory, *he tempts them forthwith to some dissolute act, if pensue and sad, to a desperate end. Aut suadendo blanditur aut minando terret,* Sometimes by fayre meanes, sometimes againe by fowle, as he perceaues men seuerally inclined. His ordinary engine by which he produceth this effect, in the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuels bath; and as in *Saul*, those euill spirits get in as it were, and take possession of vs. Blacke colour is a shooing horne, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a Symptome of despaire, for that such men are most apt by reason of their ill disposed temper, to distrust, feare, griefe, mistake, & amplify whatsoever they preposterously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali complexione melancholica*, saith Nauarrus c. 27. num. 282. Tom. 2. cas. conscien. The body workes vpon the mind, by obfuscating the spirits and corrupted instruments, which q Perkins illustrates by a simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles, his worke must needs bee lame, and vnperfect. But Melancholy and despaire though often, doe not alwaies con-  
 curre; there is much difference; Melancholy feares without a cause, this vpon great occasion; melancholy is caused by feare and griefe, but this torment procures them & all extreame of bitternesse, much Melancholy is without affliction of conscience, as † Bright and Perkins illustrate by foure reasons; & yet melancholy alone againe may bee sometimes a sufficient cause of this terror of conscience. † *Felix Plater* so found it in his obseruations, *de melancholicis alij damnatos se putant, Deo curæ non sunt, nec predestinati, &c.* They thinke they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods iudgements and hell-fire, drines men to desperation, feare & sorrow, if they be immoderate, end often with it.* Intollerable paine and anguish, long sicknesse, captiuity, misery, losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents. *Si non statim releuantur*, saith † *Mercennus*, *dubitant an sit Deus*, if they bee not eased forthwith, they doubt whether there be any God, they raue, curse and are desperately mad, because good men are oppressed wicked men flourish, they haue not as they thinke to their desert, and through impatience of calamities are so misaffected. *Democritus* put out his eyes, *ne malorum cœcium prospere-*

p 1 inmiscent se.  
 mali genii, Lem.  
 lib. 1. cap. 16.

q Cases of  
 conscience  
 l. 1. r. 6.

† Tract Melan.  
 cap. 33. & 34.  
 r Cap. 3. de men-  
 tis alien. Deo  
 minus se curæ  
 esse, nec ad sa-  
 lutem prædesti-  
 natos esse.

Ad Desperationem  
 sepe ducit  
 hæc melancholia  
 & est frequen-  
 tissima ob suppli-  
 cii metum æter-  
 numq; iudici-  
 um, metor &  
 metus in despera-  
 tionem ple-  
 runq; desinunt.

† Comment. in  
 1. cap. Gen. ar-  
 tic. 3. quia impij  
 florent boni op-  
 primuntur, &c.  
 alius ex confide-  
 ratione huius  
 seriâ despera-  
 bundus.

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\* Lib. 20. c. 17.

† Damnum se  
putauit, & per  
quatuor menses  
gehenne penā  
fecit.

u 1566. ob tri-  
ticum diuini  
seruatum con-  
scientiæ stimulis  
agitatur, &c.

\* Tom. 2. c. 27.

num. 282. con-  
uersatio cum  
scrupulosus, vigi-  
lie, ieiunia.

x Solitario: &  
superstitiosos  
plerumq; exagi-  
tat conscientia,  
non mercatores,  
lenones, caupo-  
nes, sic neratores  
&c. largiur in  
hi nocti sunt co-  
scientiam, Iuue-  
nes plerumq; co-  
scientiam neg-  
ligunt, senes au-  
tem, &c.

y Annon sentis  
sulphur inquit?  
&c.

z Desperabun-  
dus misere pe-  
riit.

a In 17. Iohan-  
nis. Non pauci  
se cruciant, &  
excarnificant in  
tan-um, ut non  
parum absint  
ab instantia, neq;  
tamen aliud hac  
mentis anxietate  
efficiunt,  
quam ut diabolo  
potestatem faci-  
ant ipsos per de-  
spirationem ad  
inferos produ-  
cendi.

ros videret successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as \* *Agellius* writes of him. *Felix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sonnes death, and from melancholy became desperate, she thought God would not pardon her sinnes, and for foure moneths, still raued, that shee was in hell fire, already damned. When the humour is stirred vp, euery small obiect aggrauats and incenseth it, as the parties are addicted. u The same author hath an example of a merchant man, that for the losse of a little wheat, which he had ouer long kept, was troubled in conscience, for that he had not sold it sooner, or giuen it to the poore; yet a good Scholler and a great Diuine, no perswasion would serue to the contrary; but that for this fact he was damned, in other matters very iudicious and discreet. Solitarinesse, much fasting, diuine meditations, and contemplations of Gods iudgements, most part accompany this Melancholy, and are maine causes, as \* *Nauarrus* holds, to conuerse with such kinde of persons so troubled is a sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia, & meditationes cœlestes, de rebus sacris & religione semper agitant, &c.* Many saith *Pet. Forestus* through long fasting, serious meditations of heauenly things, fall into such fits, and as *Lemnius* addes, lib. 4. cap. 21. \* *If they be solitary giuen, superstitious, precise or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bayrd, an Host, an Usurer so troubled in minde, they haue cheverell consciences that will stretch, they are seldome moued in this kinde or molested: young men & Middle age are more wild, and lesse apprehensue, but old folkes most part, such as are timorous and religiously giuen. Pet. Forestus obseruat. lib. 10. cap. 12. de morbis cerebri,* hath a fearefull example of a minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischiese, and in the end became desperate, thought he saw Diuells in his chamber, and that he could not be saued, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would aske them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, & replied that he saw Diuells, talked with them in good earnest, would spit in my face, and aske me if I did not smell brimstone, but at last he was by him cured. Such an other story I finde in *Plater obseruat. lib. 1.* A poore fellow had done some fowle offence, and for foureteene dayes would eat no meate, in the end became desperate, the Diuines about him could not ease him, z but so he died. Continuall meditation of Gods iudgements trouble many, *Multi ob timorem futuri Iudicij, saith Guatinerius cap. 5. tract. 15. & suspicionem desperabundi sunt;* *Dauid* himselfe complaines that Gods iudgements terrified his soule. *Psal. 119. part. 16. ver. 8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito, saith Hierome, toto corpore contremisco, I tremble as often as I thinke of it.*

Especially if their bodies be predisposed by Melancholy, they religioustlie giuen, and haue tender consciences, euery small obiect affrights them, the very inconsiderate reading of Scripture it selfe, and misinterpretation of some places of it, as, *Many are called few are chosen. Not euerie one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your salvation with feare and trembling. That night two shall*

shall

shall be in a bed, one receaved the other left. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed & the sower. some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will haue mercy on whom he will haue mercy. *Non est volentis nec currentis sed miserentis Dei*. These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceaved offend many, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & püsse themselves about those questions of grace, freewil, perseuerance, Gods secrets, they will know more then is reuealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry after that which is reuealed; mysteries, ceremonies, obseruations of Sabbaoths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which diuerse mistake, misconster, misapply to themselves, to their owne vndoing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signes? And so farre forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuell by Desperation to carry them to hell.* But the greatest harne of all proceeds, from those thundering Ministers, a most frequent cause they are of this malady: *b and doe more harme in the Church, saith Erasmus, then they that flatter; great danger on both sides, the one lulls them a sleepe in carnall security, the other driues them to Desperation.* Whereas *c St Bernard* well aduifeth, *wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other security.* But these men are wholly for iudgement, of a rigid disposition themselves, they can speake of nothing but reprobation, hell, fire, and damnation, as they did, *Luk. 11. 46* lade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt euen the most generous spirits, to require charity, as *Brentius* obserues, *of others, bounty, meeknesse, loue, patience, when they themselves breath nought but lust, envy, conetousnesse.* They teach others to fast, giue almes, doe pennance, and crucifie their minde with superstitious obseruations, bread and water, haire cloathes, whips, and the like, when they themselves haue all the dainties the world can afford, ly on downe beds with a Curtisan in their armes: *Heu quantum patimur pro Christo*, as *c he* said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab eterno*, subtraction of grace, preterition, voluntary permission, &c. by what signes and tokens they shall decerne and try themselves, whether they be Gods true children elect, *an sint reprob, predestinati, &c.* with such scrupulous pointes, they still aggrauate sinne, thunder out Gods iudgements without respect, intempestiue rayle at and pronounce them damned, in all auditories, for giuing so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

*b Ecclesiast. 1. 1.*  
*Haec (cio an*  
*maius descri-*  
*men ab his qui*  
*blandiuntur, an*  
*ab his qui terri-*  
*tant, ingens u-*  
*tring, periculi,*  
*alii ad securita-*  
*tem ducunt, alii*  
*ad eternum*  
*magnitudine*  
*mentem absor-*  
*bent, & in de-*  
*sperationem ira*  
*bunt.*

*c Bern. sup. 16.*  
*Cane, x alterum*  
*sine altero pro-*  
*ferre non expe-*  
*dit recordatio*  
*solius iudicii in*  
*desperationem*  
*precipitat, &*  
*misericordiae*  
*fallax ostentatio,*  
*peffimam genera-*  
*rat securitatem.*  
*d In Luc. bom.*  
*103. exigent ab*  
*aliis charitatem,*  
*beneficentiam,*  
*cum ipsi nil spe-*  
*rent praeter li-*  
*beritatem inui-*  
*diam avaritii.*  
*am.*

*e Leo Decimus.*

† De futuro iudicio, de damnatione horrendum crepant, & amaras illas positiones in ore semper habent, ut multos inde in desperationem cogunt.

Those bitter potions, saith<sup>f</sup> Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes; and they commonly that are most deuout and precise, haue beene formerly presumptuous, and certaine of their salvation, they that haue tender consciences, that follow sermons, frequent lectures, that haue indeed least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of *Parsons Resolution*, & other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and the greatest cause of this malady, is our owne conscience, sense of our sinnes, and Gods anger iustly deserued, a guilty conscience for some foule offence formerly committed,

——— *O miser Oreste, quid morbi te perdit?*

Or: *Consciencia, Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven (so *Pierius* in his *Hieroglyph*. compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them vp, (which those *g Egyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, makes vs reflect vpon, accuse and condemne our owne selues. <sup>h</sup> *Sinne lies at doore, &c.* I know there be many other causes assigned by *Zanchius*, <sup>i</sup> *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindnes, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sicknesse, Enmity, death, &c. but this of conscience is the greatest, <sup>k</sup> *Instar ulceris corpus ingiter percellens*: This scrupulous conscience (as <sup>l</sup> *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their vnworthinesse, & consideration of their owne dissolute life, *accuse themselves, and aggravate every small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconueniences.* The Poets call them <sup>m</sup> *Furies*, Dire, but it is the Conscience alone which is a thousand witnesses to accuse vs,

\* *Nocte dieq; suum gestant in pectore testem.*

a continuall testor to giue in Euidence, to empanell a Iury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Seriant to arrest, an Attourney to pleade against vs, a T aylor. to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy city neare *Euphrates* in <sup>a</sup> *Assyria* will looke still towards you, sit where you will in her Temple, she stares full vpon you, if you goe by, shee followes with her eye, in all sit es, places, conuenticles, actions, our conscience will bee still ready to accuse vs. After many pleasant dayes, and fortunate aduentures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment, <sup>n</sup> bribe a corrupt Iudge, avoide the censere of Law, and flourish for a time, for <sup>o</sup> *who euer saw* (saith *Chrysostome*) *a couetous man troubled in minde when he is telling of his money, an adulterer mourne with his mistris in his armes: we are then drunke with pleasure, and perceiue nothing: yet as the prodigall*

† Euripides.  
g Pierius.  
h Gen. 4.  
i 3. Causes  
Musculus  
makes.  
k Plutarch.  
l Alios miserè  
castigit plena  
scrupulis consci-  
entia, nodum in  
scirpo quærun-  
t, & ubi nulla  
causa subest, mi-  
sericordiæ diui-  
næ diffidentes, se  
orco destinant.  
m Calius lib. 6.  
\* Iuvenal.  
a Lucian. de deâ  
Syriâ.  
Si adliiteris, se  
aspicit; si trans-  
eas, visu te se-  
quitur.  
n Prima hæc est  
vltio quod se iu-  
dice nemo nocens  
absoluitur, im-  
proba quamvis  
Gratia fallacis  
prætoris vicerit  
ornam, Iuvenal.  
o Quis unquam  
vidit avarum  
ringi, dum lucrû  
adeſt, adulterû,  
dum potitur vo-  
to, lugere in per-  
petrando scelere,  
voluptate sumas  
ebrii, proinde  
non sentimus,  
&c.

digall sonne had dainty fare, sweet musicke at first, merry company, Ioviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And the diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Iudas*, to bring them to despaire, euery small circumstance before neglected and contemned, will now amplify it selfe, rise vp in iudgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & candel* the bed and candle did beare witnesse, to torment their soules for their sinnes past. Tragicall examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them. <sup>a</sup> *Kennetus* king of *Scotland*, whē he had murdered his nephew *Malcolme* king *Duffes* son, Prince of *Cumberland*, & with counterfeit teares & protestations dissembled the matter along time, <sup>b</sup> at last his conscience accused him, his vnquiet soule could rest day nor night, he was terified with fearefull dreames, visions, & so miserably tormēted all his life. It is strange to read what *Comineus* hath writtē of *Lewes* the 11. that *French* king, *Charles* the 8. of *Alphonfus* king of *Naples*, in the fury of his passion how he came into *Sicily*, & what pranks he plaid. *Guicciardine* a man most vnapt to beleue lies, relates how that *Ferdinand* his fathers ghost, who before had died for grieve, came & told him, that he could not resist the *French* King, he thought euery man cried *France*, *France*; the reason of it, saith *Comineus*, was because he was a vile tyrant, a murderer, an oppressour of his subiects, he brough vp all commodities, and sold them at his owne price, sold Abbies to *Jewes* and *Falkoners*, both *Ferdinand* his father, and hee himselfe, neuer made conscience of any committed sinne; and to conclude saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed. <sup>c</sup> Why doth the diuell haunt many mens houses after their deaths appeare to them and take possession of their habitations, as it were, of their places, but because of their seuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* the king of the *Gothes*, so suspitious, & so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his sonne in law; those worthy *Romanes*? *Calius lib. 27. cap. 22.* See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, & sometimes *G O D* himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (diuine temptation, *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, *God* the avenger, as <sup>d</sup> *Dauid* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Iudas* which the Poets expressed by *Adraſtia*, or *Nemesis*. *Assequitur, Nemesisq; virum vestigia seruat,*  
*Ne male quid facias.*

And she is, as <sup>e</sup> *Ammianus lib. 14* describes her, the *Queene of causes*, and moderator of things, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*; *Nicephorus*

<sup>a</sup> Buchanan lib. 6. Hist. Scot.

<sup>b</sup> Animus conscientia (celeris inquires, nullum admisi gaudium, sed semper vexatus noctu & interdum per somnum visis horrore plenus perterritus, &c.

<sup>c</sup> De bello Neapol.

<sup>d</sup> Thyrens de locis i. festis, part. 1. cap. 2. Neros mother was still in his eyes

<sup>e</sup> Psal. 44. 2.

<sup>f</sup> Regina causarum & arbitra rerum nunc etiam cervicem op-

628 *lib. 10. c. 35. eccl. f. hist. in Maximinus & Iulian.* Fearefull examples of Gods iust iudgement, wrath and vengeance are to be found in all histories, of some that haue beene eaten to death with Rats and Mice, as <sup>r</sup> *Popelius* the second King of *Poland*, A<sup>o</sup> 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A<sup>o</sup> 949, so deuoured by these vermine, which how soeuer *Serrarius* the Iesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, <sup>u</sup> *Munster*, *Magdeburgensis*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

<sup>r</sup> *Alex. Gaguinus catal. veg. Pol.*

<sup>u</sup> *Cosmog. Mun. Ger. & Magde.*

## SUBSECT. 4.

*Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.*



**A**S Shoemakers doe when they bring home shooes, still cry, leather is dearer and dearer, may I iustly say of these melancholy Symptomes; these of despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expresseed but negatiuely, as it is a priuation of all happinesse, not to be endered, *for a wounded spirit who can beare it? Prov. 18. 19.* What therefore <sup>†</sup> *Timanthes* did in his picture of *Iphigenia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Ulysses* sad; but most sorrowfull *Menelaus*; and shewed all his Art in expressing variety of affections, he couered the maides father, *Agamemnon*s head with a vaile, and left it to euery Spectator to conceiue what hee would himselfe, for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, grieve, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of hell, an extract, a Quintessence, a compound, a mixture of all ierall maladies, tyrannicall tortures, plagues and perplexities. There is no sicknesse almost, but Physicke prouideth a remedy for it; to euery fore; Chirurgery will provide a salue, friendship helps pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, assuage, or expell a troubled conscience? A quiet minde cureth all them, but of all they cannot comfort a distressed soule: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, durum, pestilens, atrox, ferum*, concur in this, it is more then melancholy in the highest degree, a burning feauer of the soule, so made, saith <sup>x</sup> *Iacchinus*, by this misery; feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horror of minde, distraction of soule, restless, full of continuall feares, cares, torments, anxieties, they can neither eate, drinke, nor sleep for them, take no rest. *¶ Perpetua impietas, nec mensa tempore cessat, Exagitat vesana quies, somnig. furentes.*

<sup>†</sup> *Plinius cap. 10 lib. 35 Consumptis affectibus, Agamemnonis caput velauit, ut omnes quem posset, maximum morem in virgis patre cogitarent.*

<sup>x</sup> *Cap. 15. in 9. Rhafis.*

*yluuen. Sat. 13.*

Neither at bed, nor yet at bord,  
Will any rest dispaire afford.

Feare

Feare takes away their content, and dries the blood, wasteth the marrow, alters their countenance, euen in their *greatest delights, singing, dancing, dalliance* they are still (saith <sup>2</sup> *Lemnius*) tortured in their soules. It consumes them to nought, *I am like a Pellican in the wildernesse*, saith *Dauid* of himselfe, temporally afflicted, *an Owle because of thine indignation. Ps. 102. ver. 8. 10. and Psal. 55. 4. My heart trembleth within mee, & the terrours of death haue come vpon mee, feare and trembling are come vpon mee, &c. at deaths doore, Psal. 107. 18. Their soule abhorres all manner of meat.* Their <sup>a</sup> sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. *Peter* in his bands, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyrs in the Primitiue Church were most <sup>b</sup> chearefull and merry in the mids of their persecutions; but it is farre otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant, <sup>c</sup> *their conscience will not let them be quiet*, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt still they shall bee, ready to betray themselues, as *Cain* did, he thinkes euery man will kill him: *And roares for the grieve of heart, Ps. 38. 8. as Dauid did, as Iob did, 20. 3. 21. 22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue.* They are generallly weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest.

*Terror ubiq, tremor, timor undiq, & undiq, terror,* feares terrors and affrights in all places, at all times and seasons. Gods heauy wrath is kindled in their soules, & notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguishi of conscience, and that makes them through impatience to murmur against God many times, to raue, to blaspheme, turne *Atheists*, and seeke to offer violence to themselues. *Deut. 28. 65. 66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts.* <sup>†</sup> *Marinus Mercennus* in his comment on *Genesis* makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous Atheisticall speeches, too fearefull to relate, when they wished him to trust in God, *quis est ille deus (inquit) vt seruiam illi, quid proderit si orauerim, si praesens est cur non succurrat, cur non me carcere, inedia, squalore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like Atheisticall blasphemies, vpon his wiues death, raued, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, thinke they heare and see visions, outcries, conferre with diuells, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they haue no sence or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked, the diuell will certainly haue them. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of minde, no hope, no faith, past cure, reprobate, continually tempted to make

away

<sup>2</sup> *Mentem eripit timor hic, vultum, totumq, corporis habitum immutat, etiam in delicijs, in tripudijs, in symposijs, in amplexu coniugis carnificinam exerceat, lib. 4. cap. 21.*

<sup>a</sup> *Non sinit conscientia tales homines recta verba proferre, aut rectis quonquam oculis aspicere, ab omni hominum caetu eosdem ex-terminat, & dormientes perterrefacit Phil. lib. 1. de vita Apollonii.*

<sup>b</sup> *Eusebius Nicephorus eccles. hist. lib. 4. c. 17.*

<sup>c</sup> *Seneca lib. 18. epist. 106. Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vacant, &c.*

<sup>†</sup> *Artic. 3. cap. 1. fol. 230. quod horrendum dictu desperandum quidam me praesente cum ad patientiam hortaretur, &c.*

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away themselves: Some thing talkes with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, beleue, or thinke a good thought, so farre carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, saith <sup>d</sup> *Felix Plater*, *ad blasphemiam erga deum ad multa horrenda pervetrandam, ad manus violentas sibi inferendas, &c.* and in their distracted fittes and desperate humours, to offer violence to others, their familiar and deare friends sometimes, or to incere strangers, vpon very small or no occasions: For he that cares not for his owne, is master of an other mans life. They thinke euill against their wils; that which they abhorre themselves, they must needs thinke, doe and speake. He giues instance in a patient of his, that when he would pray, had such euill thoughts still suggested to him, & wicked <sup>e</sup> meditations. Another instance hee hath of a woman, that was often tempten to curse God, to blaspheme and kill her selfe. Sometimes the diuell (as they say) stands without and talkes with them, sometimes, he is within them, as they thinke, and there speakes and talkes as to such as are possessed; As *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of <sup>f</sup> *Francis Spira* an Aduocate of *Padua*, A<sup>o</sup> 1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things hee discoursed aright; but in this most mad. *Frismelica: Bullouat*, and some other excellent Physitians, could neither make him eate, drinke or sleepe, no perswasion could ease him. Neuer pleaded any man so well for himself, as this, man did against himselfe, and so he desperately died: *Springer* a Lawyer hath written his life. *Cardinall Crescence* died so likewise desperate at *Verona*, still he thought a blacke dog followed him to his death-bed, no man could driue the dogge away. *Sleidan* com. 23. cap. lib. 3. Whilst I was a writing this Treatise, saith *Montaltus* cap. 2. de mel. & *A Nun came to me for helpe, well for all other matters, but troubled in conscience for 5 yeares last past, shee is almost mad, and not able to resist, thinks shee hath offended God, and is certainly damned.* *Felix Plater* hath store of instances of such as thought themselves damned, <sup>h</sup> forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended & remitted, as the maladie it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

<sup>d</sup> Lib. 2. obser. cap. 3.

<sup>e</sup> Ad maledicendum Deo.

<sup>f</sup> Goulart.

<sup>g</sup> Dum hec scribo implorat opem meam monacha, in reliquis sana, & iudicio recta, per 5. annos melancholica damnata se dicit, conscientie stimulis oppressa, &c.

<sup>h</sup> Alios conquerentes auduisse esse ex damnatorum numero, Deo non esse curae, aliq. infinita, que proferre non audebant, vel abhorrebant

## SVBSEC. 5.

Prognostickes of Despaire, Atheisme, Blasphemy, violent death, &c.

<sup>i</sup> Musculus. Patritius. ad vim sibi inferendam cogit homines.

<sup>k</sup> 3. De mentis alienat. obser. lib. 1.

<sup>l</sup> Vxor Mercatoris diu vexationibus tentata, &c.



Of part these kinde of persons <sup>i</sup> make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their owne persons, and sometimes to others. A wounded spirit who can beare, *Prov. 18. 14.* As *Caine*, *Saul*, *Achitophel*, *Judas*, blasphemed and dyed. *Bede* saith, *Pilat* died desperate eight yeares after *Christ*, <sup>k</sup> *Felix Plater* hath collected many examples, <sup>l</sup> *A Marchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of

of the window broke her necke into the street, another drowned himselfe desperate as he was in the *Rhine*, some cut their throats, many hang themselves. But this needes no illustration. It is controverted by some, whether a man so offering violence to himselfe, dying desperate, may be saued I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie, the worst is to be suspected, because they die impenitent. <sup>m</sup> If their death haue bin a little more lingring, wherein they might haue some leifure in their hearts to crie for mercie, charitie may iudge the best, diuerse haue beene recovered out of the very act of hanging and drowning themselves, & so brought *ad sanam mentem*, they haue beene very penitent, much abhorred their former fact, confessed that they haue repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands vpon himselfe, by occasion of madnesse or melancholie, if he haue giuen testimonie before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as <sup>n</sup> *Turkes* doe, that thinke all fooles & mad men goe directly to Heauen. <sup>m Abernethie.</sup> <sup>n Busbequius.</sup>

## SVBSECT. 6.

*Cure of Despaire by Physicke, good counsell, comforts, &c.*

Xperience teacheth vs that though many die obstinate, and wilfull in this maladie, yet multitudes againe are able to resist and overcome, seeke for helpe, and finde comfort, are taken *è faucibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themselves to him. Some out of their owne strength, and Gods assistance, *Though he kill me, saith Iob, yet will I trust in him*, out of good counsell, aduice, and Physicke. <sup>p</sup> *Bellouacus* cured a Monke by altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to overcome this ferall passion by sole Physicke; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themselves, yet *vis unita fortior*, they must goe hand in hand in this disease: *alterius sic altera poscit opem.*

<sup>o</sup> *Iohn Maior*  
*vitis patrum.*  
*quidam negant*  
*Christum, per*  
*Chirographum,*  
*post restitutum.*  
<sup>p</sup> *Trincavelius*  
*lib. 3. consil. 46.*

For Physick the like course is to be takē with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c: are to bee rectified by the same meanes. They must not bee left solitarie, or to themselves, neuer idle, neuer out of company. Counsell, good comfort is to be applied, as they shall see the parties inclined, or to the causes, whether it bee losse, feare, grieffe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, too grieuous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying Gods Word to their distressed Soules: it must be corrected and counter-poyised. Many excellent exhortations, paraneiticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Culmannus*, *Hemmingius*, *Calius Secundus*, are copious in this subiect: *Azorius*, *Navarrus*, *Sayrus*, &c: and such as haue written cases of conscience a-

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† My brother  
George Burton,  
M. James White-  
ball, Rector of  
Check'p in  
Staffordshire,  
my quondam  
chamber fel-  
low, and late  
fellow student  
in Christchurch  
Oxon.

a Scio quàm  
vana sit & in-  
efficax humano-  
rum verborum  
penes afflictos  
consolatio, nisi  
verbum dei au-  
diatur, à quo  
vita, refrigeratio,  
solatium pe-  
nitentia.

b Antid. adver-  
sus desperationē  
c Tom. 2. cap. 27  
num 282,

d Aversio cogi-  
tationis à re  
scrupulosa con-  
traventio scrupulorum.

mongst our Pontificall writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, aduise, tending to this subiect, and out of Gods word, knowing, as *Culmannus* saith, ypon the like occasion, *a how unavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre & be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza*, *Grenham*, *Perkins*, giue in charge, the parties to whom counsell is giuen be sufficiently prepared, humbled for their sinnes, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good aduise, before any remedies be applyed: To such therefore as are so thoroughly searched and examined, I adresse this following discourse.

Two maine Antidotes *b Hemmingius* obserues opposite to Despaire, good Hope out of Gods word, to be embraced, perverse Security and presumption, from the diuels treachery, to be reiected, *illa salus anima, hæc pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. *c Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God, 2. Physicke. 3. *d* avoiding such obiects as haue caused it. 4. Submission of himselfe to other mens iudgements. 5. Answer of all obiections, &c. all which *Caietan*, *Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approue out of *Emanuel Rodrigues, cap. 51. & 52. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all helpe come from God. 2. That the cause of their present misery is sinne. 3. To repent and be heartely sorry for their sinnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens aduice. 6. Physicke. 7. To commend themselves to God, and relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, ouerborne by their miseries, and too deepe an apprehension of their sinnes, they cannot apply themselves to good counsell, pray, beleue, repent, we must as much as in vs lies occurre and helpe their peculiar infirmities, according to their seuerall causes and symptomes, as we shall finde them distressed and complaine.

The maine matter which terrifies and torments most that are troubled in minde, is the enormitie of their offences, the intolerable burden of their sins, Gods heauy wrath, and displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgiven. But these men must knowe there is no sinne so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgiven. *Where sinne aboundeth, grace aboundeth much more, Rom. 5. 20.* And that the Lord said vnto *Paule* in his extremity *2. Cor. 11. 9. My grace is sufficient for thee, for my power is made perfect through weaknesse*, concernes euery man in like case. His promises are made finite to all beleeuers, generally spoken to all touching remission of sinnes, that are truly penitent, grieved for their offences, and desire to be reconciled. *Math.*

9. 12. 13. I came not to call the righteous, but sinners to repentance, that is, such as are truly touched in conscience for their finnes. Againe, *Mat. 11. 28.* Come vnto me all yee that are heavy laden, and I will ease you, *Ezek. 18. 27.* At what time soeuer a sinner shall repent him of his finnes, from the bottome of his heart, I will blot out all his wickednesse out of my remembrance saith the Lord, *Isay, 43. 25.* I euen I am he that put away thine iniquities for mine own sake, and will not remember thy finnes. As a father (saith David, *Psalm. 103. 13.*) hath compassion on his children, so hath the Lord compassion on them that feare him. And will receaue them againe as the prodigall sonne was entertained *Luk. 15.* If they shall so come with teares in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit.* The Lord is full of compassion and mercy, slow to anger, of great kindnesse, *Psalm. 103. 8.* he will not alway chide, nether keep his anger for euer, 9. as high as the heauen is aboue the earth, so great is his mercy towards them that feare him, 11. as farre as the East is from the West, so farre hath he remoued our finnes from vs, 12. Though Cain cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, Thou liest Cain (saith *Austin*) Gods mercy is greater then thy sinne. His mercy is aboue all his workes, *Psalm. 145. 9.* able to satisfie for all mens finnes, *antilitron, 1. Tim. 2. 6.* His mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and whosoeuer thou art, it may be so to thee. For why should God bid vs pray (as *Austin* inferres) *Deliner vs from all euill, nisi ipse misericors perseveraret,* if he did not intend to helpe vs? Hee therefore that doubts of the remission of his finnes, denies Gods mercy, and doth him iniury, saith *Austin.* Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius,* Gods invincible goodnesse cannot be ouercome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude. Heare *Chrysostome,* thy malice may be measured, but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be giuen, for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoeuer thy finnes be then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speake not this, saith *Chrysostome,* to make thee secure and negligent, but to cheere thee up. Yea but thou vrgeest againe, I haue little comfort of this which is said, it concernes mee not, *inanis penitentia quam sequens culpa coinquinat,* 'tis to no purpose for me to repent & to doe worse then euer I did before, to perseuer in sinne, and to returne to my lusts as a dogge to his vomit, or a swine to the mire, i to what end is it to aske forgiveness of my finnes, and yet daily to sinne againe and againe, to doe euill out of an habit. I dayly and hourelly offend in thought, word, and deed, in a relapse by mine owne weaknesse and wilfulnesse, my *bonus Genius,* my good protecting Angell is gone, I am false from that I was, or would be, worse & worse, my latter end is worse then my beginning: *Si quotidie peccas quotidie,* saith *Chrysostome,* penitentiam age. If thou daily offend, daily repent, *k if twice thrice, an hundreth, an hundreth thousand times, twice, thrice, an hundreth thousand times repent.* As they doe by an old house that is out of reparaire, stil mend some part or other, so doe by thy soule, still reforme some vice, reparaire it by repentance, call to him for grace and thou shalt haue it, for we are freely

*c* Magnam iniuriam Deo facit qui diffidit de eius misericordia.

*f* Bonitas invicti non vincitur infiniti misericordia, non finitur.

*g* *Hov. 3.* De penitencia: Tua quidem malitia mensuram habet, Dei autem misericordia mensuram non habet. Tuam malitia circumscripta est. &c. Pelagus etsi magnum mensuram habet, dei autem, &c.

*h* Non ut desidiore vos faciam, sed ut alacriores reddam.

*i* Pro peccatis veniam poscere & mala de novo iterare.

*k* Si bis, si ter, si centies, si centies millies, toties penitentia age.

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† Conscientia  
mea meruit da-  
nationem peni-  
tentia non suffi-  
cit ad satisfacci-  
onem, sed tua  
misericordia su-  
perat omnem  
offensionem.

l Multo effica-  
rior Christi mors  
in bonum, quam  
peccata nostra  
in malum; Chri-  
stus patientior ad  
saluandum, quā  
demon ad per-  
dendum.

m Peritus me-  
dicus potest om-  
nes infirmitates  
sanare, si miseri-  
coris uult.

n Omnipotenti  
medico nullus  
langor insana-  
bilis occurrit, tu  
tantum doceri  
te sine minam  
eius ne repelle,  
nouit quid agat,  
non tantum de-  
lectetur cum fo-  
uerit, sed toleres  
quum secat.

o Chrys. hom. 3.  
de penit.

p Spes salutis  
per quam pecca-  
tores saluantur  
Deus ad miseri-  
cordiam provo-  
catur. Isidore.

Omnia ligata tu  
soluis, contrita  
sanas confusa  
lucida, despera-  
ta animas.

q Chrysost. hom.

5. Non fornicia-  
torem abnu-  
t, non ebrium a-  
vertit, non su-  
perbum repellit,  
non aduersatur  
Idolatram, non  
adulterum, sed  
omnes suscipit,  
omnibus com-  
municat.

r Chrys. hom. 5.

Qui turpibus  
cantilenis ali-  
quando iniqui-  
navit, diuinis  
hymnis animum  
purgare.

justified by his grace, Rom. 3. 24. If thine enimie repent as our Saviour enioy-  
ned Peter, forgiue him 77 times, and why shouldst thou thinke God will not  
forgiue thee? Why should the enormity of thy sinnes trouble thee? God can  
doe it, he will doe it. My conscience (saith † Anselme) dictates to mee, that I  
deserue damnation, my repentance will not suffice for satisfaction, but thy mer-  
cy O Lord quite ouercomes all my transgression. The Gods once (as the Poets  
faine) with a golden chaine would pull Iupiter out of heauen, but all they to-  
gether could not stirre him, and yet he could drawe and turne them as hee  
would himselfe, maugre all the force and fury of these infernall feinds, & cry-  
ing sinnes, his grace is sufficient. Conferre the debt and the payment, Christ  
and Adam, sinne and the cure of it, the disease and the medicine, confer the  
sick man to the Physitian, and thou shalt soone perceauce that his power is in-  
finitely beyond it. God is better able, as † Bernard enformeth vs, to helpe, then  
sinne to doe vs hurt, Christ is better able to saue, then the Diuell to destroy.  
m If he be a skilfull Physitian, as Fulgentius addes, hee can cure all diseases, if  
mercifull he will. Non est perfecta bonitas a qua non omnis malitia vincitur,  
his goodnesse is not absolute and perfect, if it bee not able to ouercome all  
malice. Submit thy selfe vnto him, as S. Austin aduiseeth, n hee knoweth best  
what he doeth, and bee not so much pleased when hee sustaines thee, as patient  
when he corrects thee, he is omnipotent and can cure all diseases when hee sees  
his owne time. He looks downe from heauen vpon earth, that he may heare  
the mourning of prisoners, and deliuer the children of death, Psal. 102. 19. 20.  
and though our sinnes be as red as scarlet he can make them as white as snowe,  
Isay. 1. 18. Doubt not of this, or aske how it shall be done, hee is all-sufficient  
that promisseth, qui fecit mundum de immundo, saith Chrysostome, hee that  
made a faire world of nought, can doe this and much more for his part, doe  
thou only beleue, trust in him, relie on him, be penitent & heartely sorry for  
thy sinnes. Repentance is a Soueraigne remedy for all sinnes, a spirituall wing  
to creare vs, a charme for our miseries, a protecting Amulet to expell sinnes  
venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs.  
o Peccatum vulnus, penitentia medicina, sinne made the breach, repentance  
must helpe it, howsoeuer thine offence came by error, sloath, obstinacie, igno-  
rance, exitur per penitentiam, this is the sole meanes to be relieved. p Hence  
comes our hope of safety, by this alone sinners are saued, God is prouoked to  
mercy. This vnloseth all that is bound, enlightneth darknesse, mends that is  
broken, puts life to that which was desperatly dying; Makes no respect of of-  
fences, or of persons. q This doth not repell a Fornicator, reiect a drunkard,  
resist a proud fellow, turne away an Idolater, but entertaines all, communicates  
it selfe to all. VWho persecuted the Church more then Paul, offended more  
then Peter? and yet by repentance, saith Chrysologus, they got both Magiste-  
rium & ministerium sanctitatis, the magistrery of holinesse. The prodigall  
sonne went farre, but by repentance he came home at last. r This alone will  
turne a wulfe into a sheepe, make a Publican a Preacher, turne a thorne into an  
Oline, make a debauched fellow religious, a blasphemour sing Halleluia, make  
Alexander the Copper-smith truely devout, make a Diuell a Saint, † And  
him that polluted his mouth with calumnies, lying, swearing, all filthy tunes &  
tones, to purge his throat with diuine Psalmes. Repentance will effect prodi-  
gious cures, make a stupend metamorphosis. An hauke came into the Arke,  
and

and went out againe an hauke, a Lion came in went out a Lion, a Beare a Beare, a woulfe a woulfe, but if an Hauke come into this sacred Temple of repentance, he will goe forth a Dove, saith <sup>c</sup> Chrysostome, a woulfe will goe out a sheep, a Lion a Lambe. <sup>u</sup> This giues sight to the blinde, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the Soule. Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeed and all sufficient this, they doe confesse, if they could Repent, but they are obdurate, they haue cauterized consciences, they are in a reprobate sence, they cannot thinke a good thought, they cannot hope for grace, pray, beleue, repent, or be sorry for their sinnes, they finde no grieve for sinne in themselves, but rather a delight, no groning off spirit, but are carried headlong to their owne destruction, *heaping wrath to themselves against the day of wrath*, Rom. 2. 5. 'Tis a grievous case this I doe yeeld, and yet not to be despaired, God of his bounty and mercy calls all to repentance, Rom. 2. 4. thou maist be called at length, restored, taken to his grace as the theefe vpon the Crosse, at the last houre, as *Mary Magdalen* and many other sinners haue beene, that were buried in sinne. God, saith <sup>\*</sup> Fulgentius, *is delighted in the conversion of a sinner he sets no time, prolixitas temporis Deo non praiudicat, aut gravitas peccati*, differing of time or grievousnesse of sinners doe not preiudicate his grace, things past and to come are all one to him, as present, 'tis neuer too late to repent. <sup>y</sup> *This haven of repentance is still open for all distressed soules*, and howsoeuer as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of *S. Austin*, <sup>z</sup> *Whatsoever thou shalt doe, how great a sinner, thou art yet living, if God would not help thee, he would surely take thee away, but in sparing thy life, he giues thee leasure, and invites thee to repentance*. Howsoeuer as yet, I say, thou perceauest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate, he came to call sinners to repentance, Luk. 5. 32. of which number thou art one, he came to call thee, & in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revieue, as Trees are dead in winter but flourish in the spring, these vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoeuer thou dost not perceauie it. 'Tis Satans pollicy to plead against, suppress and aggrauate, to conceale those sparkes of faith in thee. Thou dost not beleue thou saist, yet thou wouldst beleue if thou couldst, 'tis thy desire to beleue, then pray, <sup>a</sup> *Lord helpe mine vnbeleefe*, & hereafter thou shalt certainly beleue. <sup>b</sup> *Dabitur sitiienti*, It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloude of sinne as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceale a rainebowe at the last, and be quite dissipated by repentance. Be of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort thy selfe, no time is ouerpast, 'tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance, a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. He that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord*

<sup>c</sup> Hom. 5. *Introiuit hic quis accipiter columba exiit, introiuit lupus ovīs egreditur, &c.*  
<sup>u</sup> Omnes languores sanat, egcis visum, claudis gressum, gratia confert, &c.  
<sup>x</sup> *Delectatur Deus conversione peccatoris, omne tempus vite conversionis deputatur pro presentibus habentur tam pretiosa quam futura.*  
<sup>y</sup> *Austin, Semper penitentiae portus apertus est ne desperemus.*  
<sup>z</sup> *Quicquid feceris quantumcumque peccaveris adhuc in vita es, unde te omnino si sanare te nolle Deus, auferret, parcendo clamat ut redeas, &c.*

<sup>a</sup> Mat. 6. 23.  
<sup>b</sup> Rev. 21. 6.

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saith *David*, *Psal.* 10. 17. *will heare the desire of the poore*, that is of such as are in distresse of body & minde. Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou grieve, thou dost not grieve? It troubles thee I am sure thine hart should be so impenitent & hard, thou wouldst haue it otherwise, 'tis thy desire to grieve, to repent & beleue. Thou louest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conuersion, thy sinnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart*, *Luk.* 4. 18. <sup>c</sup> A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleue, repent, and to bee reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith & repentance, as <sup>d</sup> *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to be grieved for it is grace it selfe. I am troubled with feare my sins are not forgiven, *Carelesse* objects, but *Bradford* answers, they are, *for God hath giuen thee a penitent and beleeuing heart, that is an heart which desireth to repent and beleue, for such a one is taken of him (bee accepting the will for the deed) for a truly penitent and beleeuing heart.*

All this is true thou repliest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common sinnes, but thine are of an higher straine, eue against the Holy Ghost himselfe, irremissible sinnes, sinnes of the first magnitude, written with a penne of iron, engruen with the point of a diamond. Thou art worse then a Pagan, Infidell, lew or Turke, for thou art an Apostat and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse then *Indas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy soule to the Diuell, as Witches and Coniurers doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enemies, thou didst neuer pray, come to Church, heare, read, or doe any diuine duties with any devotion, but for formalitie and fashion sake, with a kinde of reluctancy, 'twas troublesome & painefull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou neuer madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, bribery, oppression, theft, drunkennesse, idolatry, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst loue, and louing that thou shouldst hate. Instead of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue beene euer harbored in his mind, euen against God himselfe, the blessed Trinitie: the \* Scriptures false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toies and fables; \* incredible, impossible, absurde, vaine, ill contriued; Religion, policie, an humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-giuers to that purpose. If there bee any such supream

power

<sup>c</sup> *Abernetbie*,  
*Perkins*.

<sup>d</sup> *Non est peni-*  
*sentia sed Dei*  
*miseriordia an-*  
*nexa.*

\* *Cecilius Mi-*  
*nulio. Omnia*  
*ista fumenta*  
*male sane reli-*  
*gionis, et inepta*  
*solatia poetis*  
*inuenta, vel ab*  
*alijs ob commo-*  
*dum, superstitio-*  
*sa miseria, &c.*  
\* These temp-  
tations & ob-  
jections are  
well answered  
in *John Dow-*  
*names Christ-*  
*ian warfare.*

power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or else he is partiall, an excepter of persons, author of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doe they prosper and flourish?

*Suasq; Perseus aureas stellas habet,* where is his prouidence? how appears it? *Marmoreo Licinus tumulo iacet, at Cato paruo,*

*Pomponius nullo, quis putet esse Deos.* Why doth hee suffer *Turkes* to ouercome *Christians*, the enimie to triumph ouer his Church, paganisme to domineere in all places as it doth, heresies to multiplie, such enormities to be committed, and so many such bloody warres, murders, massacres, plagues, ferall diseases, why doth he not make vs all good, able, sound, why makes he venomous creatures, rockes, sandes, deserts, this earth it selfe the muckhill of the world, a prison, an house of correction,

† *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate.* They cannot some of them, but thinke euill, they are compelled *volentes, nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such foule & prodigious suggestions come into their hearts. † *Lucan.*

These are abominable, vspeakable offences, and most opposite to God, *tentationes fide & impia*, yet in this case, he or they that shall be tempted & so affected, must know, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue beene so tempted in some sort, euill custome, omission of holy exercises, ill company, idlenesse, solitarinesse, Melancholy, our depraued nature, and the Diuell is still ready to corrupt, trouble, and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane, monstrous, and wicked conceits; If they come from Satan, they are more speedy, fearefull and violent, the parties can not auoid them; they are more frequent, I say, & monstrous when they come; for the Diuell, he is a spirit, and hath meanes and opportunity to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly & openly, to suggest such diuelish thoughts into our hearts, hee insults and domineeres in melancholy distempered phantasies and persons especially, Melancholy is *balneum diaboli*, as *Serapio* holds, the diuels bath, and invites him to come to it. As a sicke man frettes, raues in his fits, speakes and doth hee knowes not what, the Diuell violently compells such crazed Soules, to thinke such damned thoughts against their wills, they cannot but doe it, sometimes more continue, or by fits, he takes his aduantage, as the subiect is lesse able to resist, he aggrauates, extenuates, affirms, denies, damnes, confounds the spirits, troubles, heart, braine, humors, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The Diuell commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would neuer of himselfe, or could not conceaue, they strike terror and horror into the parties own hearts. For if he or they be asked whether they doe approue of such like thoughts, or no, they answere (and their owne soules truely dictate as much) they abhorre them as Hell and the Diuell himselfe, they would faine thinke otherwise if they

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e Perkins.

they could, he hath thought otherwise, and with all his Soule desires so to thinke againe, he doth resist, and hath some good motions intermixt now & then: So that such blasphemous, impious, vncleane thoughts, are not his owne, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his braine, e they are thy crosses, the Diuels sinnes, and he shall answere for them, he doth enforce thee to doe that which thou dost abhorre, and didst neuer giue consent to: And although he hath sometimes so silyly set vpon thee, and so farre prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reiect and abhorre. Therefore be not ouermuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incurre the wrath of God, or his displeasure, contemne, neglect them, let them goe as they come, strue not too violently, or trouble thy selfe too much, but as our Sauour said to Satan in like case, say thou, *Avoid Satan, I detest thee & them.* *Satana est mala ingerere* (saith S. Austin) *nostrum non consentire*, as Satan labours to suggest, so must we strue not to giue consent, and it will be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides they must knowe this, all so molested and distempered, that although these be most execrable and grievous sinnes, they are pardonable yet, through Gods mercy & goodnesse they may be forgiuen, if they be penitent and sorry for them. Paul himselfe cōfesseth, *Rom. 7. 19. he did not the good he would doe, but the euill which he would not doe, 'tis not I, but sinne that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then, if thou be penitent & grieued, or desirous to be so, these hainous sinnes shall not be laid to thy charge, Gods mercy is aboue all sinnes, which if thou doe not finally contemne, without doubt thou shalt be saued. f *No man sinnes against the holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sinne, God of his infinite mercy deliuer vs.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in mind, *keepe thine heart with all diligence, Prov. 4. 13.* resist the Diuell, and he will fly from thee, powre out thy soule vnto the Lord with sorrowfull *Hannah, pray continually*, as Paul inioints, and as *David* did, *Psal. 1. meditate on his law day and night.*

f Hemmingius.  
Nemo peccat in  
Spiritu sancto  
nisi qui finaliter  
& voluntarie  
renunciat Chri-  
sto, cumq; & e-  
ius verbum ex-  
tremè contem-  
nit, sine quo  
nulla salus, à  
quo peccato, li-  
beret nos Do-  
minus Iesus  
Christus. Amen.

Yea but this meditation is that marres all, and mistaken makes many men farre worse, misconceauing all they read or heare, to their owne ouerthrow, the more they search and read Scriptures, or diuine Treatises, the more they pisse themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulfe. *Many are called, few are chosen. Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they bee of this number or no, Gods eternall decree of predestination, absolute reprobation, and such fatall tables they forme to their owne ruine, and impingne vpon this rocke of despair. How shall they bee assured of their saluation, by what signes? *If the righteous scarcely be saued, where shall the vngodly and sinners appeare? 1.*

Pet. 4.

*Pet. 4. 18.* Who knowes faith *Solomon*, whether he bee elect. This grindes their Soules, how shall they discerne they are not reprobates? But I say againe, how shall they discerne they are? From the diuell can be no certainty, for he is a Lyar from the beginning, if hee suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enimie of humane kinde, dispute not with him, giue no credit to him, obstinately refuse him, as *Saint Anthony* did in the wildernesse, whom the diuel set vpon in feuerall shapes, or as the Collier did, so doe thou by him. For when the Diuill tempted him with the weaknesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion: and vrged him moreouer to know what he believed, what hee thought of such and such points and mysteries, the Collier told him, he beleieued as the Church did; but what, said the Diuell againe, doth the Church beleue? as I doe, said the Collier; and what's that thou beleuest? as the Church doth, &c, when the diuell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousness, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will correct thee, vindicate thee, thou art one of his flocke, hee will triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell. If he say, thou art none of the Elect, no beleuer, reiect him, defy him, thou hast thought otherwise, and maist so be resouled againe; comfort thy selfe, this perswasion cannot come from the Diuell, and much lesse can it be grounded from thy selfe, men are lyers and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *Dauid*, haue bin receiued, an Apostat *Solomon* may be conuerted, no sinne at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him and him, and them, each man in particular, and to all. *1. Tim. 2. 4. God will that all men bee saued, and come to the knowledge of the truth.* 'Tis an vniuersall promise, *God sent not his sonne into the world to condemne the world, but that through him the world might be saued, Iohn 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued, *Ezek. 33. 11. I will not the death of a sinner, but that he repent and liue:* but thou art a sinner, therefore he will not thy death. *This is the will of him that sent mee, that euery man that beleueth in the Sonne, should haue euerslasting life, Iohn 6. 40. hee would haue no man perish, but all come to repentance, 2. Pet. 3. 9.* besides, the remission of sinnes is to be preached, not to a few, but vniuersally to all men. *Goe therefore and teach all Nations, baptizing them, &c. Mat. 28. 19. goe into all the world, and preach the Gospell to euery creature, Marke. 16. 15.* Now there cannot be contradictory willes in God, he will haue all saued, and not all, how can this stand together; be secure then, beleue, trust in him, hope well, and be saued. Yea that's the maine matter, how shall I beleue or discerne my security from carnall presumption, my faith is weake and faint, I

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g Abernethy.

want those signes, and fruites of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, auoiding occasion of sinne, endeauour of new obedience, charity, loue of God, perseverance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude; not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their Conuersion. Thou maist in the Lords good time be conuerted, some are called at the 11 houre: vsf, I say, the means of thy conuersion, expect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which may be said to this effect, to ease their afflicted mindes, what comfort our best Diuines can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture preposterously conceaued, torment still, and crucifie the soules of too many. To auoide which inconueniences, & to settle their distressed mindes, to mitigate those diuine Aphorismes (though in another extreame) our late *Arminians* haue reuiued that plausible doctrine of vniuersall grace, which <sup>h</sup> many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we haue free-will of our selues, & that Grace is common to all that will beleue. Some againe though lesse orthodoxall, will haue a farre greater part saued, then shall bee damned (as <sup>i</sup> *Calius Secundus* stiffly maintaines in his booke *de amplitudine regni caelestis*, or some impostor vnder his name) *beatorum numerus multò maior damnatorum*. <sup>k</sup> He calls that other Tenent of speciall <sup>†</sup> Election and Reprobation, a *preiudicate, enuious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth some opposite parts of Scripture to it, *Christ came into the world to saue sinners, &c.* and foure especiall arguments hee produceth, one from Gods power. If more be damned then saued, he erroneously concludes, <sup>l</sup> the diuell hath the greater soueraignty, for what is power but to protect? and Maiesty consists in multitude. *If the diuell haue the greater part, where is his mercy, where is his power?* He proceedes, <sup>m</sup> *We accompt him a murderer that is accessary only, or doth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise accessary, and the author of sinne. The nature of good is to bee communicated, God is good, and will not then be contracted in his goodnesse, for how is hee the Father of mercy and comfort, if this good concerne but a few, O enuious & unthankfull men to thinke otherwise. † why should wee pray to God that are Gentiles, and thanke him for his mercies and benefits that hath damned vs all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should we acknowledge him for our gouernour that hath wholly neglected the saluation of our soules, condemned vs, and sent no Prophets or instructors to teach vs, as he hath done to the Hebrnes?* So *Iulian* the Apostat obiects. Why should these Christians (*Calius* vrgeth) reiect vs and appropriate God vnto themselves, *Deum illum suum vnicum, &c.* but to returne to our forged *Calius*. At last he comes to that, he will haue those saued that neuer heard of, or beleueed in Christ, *ex puris naturalibus*, with the Pelagians, and

h See whole bookes of these arguments.

k Lib. 3. fol. 122. Preiudicata opinio, inuida, maligna, & apta ad impellendos animos in desperationem.

† See the Antidote in Chamiers. Tom. 3. lib. 7. Dow.

nams Christianan warfare &c.

l Potentior est Deo Diabolus & mundi princeps, & in multitudine hominum sita est misericordia.

m Homicida qui non subuenit quem potest: hoc de Deo sine scelere cogitari non potest, ut pote quum quod vult licet. Boni natura communis.

nicari. Bonus. Deus, quomodo misericordie patet, &c.

† Vide Cyrillum lib. 4. aduersus Iulianum, qui poterimus illi gratias agere qui nobis non misit Mo-

sen et prophetas, et contempsit bona animarum nostrarum

& proues it out of *Origen* and others. They (sayth <sup>n</sup>*Origen*) that neuer heard Gods word are to bee excused for their ignorance, wee may not thinke God will be so hard, angry, cruell or vniust as to condemne any man indiciā causā. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greekes* and *Romans*, good morall honest men, that kept the law of nature, did to others as they would bee done to themselves, are certainly saued, he concludes, as they were that liued vprightly before the law of *Moses*. They were acceptable in gods sight, as *Iob* was, the *Magi*, the Queene of *Sheba*, *Darius* king of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosphers, vpright liuers, no matter of what Religion, as *Cornelius*, out of any Nation, so that he liue honestly, call on God, trust in him, feare him he shall bee saued. This opinion was formerly maintained by the *Valentinian* and *Basiledean* hereticks, reuiued of late in <sup>o</sup> *Turkie*, of what sect *Rustan Bassa* was patron, defended by *P. Galeatius Martius*, and fauoured by *9 Erasmus*. His conclusion is, that not only wicked liuers, Blasphemers, Reprobates, and such as reiect Gods grace, but that the diuells themselves shall be saued at last, as <sup>r</sup> *Origen* long since deliuered in his workes. For how can hee bee mercifull that shall condemne any creature to eternall vspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, *quid meruistis oues?* But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptā massā, prauisā fide*, as our *Arminians*, or *ex prauis operibus*, as our *Papists*, *non ex preteritione*, but Gods absolute decree, *ante mundū creatū*, (as most of our church holde) was from the beginning, before the foundation of the world was laid, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) we hold *perseuerantiam sanctorum*, we must be certaine of our saluation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and countell of sauing men and Angels, God calls all, & would haue all to be saued according to the efficacy of his vocation all are inuited, but only the elect apprehended, the rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to bee punished for their finnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selues or others, because we haue an vniuersall inuitation, all are commanded to beleeuē, and we know not how soone or late before our end we may be receaued.

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heavy wrath, a most intollerable paine and grieve of heart seafeth on them, to their thinking they are already damned, they suffer the paines of hell, & more then possibly can be exprest, they smell brimstone, talke familiarly with diuells, heare and see *Chimeraes* prodigious vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearesull noyses, shreekes, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blaspHEME, deny God, call his power in question, abiure religion, and are still ready to offer violence

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*n Venia danda est iis, qui non audiunt ob ignorantiam. Non est tam iniquus Iudex Deus, ut quēquam indiciā causā damnare velit. Li solum damnantur, qui oblatā Christi gratiam reiciunt.*

*o Bui. bequius Lonicus Tur. bist. Tom. 1. l. 2. p Clem. Alexan. q Paulus Iovius Elog. vir. illust. r Non homines sed & ipsi demones aliquando seruantur.*

*1 Vastā conscientia sequitur sensus in diuine (Hemingsius) fremitus cordis ingens anime cruciatus, &c.*

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vnto themselues, by hanging drowning, &c. Neuer any miserable wretch from the beginning of the World, was in such a wofull case. To such persons I oppose Gods mercy and his iustice, his secret counsell and iust indgement, by which he spares some; & sore afflicts others againe in this life; his iudgement is to be adored, trembled at, not to bee searched or enquired after by mortall men, hee hath reasons reserued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sinne, in that hee doth it in some is to make a way for his mercy that they repent and be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *Dauid* did, *Ps. 119. 137. Righteous art thou O Lord & iust are thy iudgements*, as the poore Publican *Luk. 18. 13. Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had *13. 15. Though he kill mee I will trust in him, vne, seca, occide O Domine* (saith *Austin*) *modo serues animam*, kill, cut in peeces, burne my body (O Lord) to saue my soule. So that this, which they take to bee such an insupportable plague, is an euident signe of Gods mercy and iustice, of his loue and goodnesse: *perisset nisi perisset*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleep in peruerse security, foolish presumption, is stupified in his sinne, and hath no feeling at all of them, *I haue sinned* (hee saith) *and what euill shall come vnto mee?* *Ecclus. 5. 4.* and *rush how shall God knowe it?* And so in a reprobate sense goes downe to hell. But heere *Cynthius aurem vellit*, God pulls them by the eare; by affliction he will bring them to heauen and happinesse; *Blessed are they that mourne, for they shall be comforted* *Mat. 5. 4.* a blessed and an happy state, if considered aright, it is, to bee so troubled. *It is good for mee that I haue beene afflicted* *Psal. 119. before I was afflicted, I went astray: but now I keepe thy word. Tribulation workes patience, patience hope, Rom. 5. 4.* and by such like crosses and calamities wee are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the diety. And though it bee most troublesome and grievous for the time, yet know this, it comes by Gods permission and prouidence, he is a spectator of thy groanes and teares, still present with thee, the very haire of thine head are numbered, not one of them can fall to the ground, without the expresse will of God, hee will not suffer thee to be tempted aboue measure; hee correctes vs all † *numero, pondere & mensura*, the Lord will not quench the smoaking flaxe, or breake the bruised reed, *tentat*, saith *Austin*, *non vt obruat sed vt coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sicke and weake, not reiect it, but with all tenderresse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all piety and compassion support and receaue vs; whom he loues hee loues to the end, *Rom. 8. Whom he hath elected, those he hath called, iustified, sanctified, and glorified*. Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heauinesse of heart, but as *Dauid* said *I will not feare though I walke in the shadowes of death*, Wee must all goe by hell to heauen, as the old *Romans* put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best ser-

† *Austin.*

uants

uants and dearest children haue beene so visited and tried. *Christ* in the garden cried out, *my God my God why hast thou forsaken me*, his sonne by nature as thou art by adoption and grace. *Iob* in his anguish said, *the arrowes of the almighty God were in him*, *Iob* 6. 4. *his terrors fought against him, the venom dranke up his spirit*, cap, 12. 26. he saith *God was his enemy, writ bitter things against him* (16. 9.) *hated him*. His heauy wrath had so seized on his soule. *David* complaineth, *his eyes were eaten up, sunk into his head*, *Ps* 6. 7. *his moisture became as the drouth in Summer, his flesh was consumed, his bones vexed*: yet nether *Iob* nor *David* did finally despaire. *Iob* would not leaue his hold, but still trust in him, acknowledg him to be his good God. *The Lord giues, the Lord takes, blessed be the name of the Lord*, *Iob* 1. 21. *behold I am vile, I abhorre my selfe, repent in dust and ashes*, *Iob* 39. 37. *David* humbled himselfe, *Psal* 31. and vpon his confession receaued mercy. Faith, hope, repentance, are the Sovereigne cures and remedies, the sole comforts in this case, confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the king of *Ninives* sackcloth and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfect*. Turne to him he will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as bee afflicted in spirit, *Psal* 34. 18. *He came to the lost sheepe of Israel*, *Mat* 15. 14. *Si cadentem intuetur, clementia manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus penitentiam, si sincerè & simpliciter offeratur*, he neuer reiects a penitent sinner, though he haue come to the full height of iniquity, wallowed & delighted in sinne, yet if he will forsake his former waies, *libenter amplexatur*, he will receaue him. *Parcam huic homini*, saith \* *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit, ignosciam quia peccatum agnovit*, I will spare him because he hath not spared himselfe, I will pardon him, because hee doth acknowledge his offence; let it be neuer so enormous a sinne, *his grace is sufficient*, 2. *Cor* 12. 9. Despaire not then, faint not at all, be not dejected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, and deliuer thee, *Draw neere to him he will drawe neere to thee*, *Iames* 4. 8. *Lazarus* was poore and full of boyles, and yet still he relied vpon God: *Abraham* did hope beyond hope.

Thou exceptest, these were chiefe men, diuine spirits; *Deo chari* beloued of God, especially respected, but I am a contemptible and forlorne wretch, forsaken of God, and left to the mercilesse fury of euill spirits. I cannot hope pray, repent, &c. How often shall I say it, thou maist performe all these duties, Christian offices, and be restored in good time. A sicke man loofeth his appetite, strength and ability, his disease preuaileth so farre, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth againe, and expelleth all those sœculent matters by vomit, sweate, or some such like euacuations. Thou art spiritually sicke, thine heart is heauy, thy minde distressed, thou maist happily recouer againe, expell those dismall passions of feare and griefe, God will not suffer thee to bee tempted aboue measure, whom he loues (I say) he loues to the end. Hope the best. *David* in his misery prayed to the Lord, remembring how he had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and

\* Super *Ps* 52.  
Convertar ad liberandum eum  
quia conuersus  
est ad peccatum  
suum puniendus.

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pacified his owne tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within mee? &c.* Thy soule is Eclipsed for a time, I yeeld, as the Sunne is shadowed by a clowd, no doubt but those gracious beames of Gods mercy will shine vpon thee againe, as they haue formerly done, those embers of Faith, Hope and Repentance, now buried in ashes, will flame out afresh, and be fully reuiued. Want of faith, no feeling of grace for the present, are not fit directions, wee must liue by faith, not by feeling, 'tis the beginning of grace to wish for grace: wee must expect and tarry. *David* a man after Gods owne heart, was so troubled himselfe. *Awake why sleepest thou O Lord, arise, cast mee not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soule is bowed downe to the dust. Arise, redeeme vs, &c. Psal. 44. 22.* He prayed long before he was heard, *expectans expectauit*, endured much before he was releued, *Psal. 69. 3.* hee complaines, *I am weary of crying, my throat is dry, mine eyes faile, wilt I waite on the Lord,* and yet he perseuer's. Be not dismay'd thou shalt be respected at last. God often workes by contrarieties, he first kills and then makes alive, he woundeth first and then healeth, he makes man sowe in teares, that he may reape in ioy, 'tis Gods method: he that is so visited, must with patience endure and rest satisfied for the present. The paschall lambe was eaten with sowe hearbes, wee shall feele no sweetnesse of his blood, till we first feele the smart of our sinnes. Thy paines are great, intollerable for the time, thou art destitute of grace and comfort, stay the Lords leasure, he will not (I say) suffer thee to be tempted aboue that thou art able to beare, *1. Cor. 10. 13.* but will giue an issue to temptation. He workes all for the best to them that loue God, *Rom. 8. 28,* Doubt not of thine electiō, it is an immutable decree, a mark neuer to be defaced, you haue beene otherwise, you may and shall bee. And for your present affliction, hope the best, it will shortly end. *Hee is present with his seruants in their affliction, Psal. 91. 15.* great are the troubles of the righteous, but the Lord deliuereth them out of all, *Psal. 34. 19.* Our light affliction which is but for a moment, worketh in vs an eternall waight of glory, *2. Cor. 4. 17.* Not answerable to that glorie which is to come, though now in heauinesse, saith *Peter, 1. 1. 6.* you shall reioyce.

Now last of all to those externall impediments, terrible obiects, which they heare and see many times Diuells, bugbeares and Mormeluches, noysome sinels, &c. These may come, as I haue formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a troubled braine for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hércules. de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sickē folkes, and franticke for want of repast and sleepe, suppose they see that they see not, Many times such terriculations may proceed from naturall causes, & all other senses may be deluded. Besides as I haue said, this humour is *Balncum Diaboli*, the Diuells bath, by reason of the distemper of humours, and infirme organs in vs, hee may soe possesse as inwardly to molest vs, as hee did Saul and others, by Gods permission, hee is Prince of the aire, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, he may terrifie

terrifie vs but not hurt, God hath giuen his *Angells charge ouer vs*, he is a wall round about his people, *Psalm. 91. 11. 12.* There be those that prescribe Physicke in such cases, tis Gods instrument, and not vnfit. The diuell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, &c. of which for your comfort and instruction, read *Lauater de spectris part. 3. cap. 5. & 6.* and that Christian armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones, which haue maruelous vertues all *profligandis demonibus*, to driue away Diuells and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aërios arcendos, si veterum monumentis habenda fides.* Of herbes, hee reckons vp Penninial, Rue, Mint, Angelica, Piony, &c. which rightly vsed by their suffitus, *Demonum vexationibus obsistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, which expell diuells themselues, and all diuelith illusions. *Anthony Musa* the Emperor *Augustus* his Physitian, *cap. 6. de Betonia* approoues of Betony to this purpose, † the ancients vled therefore to plant it in Church-yardes, because it was held to be an holy hearbe & good against fearefull visions, did secure such places it grew in, & sanctified those persons that carried it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend Fiers to be made in such romes where spirits haunt, good store of lightes to be set vp, odors, perfumes, and suffumigations, as the Angell taught *Tobias*: of which reade *Tostatus* in 2 *Reg. cap. 6. quest. 43.* *Thyreus cap. 57. 58. 62, &c. de locis infestis, Pictorius Isag. de demonibus, &c.* see more in them. *Cardan* would haue the party affected winke altogether in such a case, if he see ought that offends him; or cut the ayre with a sword in such places they walke and abide, *gladijs enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies (as *Calius Rhodiginus lib. 1. cap. 29. Tertullian, Origen*, and many hold) if stroken, they feele paine. Papists commonly inioyne and apply crosses, holy water, sanctified beades, Amulets, Characters, Counterfeit reliques, so many Masses, peregrinations, oblations, adiurations and what not? *Petrus Thyreus* and *Hieronymus Mengus*, with many other Pontificiall writers, prescribe & set downe seuerall formes of exorcismes, aswell to houses possessed with diuells, as to dæmoniackall persons; but I am of † *Lemnius* minde, 'tis but *damnosa adiuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd \* story is amongst the rest, of a penitent woman seduced by a Magitian in France, at *St Barthelemy*, exorcised by *Dompnus, Michaelis*, and a company of circumuventing Fiers. If any man, saith *Lemnius*, will attempt such a thing, without all those iugling circumstances, Astrologiackall Elections, of time, place, prodigious habits, fustian, big, sesquipedall words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling tearmes, cured a lame man, *Acts. 3. In the name of Christ Iesus rise and walke.* His name alone is the best and only charme against all such diabolickall illusions, so doth *Origen* aduise. *Athanasius*, in his booke *de varijs quest.* prescribes as a present charme against diuells, the beginning of the 67 *Psalm.* *Exurgat Deus, dissipentur inimici, &c.* but the best remedy is to fly to God,

† *Antiqui soliti sunt hanc herbam ponere in cimiterijs, ideo quod &c.*

† *Non desunt nostrâ etate sacrificuli, qui tale quid attentant, sed a cæcitate irrisu pudore suffecti sunt, & re infectâ abierunt.*  
\* Done into English by W. B. 16. 13.

646 to call on him, hope, pray, trust, relye on him, to commit our selues wholly to him.

Tom. 2. cap. 27.  
num. 282.

Nauarrus.

Isay. 50. 4.

Last of all; If the party affected shall certainly knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements (for the Diuell deceaues many by such meanes) in that other extreame hee circumvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceauē that it hath begun first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedely remoue the cause, which to the cure of this disease, *Nauarrus* so much commends, *auertat cogitationem à rescrupulosā*, by all opposite meanes, art, and industry, let him *laxare animum* by all honest recreations, refresh and recreate his distressed soule, let him direct his thoughts, by himselfe and other of his friends. Let him reade no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the advice of good Physitians and Divines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong; peeuish, willfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled, and perswaded; and no doubt but such good counsell may proue as prosperous to his soule, as the Angell was to *Peter*, that opened the iron gates, loosened his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better advice to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tenderest thine owne wellfaire in this, and all other melancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idleneffe. *Be not solitary, be not idle.*

SPERATE MISERI,  
CAVETE FÆLICES.

*Via à dubio liberari, Vis quod incertum est evadere? Age pœnitentiam dum sanus es, sic agens, dico tibi quod securus es, quod pœnitentiam egisti, eo tempore quo peccare potuisti. Austin.*

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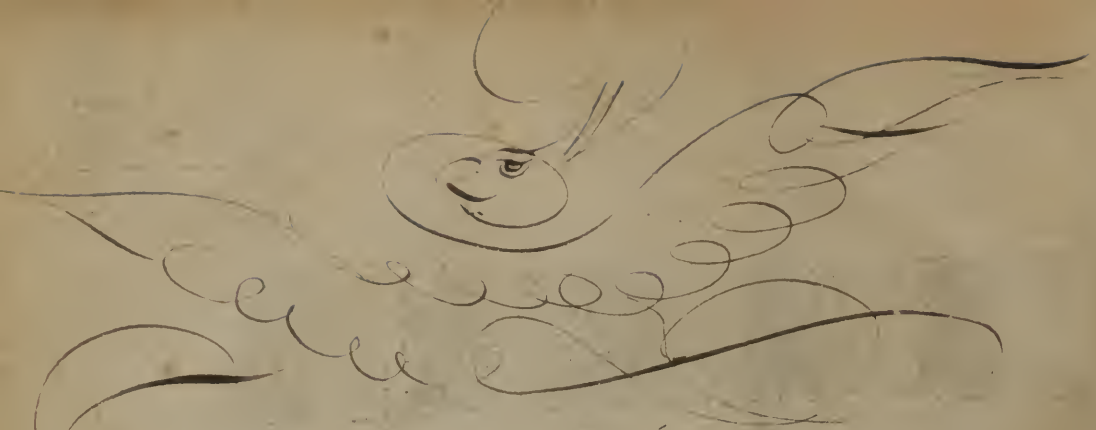


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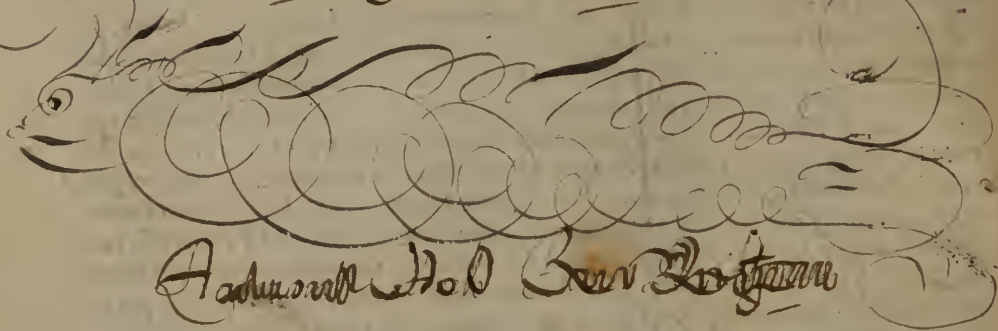
**T**O omit smaller escapes of letters mistaken, points misplaced, &c. pag. 2. lin. 46. for *ius* tice read *ini* iustice. p. 10. l. 48. f. *pression* r. possession. p. 11. l. 29. f. *continuance*, read *countenance*. p. 29. l. 26. f. *not swayed*, r. swayed. p. 35. l. 9. f. *Rod*: r. with *Rodericus*. p. 81. l. 11 f. *witches*, r. *wretches*. p. 94. l. 40. f. *Aprippa*, r. *Agrippina*. p. 103. l. 6. f. *which*, r. with. p. 114. l. 13. f. *omnem*, r. *omne*. p. 140. l. 20. f. *and*, r. *one*. l. 24. r. so affected. p. 173. l. 14. f. *still*, r. *hill*. l. 43. r. like *bugbeares*. p. 186. l. 45. f. *imitations*, r. *imaginationes*. p. 201. l. 33. f. *get*, r. *gull*. l. 47. f. *Cadurum*, r. *Cadurcum*. p. 210. l. 13. f. *gours*, r. *goutes*. p. 213. l. 13. f. *ioy* into *mourning*, r. *mourning* into *ioy*. p. 227. l. 37. f. *with a maid*, r. *a maid*. p. 138. l. 9. f. *expresse*, read *progresse*. p. 234. l. 35. f. *to*, r. *from*. p. 247. l. 38. f. *excellent*, r. *exceeding*. p. 253. l. 46. f. *an*, r. *ant*. p. 257. l. 3. f. *to*, r. *in*. p. 258. l. 19. r. *labour harder*; p. 278. l. 1. r. *cured this and*. p. 305. l. 25. f. *calumne*, r. *culmine*. p. 309. l. 36. f. *due*, r. *the*. p. 311. l. 25 & 26. f. *illum*, r. *illud*. p. 313. l. 32. f. *riches*, r. *vices*. p. 315. l. 1. f. *wit*, r. *with*. l. 41. r. *she abruptly*. p. 323. l. 36. f. *of*, read for *thee*. p. 330. l. 5. f. *grosse*, r. *gaftly*. p. 259. l. 15. r. *against those ancient Asclepedian*. p. 390. l. 15. f. *Ieroboams*, r. *Rheboams*. p. 396. l. 1. r. (*I say*) *so is lone*. p. 410. l. 28. r. *in all good will*. p. 413. l. 47. f. *censured for it by*, r. *censured by*. p. 418. l. 24. f. *to let in*, r. *let in*. p. 424. l. 3. f. *nihil*, r. *nil*. p. 433. l. 33. f. *Is it true*, r. *Tis true*. p. 451. l. 9. f. *interm*, r. *iterum*. p. 471. l. 23. f. *kept*, r. *keepe*. p. 484. l. 5. f. *flight*, r. *sleight*. l. 21. r. *be all broken*. p. 491. l. 7. f. *made*, r. *mad*. l. 33. f. *Honors*, r. *houres*. p. 494. l. 8. f. *almost*, r. *allow*. p. 502. l. 8. f. *method*: r. *melody*: l. 30. r. *in his Enneades*, p. 512. l. 3. f. *oculis*, r. *ocellis*, p. 513. l. 1. r. *glasse quickly broken*, f. *is quickly*. p. 514. l. 8. f. *rough*, r. *rugged*. l. 41. r. *in her brames*: p. 524. l. 27. f. *lone*, r. *laws*. p. 560. l. 3. f. *tempter*, r. *trumpeter*. p. 577. l. 28. f. *his*, r. *this*. l. 33. f. *as*, r. *as*: p. 583. l. 28. f. *suam*, r. *sanam*: p. 584. l. 1. f. *imagination*, r. *imitation*: p. 591. l. 46. r. *to macerate*: p. 599. l. 16. r. *to this day Esculapius all sick men, the Dioscuri all seafaring men, and sometimes upon occasion they shew themselves, the Dioscuri Hercules and Esculapius, be* l. 20. r. *creatures they assigne Gods*, p. 627. l. 17. r. *of Charles*. p. 628. l. 37. f. *but of all*, r. *but all*: p. 629. l. 16. f. *that*, r. *if*. p. 639. l. 20. f. *correct*, r. *protect*.

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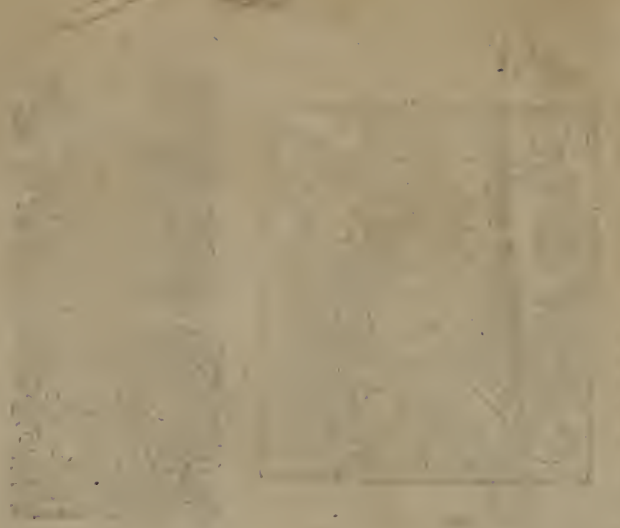
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